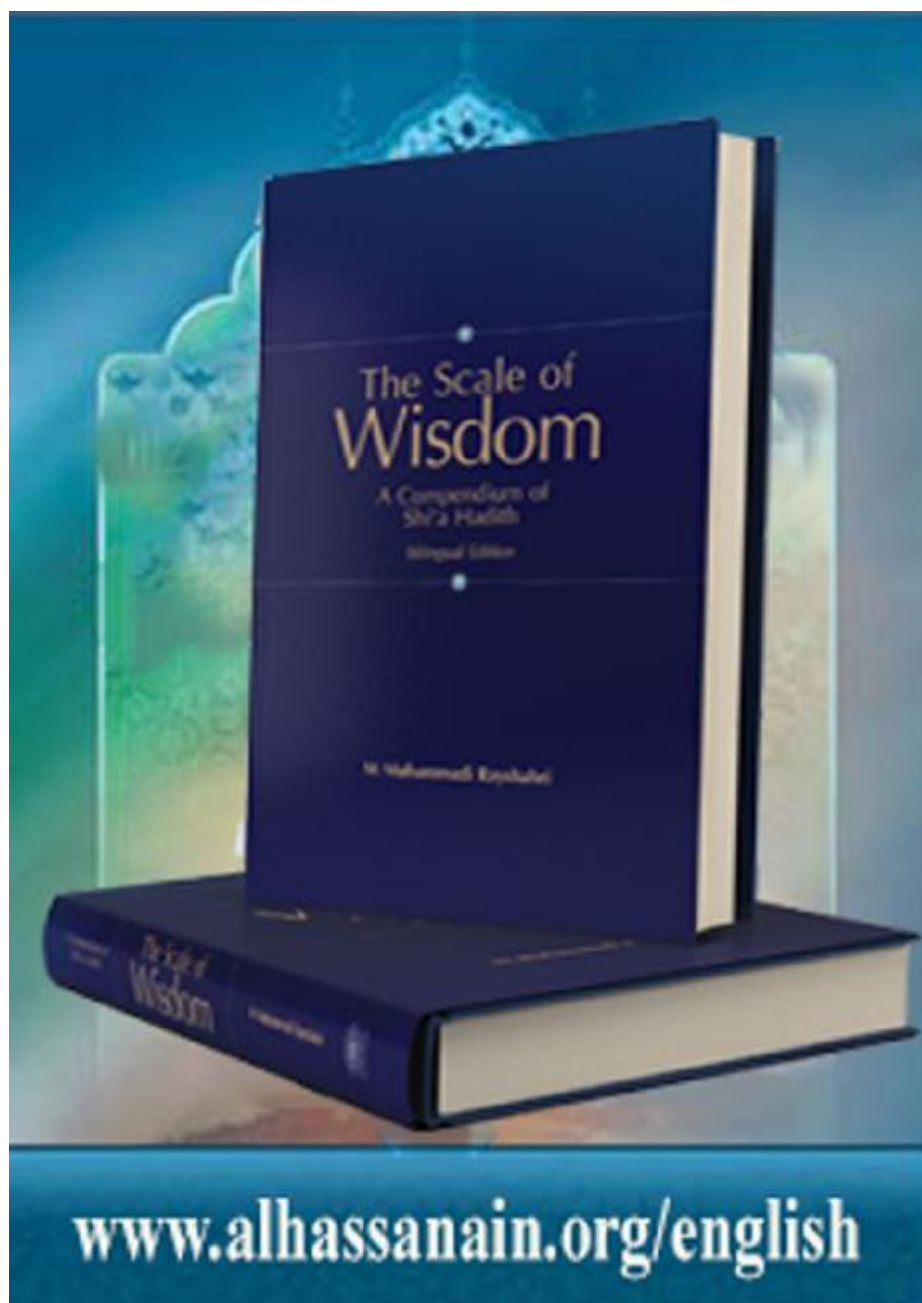


VOLUME 2

**THE SCALE OF WISDOM:
A Compendium of Shi'a Hadith
[Mizan al-Hikmah]
(Bilingual Edition)
[ARABIC-ENGLISH]**

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The Scale of Wisdom

A Compendium of Shi'a *Hadith*

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الحرام - 96

96. THE PROHIBITED (HARAM)

اجتناب المحارم - 501

501. Avoiding the Prohibited

1508. الإمام علي عليه السلام : إذا رَغِبْتَ في المكارمِ فَاجْتَنِبِ المحارِمَ .¹

1508. Imam Ali (AS) said, 'If you wish for noble traits, then avoid the prohibited things.'²

1509. الإمام علي عليه السلام : مِنْ أَحْسَنِ المكارِمِ بَحْتُ المحارِمِ .³

1509. Imam Ali (AS) said, 'One of the best noble traits is the avoidance of prohibited things.'⁴

1510. الإمام علي عليه السلام : لَوْ لَمْ يَنْهَ اللَّهُ سُبْحَانَهُ عَنْ مُحَارِمِهِ لَوْجَبَ أَنْ يَجْتَنِبَهَا

العاقل .⁵

1510. Imam Ali (AS) said, 'Even if Allah, glory be to Him, had not forbidden that which He has prohibited, it would have been mandatory for the one possessing intellect to avoid them [at least].'⁶

Notes

1. غرر الحكم : 4069 .

2. Ghurar al-Hikam, no. 4069

3. غرر الحكم : 9382 .

4. Ibid. no. 9382

5. غرر الحكم : 7595 .

6. Ibid. no. 7595

أَكْلُ الْحَرَامِ - 502

502. Consuming the Prohibited

1511. رسولُ الله صلى الله عليه وآله : العِبَادَةُ مَعَ أَكْلِ الْحَرَامِ كَالْبِنَاءِ عَلَى الرَّمْلِ -

وَقِيلَ : عَلَى الْمَاءِ - ¹.

1511. The Prophet (SAWA) said, 'Worship alongside consumption of the prohibited is like erecting a building on sand-or on water [according to other narrations].'²

1512. رسولُ الله صلى الله عليه وآله : تَرْكُ لُقْمَةٍ حَرَامٍ أَحَبُّ إِلَى اللَّهِ مِنْ صَلَاةِ أَلْفِي

رَكْعَةٍ تَطُوعاً . ³

1512. The Prophet (SAWA) said, 'Abstaining from eating even one morsel of prohibited food is dearer to Allah than performing two thousand units of voluntary prayers.'⁴

1513. الإمامُ الباقر عليه السلام : إِنَّ الرَّجُلَ إِذَا أَصَابَ مَالاً مِنْ حَرَامٍ لَمْ يُقْبَلْ مِنْهُ حَجٌّ

وَلَا عُمْرَةٌ وَلَا صَلَوةٌ رَجِمَ حَتَّى أَنَّهُ يَفْسُدُ فِيهِ الْقَرَجُ . ⁵

1513. Imam al-Baqir (AS) said, 'When a man accumulates wealth from prohibited sources, neither his obligatory pilgrimage (hajj) nor his voluntary pilgrimage (umra) nor his maintaining kinship will be accepted from him, and it even spoils marriage.'⁶

1514. الإمامُ الصادق عليه السلام - فِي قَوْلِهِ عَزَّوَجَلَّ : (وَقَدْ مَنَّا إِلَى مَا عَمَلُوا مِنْ

عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُوراً) ⁷ - : أَمَّا وَاللَّهِ إِنْ كَانَتْ أَعْمَالُهُمْ أَشَدَّ بَيَاضاً مِنَ الْقُبَاطِيِّ ، وَلَكِنْ

كَانُوا إِذَا عَرَضَ لَهُمُ الْحَرَامُ لَمْ يَدْعَوْهُ . ⁸

1514. Imam al-Sadiq (AS), with regards to Allah's verse, *“Then We shall attend to the works they have done and then turn them into scattered dust”*, said, 'By Allah, even though their deeds were whiter than Egyptian cotton, when the prohibited presented itself before them they did not leave it.'⁹

Notes

1. عُدَّة الداعي : 141 .

2. Uddat al-Dai, p. 141

3. تنبيه الخواطر : 2 / 120 .

4. Tanbih al-Khawahir, v. 2, p. 120

5. الأُمَالِي لِلطُّوسِي : 680 / 1447 .

6. Amali al-Tusi, p. 680, no. 1447

7. الفرقان : 23 .

8. الكافي : 2 / 81 / 5 .

9. al-Kafi, v. 2, p. 81, no. 5

ثَوَابُ مَنْ قَدَرَ عَلَى حَرَامٍ فَتَرَكَهُ - 503

503. The Reward of One Who Has Access to the Prohibited But Abandons It

1515. رسول الله صلى الله عليه وآله : مَنْ قَدَرَ عَلَى امْرَأَةٍ أَوْ جَارِيَةٍ حَرَاماً فَتَرَكَهَا

مَخَافَةَ اللَّهِ حَرَّمَ اللَّهُ عَزَّوَجَلَّ عَلَيْهِ النَّارَ ، وَأَمَنَهُ اللَّهُ تَعَالَى مِنَ الْفَرْعِ الْأَكْبَرِ ، وَأَدْخَلَهُ اللَّهُ الْجَنَّةَ .¹

1515. The Prophet (SAWA) said, 'He who has unlawful access to enjoy a woman or a maid but leaves her for fear of Allah, He - Mighty and Exalted - will keep him safe from the Fire, preserve him from the Great Terror, and make him enter Paradise.'²

1516. رسول الله صلى الله عليه وآله : لَا يَقْدِرُ رَجُلٌ عَلَى حَرَامٍ ثُمَّ يَدْعُهُ ، لَيْسَ بِهِ إِلَّا

مَخَافَةُ اللَّهِ ، إِلَّا أَبَدَ اللَّهُ فِي عَاجِلِ الدُّنْيَا قَبْلَ الْآخِرَةِ مَا هُوَ خَيْرٌ لَهُ مِنْ ذَلِكَ .³

1516. The Prophet (SAWA) said, 'No sooner does a man who is able to commit a prohibited act abandon it, only for fear of Allah, than Allah gives him in lieu of it something that is better for him in this present world before the Hereafter.'⁴

1517. الإمام الكاظم عليه السلام : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يَأْتِي أَهْلَ

الصُّفَّةِ وَكَانُوا ضَيْفَانَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، كَانُوا هَاجِرُوا مِنْ أَهْلِيهِمْ وَأَمْوَالِهِمْ إِلَى الْمَدِينَةِ فَأَسْكَنَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صُفَّةَ الْمَسْجِدِ ، وَهُمْ أَرْبَعُمِائَةِ رَجُلٍ [كَانَ] ، يُسَلِّمُ عَلَيْهِمْ بِالْغَدْوَةِ وَالْعَشِيِّ ، فَأَتَاهُمْ ذَاتَ يَوْمٍ فَمِنْهُمْ مَنْ يَخْصِفُ نَعْلَهُ ، وَمِنْهُمْ مَنْ يَرْقِعُ ثَوْبَهُ ، وَمِنْهُمْ مَنْ يَتَفَلَّى ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَرِزُّهُمْ مُدًّا مُدًّا مِنْ تَمْرٍ فِي كُلِّ يَوْمٍ .

فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ : يَا رَسُولَ اللَّهِ ، التَّمْرُ الَّذِي تَرِزُّنَا قَدْ أَحْرَقَ بَطُونَنَا !
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : أَمَا إِنِّي لَوْ اسْتَطَعْتُ أَنْ أُطْعِمَكُمْ الدُّنْيَا لَأَطْعَمْتُكُمْ ، وَلَكِنْ مَنْ عَاشَ مِنْكُمْ مِنْ بَعْدِي فَسَيُعْدَى عَلَيْهِ بِالْجِفَانِ وَيُرَاحَ عَلَيْهِ بِالْجِفَانِ ، وَيَغْدُو أَحَدُكُمْ فِي قَمِيصَةٍ وَيَرُوحُ فِي أُخْرَى ، وَتُنَجِّدُونَ بُيُوتَكُمْ كَمَا تُنَجِّدُ الْكَعْبَةَ .

فَقَامَ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ ، إِنَّا عَلَى ذَلِكَ الزَّمَانِ بِالْأَشْوَاكِ ! فَمَتَى هُوَ ؟
قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : زَمَانُكُمْ هَذَا خَيْرٌ مِنْ ذَلِكَ الزَّمَانِ ، إِنَّكُمْ إِنْ مَلَأْتُمْ بَطُونَكُمْ مِنَ الْحَلَالِ تَوْشِكُونَ أَنْ تَمَلُّوْهَا مِنَ الْحَرَامِ .⁵

1517. Imam al-Kazim (AS) said, 'The Prophet (SAWA) used to visit the people of the ledge [of the mosque], who were his guests and had migrated to Medina without their families and belongings. The Prophet (SAWA) had lodged them on the ledges of the Mosque. They were four hundred men, and he greeted them every morning and every night. One day he came to them while some of them were mending their sandals, some were patching their

garments, and some were cleaning their heads from lice. The Prophet (SAWA) used to provide them with half a bushel of dates every day.

One of the men stood up and said, 'O Messenger of Allah! The dates you provide us with have burned our stomachs!' The Prophet (SAWA) said, 'If I could feed you the whole world surely I would have done it, but [know that] those among you who will live after me will be brought bowls [of food] in the morning and bowls in the evening, and each of you will have a shirt in the morning and another in the evening, and each of you will adorn your houses with curtains and carpets as the Kaba is adorned.'

A man then rose and exclaimed, 'O Messenger of Allah! We are waiting eagerly for that time. When will it be?!' He (SAWA) said, 'Your time now is better than that time. When you fill your stomachs with the lawful, you might also fill it with the unlawful.'⁶

Notes

1. ثواب الأعمال : 1 / 334 .
2. Thawab al-Amal, p. 334, no. 1
3. كنز العمال : 43113 .
4. Kanz al-Ummal, no. 43113
5. النوادر للراوندي : 152 / 223 .
6. Nawadir al-Rawandi, p. 152 no 223

الحزب - 97

97. THE PARTY

حزبُ الله - 504

504. The Party of Allah

(وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ).¹

*“Whoever takes for his guardians Allah, His Apostle and the faithful [should know that] the party of Allah is indeed the victorious.”*²

1518. الإمام علي عليه السلام : أَيْسُرُكَ أَنْ تَكُونَ مِنْ حِزْبِ اللَّهِ الْغَالِبِينَ ؟ أَتَقِ اللَّهَ

سُبْحَانَهُ وَأَخْسِنَ فِي كُلِّ أَمْرٍ ؛ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ.³

1518. Imam Ali (AS) said, 'Would you like to be of the victorious party of Allah? Then be Godwary and excel in all your affairs, for Allah is with those who are wary of their duty to Him and those who excel in virtue.'⁴

1519. الإمام الصادق عليه السلام : نَحْنُ وَشِيعَتُنَا حِزْبُ اللَّهِ، وَحِزْبُ اللَّهِ هُمُ الْغَالِبُونَ

⁵.

1519. Imam al-Sadiq (AS) said, 'We and our followers (Shia) are the party of Allah, and the party of Allah is the victorious.'⁶

Notes

1. المائدة : 56 .

2. Qur'an 556:

3. غرر الحكم : 2828 .

4. Ghurar al-Hikam, no. 2828

5. التوحيد : 3 / 166 .

6. al-Tawhid, p. 166, no. 3

حزب الشَّيْطَانِ - 505

505. The Party of Satan

(اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ

هُمُ الْخَاسِرُونَ).¹

*“Satan has prevailed upon them, so he has caused them to forget the remembrance of Allah. They are Satan's party. Look! Indeed it is Satan's parties who are the losers!”*²

1520. الإمام علي عليه السلام : أَيُّهَا النَّاسُ ، إِنَّمَا بَدَأَ وَقُوعِ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ ... وَلَوْ

أَنَّ الْحَقَّ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ ، وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِغْتُ وَمِنْ هَذَا ضِغْتُ فَيُمَزَّجَانِ فَيَجِيئَانِ مَعًا ، فَهُنَالِكَ اسْتَحْوَذَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ ، وَنَجَّى الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ

الْحُسْنَى.³

1520. Imam Ali (AS) said, 'O people! Truly the onset of problems is brought about by following the desires... If the truth were pure there would be no disparity. However, a handful is taken from this [the truth] and a handful from that [falsehood] and then the two are mixed and appear altogether. And this is where Satan prevails over his followers, and only those who are favoured by Allah are saved.'⁴

1521. الإمام علي عليه السلام - مِنْ حُطْبَةٍ لَهُ يَصِفُ فِيهَا الْمُنَافِقِينَ - : فَهُمْ لَمَّةٌ

الشَّيْطَانِ ، وَحُمَةُ النَّيِّرَانِ ، أُولَئِكَ حِزْبُ الشَّيْطَانِ ، أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ.⁵

1521. Imam Ali (AS) said in one of his sermons where he describes the hypocrites, 'They are the companions of Satan, and the incinerating sting of the Fire. They are the party of Satan; indeed it is Satan's parties who are the losers.'⁶

(أنظر) الشيطان : باب 1029.

(See also: SATAN: section 1069)

Notes

1. المجادلة : 19 .

2. Qur'an 58:19:

3. الكافي : 1 / 54 / 1 .

4. al-Kafi, v. 1, p. 54, no. 1

5. نهج البلاغة : الخطبة 194 .

6. Nahj al-Balagha, Sermon 194

الحزم - 98

98. PRUDENCE

قِيَمَةُ الْحَزْمِ - 506

506. The Value of Prudence

1522. الإمام علي عليه السلام : الحزم كياسة.¹

1522. Imam Ali (AS) said, 'Prudence is sagacity.'²

1523. الإمام علي عليه السلام : مَنْ أَخَذَ بِالْحَزْمِ اسْتَظْهَرَ ، مَنْ أَضَاعَ الْحَزْمَ تَهَوَّرَ.³

1523. Imam Ali (AS) said, 'He who adopts prudence is cautious, and he who lacks prudence is reckless.'⁴

1524. الإمام علي عليه السلام : التَّذَبُّرُ قَبْلَ الْعَمَلِ يُؤْمِنُكَ مِنَ النَّدَمِ.⁵

1524. Imam Ali (AS) said, 'Planning before action will preserve you from regret.'⁶

1525. الإمام علي عليه السلام : أَعْقَلُ النَّاسِ أَنْظَرُهُمْ فِي الْعَوَاقِبِ.⁷

1525. Imam Ali (AS) said, 'The most intelligent of people is he who looks further into the consequences.'⁸

1526. الإمام الصادق عليه السلام : الحزم مِشْكَاةُ الظَّنِّ.⁹

1526. Imam al-Sadiq (AS) said, 'Prudence is the lamp-niche of doubt.'¹⁰

Notes

1. بحار الأنوار : 8 / 339 / 71 .

2. Bihar al-Anwar, v. 71, p. 339, no. 8

3. غرر الحكم : 7913 ، 7914 .

4. Ghurar al-Hikam, nos. 7913, 7914

5. عيون أخبار الرضا : 2 / 54 / 204 .

6. Uyun Akhbar al-Rida (AS), v. 2, p. 54, no. 204

7. غرر الحكم : 3367 .

8. Ghurar al-Hikam, no. 3367

9. «تحف العقول : 356 . وفي الكافي : 1 / 27 / 29 : «الحزم مساءة الظن» .

10. Tuhaf al-Uqul, no. 356

خَطَرُ تَرْكِ النَّظَرِ فِي عَوَاقِبِ الْأُمُورِ - 507

507. The Danger of not Forseeing the Consequences of Matters

1527. الإمام علي عليه السلام : مَنْ تَوَرَّطَ فِي الْأُمُورِ بَعِيرَ نَظَرٍ فِي الْعَوَاقِبِ فَقَدْ تَعَرَّضَ

لِلتَّوَابِتِ¹.

1527. Imam Ali (AS) said, 'He who involves himself in matters without considering the consequences exposes himself to troubles.'²

Notes

1. تحف العقول : 90 .

2. Ibid. no. 90

الحَزْمُ وَالْعَزْمُ - 508

508. Firm Resolution and Determination

1528. الإمام علي عليه السلام: الظَّفَرُ بِالْحَزْمِ وَالْجَزْمِ.¹

1528. Imam Ali (AS) said, 'Victory comes through firm resolution and determination.'²

1529. الإمام علي عليه السلام : لا خَيْرَ في عَزْمٍ بلا حَزْمٍ .³

1529. Imam Ali (AS) said, 'There is no good in determination without a firm resolution.'⁴

Notes

1. عوالي اللآلي : 1 / 292 / 164 .

2. Awali al-La'ali, v. 1, p. 292, no. 164

3. غرر الحكم : 10682 .

4. Ghurar al-Hikam, no. 10682

تفسير الحزم - 509

509. The Interpretation of Prudence

1530. الإمام علي عليه السلام : الحزم النَّظَرُ فِي الْعَوَاقِبِ ، وَمُشَاوَرَةُ ذَوِي الْعُقُولِ .¹

1530. Imam Ali (AS) said, 'Prudence is careful consideration of the consequences and consultation of people of reason.'²

1531. الإمام علي عليه السلام : أَصْلُ الْحَزْمِ الْوُقُوفُ عِنْدَ الشُّبْهَةِ .³

1531. Imam Ali (AS) said, 'The essence of prudence is stopping in the face of the dubious.'⁴

1532. الإمام علي عليه السلام : الطُّمَأْنِينَةُ قَبْلَ الْخُبْرَةِ خِلَافُ الْحَزْمِ .⁵

1532. Imam Ali (AS) said, 'Feeling certainty and quietude before experience is against prudence.'⁶

Notes

1. غرر الحكم : 1915 .

2. Ibid. no. 1915

3. تحف العقول : 214 .

4. Tuhaf al-Uqul, no. 214

5. غرر الحكم : 1514 .

6. Ghurar al-Hikam, no. 1514

الحازم - 510

510. The Prudent

1533. الإمام علي عليه السلام : الحازم من لم يشغله غرور دُنياه عن العمل لأخراه.¹

1533. Imam Ali (AS) said, 'The prudent one is he who is not preoccupied by the delusion of this world from working for his Hereafter.'²

1534. الإمام علي عليه السلام : الحازم من تَخَيَّرَ لِحُلَّتَيْهِ ؛ فَإِنَّ الْمَرْءَ يُوزَنُ بِحَلِيلِهِ.³

1534. Imam Ali (AS) said, 'The prudent one is he who is selective in his friendships, for man is judged according to his friend.'⁴

1535. الإمام علي عليه السلام : الحازم من لا يشغله النِّعمَةُ عن العمل للعاقبة.⁵

1535. Imam Ali (AS) said, 'The prudent one is he whose prosperity does not stop him from working towards the end goal.'⁶

1536. الإمام علي عليه السلام : الحازم من يُؤَخِّرُ الْعُقُوبَةَ فِي سُلْطَانِ الْعُضْبِ ،

وَيُعَجِّلُ مُكَافَأَةَ الْإِحْسَانِ اغْتِنَاماً لِفُرْصَةِ الْإِمْكَانِ.⁷

1536. Imam Ali (AS) said, 'The prudent one is he who puts off punishment when anger prevails, and hastens to reward the good, taking the first possible opportunity to do so.'⁸

Notes

1. غرر الحكم : 1984 .

2. Ibid.no. 1984

3. غرر الحكم : 2026 .

4. Ibid. no. 2026

5. غرر الحكم : 1878 .

6. Ibid. no. 1878

7. غرر الحكم : 2179 .

8. Ibid. no. 2179

أَحْزَمُ النَّاسِ - 511

511. The Most Prudent of People

1537. رسول الله صلى الله عليه وآله : أَحْزَمُ النَّاسِ أَكْثَرُهُمْ لِلْغَيْظِ .¹

1537. The Prophet (SAWA) said, 'The most prudent of people is he who is best at controlling his rage.'²

1538. رسول الله صلى الله عليه وآله : إِنَّ أَكْيَسَكُمْ أَكْثَرُكُمْ ذِكْرًا لِلْمَوْتِ ، وَإِنَّ

أَحْزَمَكُمْ أَحْسَنُكُمْ اسْتِعْدَادًا لَهُ .³

1538. The Prophet (SAWA) said, 'The most sagacious one from among you is he who remembers death the most, and the most prudent one from among you is he who is the most prepared for it.'⁴

1539. الإمام علي عليه السلام : أَحْزَمُكُمْ أَزْهَدُكُمْ .⁵

1539. Imam Ali (AS) said, 'The most prudent one from among you is the one who is most abstemious.'⁶

Notes

1. الأُمالي للصدوق : 41 / 73 .

2. Amali al-Saduq, p. 28, no. 4

3. أعلام الدين : 333 .

4. Alam al-Din, no. 333

5. غرر الحكم : 2832 .

6. Ghurar al-Hikam, no. 2832

الحزن - 99

99. SORROW

مَضَارُّ الْحُزَنِ - 512

512. The Harms Sorrow

1540. عيسى عليه السلام : مَنْ كَثُرَ هَمُّهُ سَقُمَ بَدَنُهُ .¹

1540. Prophet Jesus (AS) said, 'He who has much anxiety, his body starts to ail.'²

1541. الإمام علي عليه السلام : الْهَمُّ نِصْفُ الْهَرَمِ .³

1541. Imam Ali (AS) said, 'Worry is half of old age.'⁴

1542. الإمام علي عليه السلام : الْهَمُّ يُذِيبُ الْجَسَدَ .⁵

1542. Imam Ali (AS) said, 'Worry wastes away the body.'⁶

1543. الإمام الصادق عليه السلام : الْأَحْزَانُ أَسْقَامُ الْقُلُوبِ، كَمَا أَنَّ الْأَمْرَاضَ أَسْقَامُ

الْأَبْدَانِ .⁷

1543. Imam al-Sadiq (AS) said, 'Sorrows are the ailments of the hearts just as illnesses are the ailments of the body.'⁸

(أنظر) الدنيا : باب 712.

(See also: **THE WORLD:** section 712)

Notes

1. الأمالي للصادق : 853 / 636 .

2. Amali al-Saduq, p. 436, no. 3

3. تحف العقول : 214 .

4. Tuhaf al-Uqul, no. 214

5. غرر الحكم : 1039 .

6. Ghurar al-Hikam, no. 1039

7. الدعوات : 276 / 118 .

8. al-Daawat, p. 118, no. 276

ما يورث الحزن - 513

513. The Causes of Sorrow

1544. رسول الله صلى الله عليه وآله : مَنْ نَظَرَ إِلَى مَا فِي أَيْدِي النَّاسِ طَالَ حُزْنُهُ ،

وَدَامَ أَسْفُهُ .¹

1544. The Prophet (SAWA) said, 'Whoever looks at what other people possess, his sorrow endures and his regret is continuous.'²

1545. رسول الله صلى الله عليه وآله : رُبَّ شَهْوَةٍ سَاعَةٍ تُورِثُ حُزْنًا طَوِيلًا .³

1545. The Prophet (SAWA) said, 'Many a desire lasting but an hour brings about enduring sorrow.'⁴

1546. الإمام علي عليه السلام : مَنْ غَضِبَ عَلَى مَنْ لَا يَقْدِرُ أَنْ يَضُرَّهُ ، طَالَ حُزْنُهُ

وَعَذَّبَ نَفْسَهُ .⁵

1546. Imam Ali (AS) said, 'He who is angry with somebody whom he cannot hurt, his sorrow endures and he inflicts pain on his own soul.'⁶

1547. الإمام علي عليه السلام : مَا رَأَيْتُ ظَالِمًا أَشَبَّهَ بِمَظْلُومٍ مِنَ الْحَاسِدِ ؟ نَفْسٌ

دَائِمٌ ، وَقَلْبٌ هَائِمٌ ، وَحُزْنٌ لَازِمٌ .⁷

1547. Imam Ali (AS) said, 'I have not seen a wrong-doer resemble a wronged person more than the jealous one: he has an exhausted spirit, a wandering heart, and an inherent sorrow.'⁸

1548. الإمام علي عليه السلام : مَنْ قَصَرَ فِي الْعَمَلِ ابْتُلِيَ بِهِ .⁹

1548. Imam Ali (AS) said, 'He who is negligent in his work is afflicted with anxiety.'¹⁰

1549. الإمام علي عليه السلام : إِيَّاكَ وَالْجَرَعَ ؛ فَإِنَّهُ يَقْطَعُ الْأَمَلَ ، وَيُضْعِفُ الْعَمَلَ ،

وَيُورِثُ الْهَمَّ .¹¹

1549. Imam Ali (AS) said, 'Beware of apprehension, for it kills hope, weakens action, and brings about worry.'¹²

Notes

1. أعلام الدين : 294 .

2. Alam al-Din, no. 294

3. الأماشي للطوسي : 533 / 1162 .

4. Amali al-Tusi, p. 533, no. 1162

5. تحف العقول : 99 .

6. Tuhaf al-Uqul, no. 99

7. بحار الأنوار : 73 / 256 / 29 .

8. Bihar al-Anwar, v. 76, p. 256, no. 29

9. نهج البلاغة : الحكمة 127 .

10. Nahj al-Balagha, Saying 127

11. دعائم الإسلام : 1 / 223 .

12. Daa'im al-Islam, v. 1, p. 223

علاج الحزن - 514

514. Overcoming for Sorrow

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ).¹

“Look! The friends of Allah will indeed have no fear nor will they grieve.”²

1550. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ - بِحُكْمِهِ وَفَضْلِهِ - جَعَلَ الرُّوحَ والفَرْحَ

فِي الْيَقِينِ وَالرِّضَا ، وَجَعَلَ الْهَمَّ وَالْحَزْنَ فِي الشَّكِّ وَالسُّخْطِ .³

1550. The Prophet (SAWA) said, 'Truly Allah, out of His wisdom and grace, placed bliss and happiness in conviction and contentment, and placed worry and sorrow in doubt and discontentment.'⁴

1551. رسول الله صلى الله عليه وآله : أَيُّهَا النَّاسُ ، هَذِهِ دَارُ تَرْجٍ لَا دَارُ فَرْحٍ ، وَدَارُ

النُّوَاءِ لَا دَارُ اسْتِيوَاءٍ ، فَمَنْ عَزَفَهَا لَمْ يَفْرَحْ لِرَجَاءٍ ، وَلَمْ يَحْزَنْ لَشِقَاءٍ .⁵

1551. The Prophet (SAWA) said, 'O people! This is the house of pain and not the house of joy, and the house of writhing [in pain] not the house of repose. So he who knows it will neither rejoice for ease and nor will he grieve for misfortune.'⁶

1552. رسول الله صلى الله عليه وآله : قَوْلٌ : «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» فِيهِ شِفَاءٌ

مِنْ تِسْعَةِ وَتِسْعِينَ دَاءً ، أَذْنَاهَا الْهَمُّ .⁷

1552. The Prophet (SAWA) said, 'There is remedy in the statement **“There is no might or power save in Allah”** (la hawla wa la quwwata illa billah) for ninety-nine ailments, the least of them being anxiety.'⁸

1553. مطالب السؤل عن ابن عباس : مَا انْتَفَعْتُ بِكَلَامٍ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ كَانْتِفَاعِي بِكِتَابٍ كَتَبَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ، فَإِنَّهُ كَتَبَ إِلَيَّ : أَمَّا بَعْدُ فَإِنَّ الْمَرْءَ يَسُوؤُهُ قَوْلٌ مَا لَمْ يَكُنْ لِيَذْرُكُهُ ، وَيَسْرُهُ ذِكْرٌ مَا لَمْ يَكُنْ لِيَنْفَوْتُهُ ، فَلْيَكُنْ سُورُوكَ بِمَا نَلْتَ مِنْ آخِرَتِكَ ، وَلْيَكُنْ أَسْفُكَ عَلَى مَا فَاتَكَ مِنْهَا ، وَمَا نَلْتَ مِنْ دُنْيَاكَ فَلَا تُكُنْ بِهِ فَرِحًا ، وَمَا فَاتَكَ مِنْهَا فَلَا تَأْسَ عَلَيْهِ حُزْنًا ، وَلْيَكُنْ هَمُّكَ فِيمَا بَعْدَ الْمَوْتِ . وَالسَّلَامُ .⁹

1553. Ibn Abbas narrated, 'I have not profited by any speech after the Messenger of Allah (SAWA) more than by a letter written by Ali b. Abu Talib (AS). He wrote to me, saying, **“But now, indeed man grieves for having missed that which he would not have attained anyway, and is overjoyed at attaining that which he would not have missed anyway. So, let your happiness be for what you attain for your Hereafter, and let your regret be for what you miss of it. Do not be happy for what you attain for this world, nor regret sorrowfully what you miss from it, and let your concern be for what comes after death, and peace be with you.”**¹⁰

1554. الإمام علي عليه السلام : نِعَمَ طَارِدُ الْهُمُومِ الْيَقِينُ .¹¹

1554. Imam Ali (AS) said, 'What an excellent repellent of worries conviction is.'¹²

1555. الإمام علي عليه السلام : غَسَلُ الثَّيَابِ يُذْهِبُ الْهَمَّ وَالْحُزْنَ .¹³

1555. Imam Ali (AS) said, 'Washing clothes takes away worry and sorrow.'¹⁴

1556. الإمام الصادق عليه السلام : إِنْ كَانَ كُلُّ شَيْءٍ بِقَضَاءٍ وَقَدَرٍ ، فَالْحُزْنُ لِمَاذَا

؟¹⁵

1556. Imam al-Sadiq (AS) said, 'If everything is determined by fate and destiny, then wherefore the sorrow?!'¹⁶

1557. الإمام الصادق عليه السلام : شَكََا نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَى اللَّهِ الْعَمَّ ، فَأَمَرَهُ بِأَكْلِ

الْعِنَبِ .¹⁷

1557. Imam al-Sadiq (AS) said, 'One of the prophets complained of his grief to Allah. So He commanded him to eat grapes.'¹⁸

1558. الإمام الصادق عليه السلام : مَنْ وَجَدَ هَمًّا وَلَا يَدْرِي مَا هُوَ فَلْيَغْسِلْ رَأْسَهُ .¹⁹

1558. Imam al-Sadiq (AS) said, 'He who finds himself sorrowful for no reason should wash his head.'²⁰

(أنظر) السور : باب 935.

(See also: **HAPPINESS: section 935**)

Notes

1. يونس : 62 .
2. Qur'an 1062:
3. تحف العقول : 6 .
4. Tuhaf al-Uqul, no. 6
5. أعلام الدين : 343 .
6. Alam al-Din, no. 294
7. قرب الإسناد : 76 / 244 .
8. Qurb al-Isnad, p. 76, no. 244
9. مطالب السؤل : 55 .
10. Matalib al-Sa'ul, p. 55
11. بحار الأنوار : 77 / 211 / 1 .
12. Bihar al-Anwar, v. 77, p. 211, no. 1
13. الخصال : 612 / 10 .
14. al-Khisal, p. 612, no. 10
15. الأمالي للصدوق : 56 / 12 .
16. Amali al-Saduq, p. 16, no. 5
17. المحاسن : 2 / 362 / 2262 .
18. al-Mahasin, v. 2, p. 362, no. 2262

19. الدعوات : 284 / 120

20. al-Daawat, p. 120, no. 284

عِلَّةُ الْحُزْنِ وَالْفَرَحِ مِنْ غَيْرِ سَبَبٍ عَرَفُ - 515

515. The Reason for Sorrow and Joy for an Unknown Cause

1559. علل الشرائع عن أبي بصير: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَمَعِيَ رَجُلٌ مِنْ أَصْحَابِنَا ، فَقُلْتُ لَهُ : جُعِلْتُ فِدَاكَ يَا بَنَ رَسُولِ اللَّهِ ، إِنِّي لَأَعْتُمُّ وَأَحْزَنُ مِنْ غَيْرِ أَنْ أَعْرِفَ لِذَلِكَ سَبَبًا ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : إِنَّ ذَلِكَ الْحُزْنَ وَالْفَرَحَ يَصِلُ إِلَيْكُمْ مِنْهُ ؛ لِأَنَّ تَا إِذَا دَخَلَ عَلَيْنَا حُزْنٌ أَوْ سُورٌ كَانَ ذَلِكَ دَاخِلًا عَلَيْكُمْ ، لِأَنَّ تَا وَإِيَّاكُمْ مِنْ نُورِ اللَّهِ عَزَّوَجَلَّ.¹

1559. Abu Basir narrated, 'I once went to visit Abu Abdillah [al-Sadiq] (AS) along with one of our companions. I said to him, 'O son of the Prophet! Could I but sacrifice myself for you. I grieve and become sorrowful without knowing the cause of that.' So Abu Abdillah (AS) replied, 'Truly that sorrow and joy reaches you from us, for when sorrow or joy comes to us it comes to you too, for indeed we and you are all from the Light of Allah, Mighty and Exalted.'²

1560. بحار الأنوار : رُوي أَنَّهُ سَأَلَ الْعَالِمُ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصْبِحُ مَعْمُومًا لَا يَدْرِي سَبَبَ غَمِّهِ ، فَقَالَ : إِذَا أَصَابَهُ ذَلِكَ فَلْيَعْلَمْ أَنَّ أَخَاهُ مَعْمُومٌ ، وَكَذَلِكَ إِذَا أَصْبَحَ فَرَحَانًا لَغَيْرِ سَبَبٍ يُوجِبُ الْفَرَحَ ، فَبِاللَّهِ نَسْتَعِينُ عَلَى حُقُوقِ الْإِخْوَانِ.³

1560. It is narrated in Bihar al-Anwar that the scholar [al-Sadiq] (AS) was once asked about why a man may wake up in the morning feeling sad without knowing the reason for his sorrow. He said, 'If that happens to him then he should know that his brother is in sorrow, and similarly if he wakes up happy without a specific reason for that joy. And Allah's help do we seek with regard to the rights of the brothers.'⁴

Notes

1. علل الشرائع : 2 / 93 .
2. Ilal al-Shara'i, p. 93, no. 2
3. بحار الأنوار : 20 / 227 / 74 .
4. Bihar al-Anwar, v. 74, p. 227, no. 20

الحُزْنُ المَمْدُوحُ - 516

516. Praiseworthy Sorrow

1561. رسول الله صلى الله عليه وآله : ما عُبدَ اللهَ عَزَّوَجَلَّ على مِثْلِ طُولِ الحُزْنِ .¹

1561. The Prophet (SAWA) said, 'Allah, Mighty and Exalted, is worshipped through nothing like continuous sorrow.'²

1562. الإمام زين العابدين عليه السلام : إِنَّ اللهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ .³

1562. Imam Zayn al-Abidin (AS) said, 'Truly Allah loves every sorrowful heart.'⁴

1563. الإمام الباقر عليه السلام : قَرَأْتُ فِي كِتَابِ عَلِيِّ عَلَيْهِ السَّلَامُ : إِنَّ الْمُؤْمِنَ يُنْسِي

حَزِينًا وَيُصْبِحُ حَزِينًا ، وَلَا يَصْلُحُ لَهُ إِلَّا ذَلِكَ .⁵

1563. Imam al-Baqir (AS) said, 'I have read in Ali's book that the believer spends nights and days in sorrow and only this can benefit him.'⁶

1564. الإمام الصادق عليه السلام : نَفْسُ الْمُهْمُومِ لَنَا الْمُعْتَمِّ لُظْلَمِنَا تَسْبِيحٌ ، وَهَمُّهُ

لَأْمَرِنَا عِبَادَةٌ .⁷

1564. Imam al-Sadiq (AS) said, 'The breath of one who is saddened on our account and is grieved for the oppression done unto us is glorification, and his grief for our cause is worship.'⁸

(أنظر) عنوان 47 «البكاء» ؛ القلب : باب 1554.

(See also: WEEPING; THE HEART: section 1554)

Notes

1. مكارم الأخلاق : 2 / 367 / 2661 .

2. Makarim al-Akhlaq, v. 2, p. 367

3. الكافي : 2 / 99 / 30 .

4. al-Kafi, v. 2, p. 99, no. 30

5. التمحيص : 44 / 55 .

6. al-Tamhis, p. 44, no. 55

7. الكافي : 2 / 226 / 16 .

8. al-Kafi, v. 2, p. 226, no. 16

الحساب - 100

100. THE ACCOUNT

يَوْمُ الْحِسَابِ - 517

517. The Day of Account

1565. رسولُ الله صلى الله عليه وآله : ألا وإنكم في يوم عملٍ ولا حسابٍ فيه ،
ويُوشِكُ أَنْ تَكُونُوا فِي يَوْمٍ حِسَابٍ لَيْسَ فِيهِ عَمَلٌ¹.

1565. The Prophet (SAWA) said, 'Truly right now you live the day of action with no accounting therein, and very soon you will live the day of accounting with no action therein.'²

1566. الإمامُ عليٌّ عليه السلام : الحِسَابُ قَبْلَ الْعِقَابِ ، الثَّوَابُ بَعْدَ الْحِسَابِ³.

1566. Imam Ali (AS) said, 'Accountability [for one's actions] will come before the punishment, and the reward will come after the account.'⁴

Notes

1. أعلام الدين : 345 .

2. Alam al-Din, no. 345

3. غرر الحكم : 380 .

4. Ghurar al-Hikam, no. 380

الحِثُّ عَلَى مُحَاسَبَةِ النَّفْسِ - 518

518. Enjoinment of Accounting for One's Self

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ¹.

“O you who have faith! Be wary of Allah, and let every soul consider what it sends ahead for tomorrow, and be wary of Allah. Allah is indeed well aware of what you do.”²

1567. رسول الله صلى الله عليه وآله : حاسبوا أنفسكم قبل أن تُحاسَبوا ، وزنوها قبل أن تُوزنوا ، وتجهزوا للعرض الأكبر³.

1567. The Prophet (SAWA) said, 'Take account of your selves before you are held to account, and evaluate them before you are held for evaluation, and prepare yourselves for the Greatest Exposure.'⁴

1568. الإمام علي عليه السلام : قَيِّدُوا أَنْفُسَكُمْ بِالْمُحَاسَبَةِ ، وَأَمْلِكُوهَا بِالْمُخَالَفَةِ⁵.

1568. Imam Ali (AS) said, 'Restrict your [lower] selves by holding them accountable and control them by opposing them.'⁶

1569. الإمام زين العابدين عليه السلام : ابْنُ آدَمَ ، إِنَّكَ لَا تَزَالُ بِخَيْرٍ مَا كَانَ لَكَ وَاعِظٌ مِنْ نَفْسِكَ ، وَمَا كَانَتْ الْمُحَاسَبَةُ مِنْ هَمِّكَ⁷.

1569. Imam Zayn al-Abidin (AS) said, 'O son of Adam! You will continue to thrive as long as you are the admonisher of your self, and as long as accounting for yourself is one of your concerns.'⁸

1570. الإمام الكاظم عليه السلام : لَيْسَ مِمَّنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ ، فَإِنْ عَمِلَ خَيْرًا اسْتَرَادَ اللَّهُ مِنْهُ وَحَمْدَ اللَّهِ عَلَيْهِ ، وَإِنْ عَمِلَ شَيْئًا شَرًّا اسْتَغْفَرَ اللَّهُ وَتَابَ إِلَيْهِ⁹.

1570. Imam al-Kazim (AS) said, 'The one who does not take account of himself every single day is not one of us. And when he performs a good deed, he should ask Allah to enable him to do more, and when he commits an evil deed, he must seek Allah's forgiveness and repent for it.'¹⁰

Notes

1. الحشر : 18 .

2. Qur'an 59:18:

3. بحار الأنوار : 26 / 73 / 70 .

4. Bihar al-Anwar, v. 70, p. 73, no. 26

5. غرر الحكم : 6794 .

6. Ghurar al-Hikam, no. 6794

7. تحف العقول : 280 .

8. Tuhaf al-Uqul, no. 280

9. الاختصاص : 26 .

10. al-Ikhtisas, p. 26

ثَمَرَةُ الْمُحَاسَبَةِ - 519

519. The Fruit of Taking Account of Oneself

1571. الإمام علي عليه السلام : مَنْ حَاسَبَ نَفْسَهُ وَقَفَّ عَلَى عُيُوبِهِ ، وَأَحَاطَ بِذُنُوبِهِ ، وَاسْتَقَالَ الذُّنُوبَ ، وَأَصْلَحَ الْعُيُوبَ .¹

1571. Imam Ali (AS) said, 'He who takes account of his soul will understand his defects and know his sins. He will repent for the sins and amend the defects.'²

1572. الإمام علي عليه السلام : مَنْ حَاسَبَ نَفْسَهُ رَيْحَ ، وَمَنْ غَفَلَ عَنْهَا خَسِرَ ، وَمَنْ خَافَ أَمِنَ .³

1572. Imam Ali (AS) said, 'He who takes account of his self profits, he who neglects it is at a loss, and he who fears will be safe.'⁴

1573. الإمام علي عليه السلام : مَنْ حَاسَبَ نَفْسَهُ سَعِدَ .⁵

1573. Imam Ali (AS) said, 'He who takes account of his self prospers.'⁶

Notes

1. غرر الحكم : 8927 .
2. Ghurar al-Hikam, no. 8927
3. بحار الأنوار : 27 / 73 / 70 .
4. Bihar al-Anwar, v. 70, p. 73, no. 27
5. غرر الحكم : 7887 .
6. Ghurar al-Hikam, no. 7887

أَوَّلُ مَا يُسْأَلُ عَنْهُ الْمَرْءُ - 520

520. The First Thing That Man Will Be Asked About

1574. رسول الله صلى الله عليه وآله : أَوَّلُ مَا يُسْأَلُ عَنْهُ الْعَبْدُ حُبُّنَا أَهْلَ الْبَيْتِ ¹.

1574. The Prophet (SAWA) said, 'The first thing that man will be asked about is our love, the people of the Household (Ahl al-bayt).' ²

1575. الإمام الصادق عليه السلام : إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ إِذَا وَقَفَ بَيْنَ يَدَيِ

اللَّهِ جَلَّ جَلَالُهُ الصَّلَاةُ الْمَفْرُوضَاتُ ، وَعَنِ الزَّكَاةِ الْمَفْرُوضَةِ ، وَعَنِ الصَّيَامِ الْمَفْرُوضِ ، وَعَنِ الْحَجِّ الْمَفْرُوضِ ، وَعَنْ وَلَايَتِنَا أَهْلَ الْبَيْتِ ، فَإِنْ أَقَرَّ بَوَلَايَتِنَا ثُمَّ مَاتَ عَلَيْهَا قُبِلَتْ مِنْهُ صَلَاتُهُ وَصَوْمُهُ وَزَكَاتُهُ وَحُجَّتُهُ ³.

1575. Imam al-Sadiq (AS) said, 'The first thing that man will be asked about when he stands before Allah, Exalted be His Grandeur, is the obligatory prayers, the obligatory alms-tax (zakat), the obligatory fasting, the obligatory pilgrimage (hajj), and our guardianship (wilaya), the people of the Household. If he attests to our guardianship and dies believing that, his prayer, fasting, alms and pilgrimage will all be accepted.' ⁴

Notes

1.. عيون أخبار الرضا: 2 / 62 / 258.

2. Uyun Akhbar al-Rida (AS), v. 2, p. 62, no. 258

3. الأمالي للصدوق : 328 / 388.

4. Amali al-Saduq, p. 212, no. 10

ما لا يُحَاسَبُ عَلَيْهِ - 521

521. That Which One is Not Accountable For

1576. رسول الله صلى الله عليه وآله : كُلُّ نَعِيمٍ مَسْئُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ إِلَّا مَا كَانَ

فِي سَبِيلِ اللَّهِ تَعَالَى .¹

1576. The Prophet (SAWA) said, 'Every bounty will be asked about on the Day of Resurrection except for what was [used] in the way of Allah, most High.'²

1577. الإمام علي عليه السلام : مَنْ ذَكَرَ اسْمَ اللَّهِ عَلَى الطَّعَامِ لَمْ يُسْأَلْ عَنْ نَعِيمِ

ذَلِكَ الطَّعَامِ أَبَدًا .³

1577. Imam Ali (AS) said, 'Whoever utters the name of Allah on some food that he eats will never be asked [to account for] the bounty of that food.'⁴

1578. الإمام الباقر أو الإمام الصادق عليهما السلام : ثَلَاثٌ لَا يُسْأَلُ عَنْهَا الْعَبْدُ :

خِرْقَةٌ يُوَارِي بِهَا عَوْرَتَهُ ، أَوْ كِسْرَةٌ يَسُدُّ بِهَا جَوْعَتَهُ ، أَوْ بَيْتٌ يَكُونُ مِنَ الْحَرِّ وَالْبَرْدِ .⁵

1578. Imam al-Baqir or Imam al-Sadiq (AS) said, 'There are three things which the servant will not be asked about: the cloth he used to cover his private parts, the piece of bread he used to sate his hunger with, and the house that used to protect him from the heat and the cold [the dire necessities of life].'⁶

Notes

1. بحار الأنوار : 7 / 261 / 10 .

2. Bihar al-Anwar, v. 7, p. 261, no. 10

3. الأمالي للصادق : 374 / 472 .

4. Amali al-Saduq, p. 246, no. 13

5. مجمع البيان : 10 / 812 .

6. Majma al-Bayan, v. 10, p. 812, and and Nur al-Thaqalayn, v. 5, p. 665, no. 26

ما يُحَاسَبُ عَلَيْهِ - 522

522. That Which One Will be Held Accountable For

1579. رسول الله صلى الله عليه وآله : لا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ : عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ ، وَ (عَنْ) شَبَابِهِ فِيمَا أَبْلَاهُ ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ ، وَعَنْ حُبِّنَا أَهْلَ الْبَيْتِ ¹.

1579. The Prophet (SAWA) said, 'On the Day of Resurrection, the feet of the servant will not slip until he is asked about four things: his years and how he spent them, his youth and how he wasted it, his wealth, whence he earned it and how he spent it, and our love, the people of the household (Ahl al-bayt).'²

1580. الإمامُ الصَّادِقُ عليه السلام - فِي قَوْلِهِ تَعَالَى : (لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ) - : تُسْأَلُ هَذِهِ الْأُمَّةُ عَمَّا أَنْعَمَ اللَّهُ عَلَيْهِمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ بِأَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ ³.

1580. Imam al-Sadiq (AS), with regards to Allah's verse: “*You will surely be asked on that day concerning the blessing*”, said, 'This community will be asked about the bounty that Allah bestowed on them in the form of the Messenger of Allah (SAWA), and then his household (AS).'⁴

(أنظر) القبر : باب 1506.

(See also: THE GRAVE: section 1506)

Notes

1. الخصال : 125 / 253 .
2. al-Khisal, p. 253, no. 125
3. بحار الأنوار : 39 / 272 / 7 .
4. Bihar al-Anwar, v. 7, p. 272, no. 39

ما يُهَوِّنُ حِسَابَ يَوْمِ الْقِيَامَةِ - 523

523. That Which Will Make the Account Easier on the Day of Resurrection

1581. رسولُ الله صلى الله عليه وآله : افْتَنِعْ بِمَا أُوتِيْتَهُ يَخِفَّ عَلَيْكَ الْحِسَابُ .¹

1581. The Prophet (SAWA) said, 'Be content with what you have been given and your account will be lighter.'²

1582. رسولُ الله صلى الله عليه وآله : حَسِّنْ خُلُقَكَ يُخَفِّفِ اللَّهُ حِسَابَكَ .³

1582. The Prophet (SAWA) said, 'Improve your temperament, and Allah will lighten your account.'⁴

1583. الإمامُ الصَّادِقُ عليه السلام : إِنَّ صَلَاةَ الرَّحِمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ ، ثُمَّ

قَرَأَ : (الَّذِينَ) يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ) .⁵

1583. Imam al-Sadiq (AS) said, 'Maintaining relations with one's kin makes the account easier on the Day of Resurrection. Then he recited [the verse]: *“And those who join what Allah has commanded to be joined, and fear their Lord, and are afraid of an adverse reckoning.”*⁶

Notes

1.. أعلام الدين : 344 .

2. Alam al-Din, no. 344

3. بحار الأنوار : 20 / 383 / 71 .

4. Bihar al-Anwar, v. 71, p. 383, no. 20

5. بحار الأنوار : 54 / 102 / 74 .

6. Ibid. v. 74, p. 102, no. 54

أصنافُ النَّاسِ فِي الْحِسَابِ - 524

524. The Categories of People during the Account

1584. الإمامُ عليُّ عليه السلام : والنَّاسُ يَوْمَئِذٍ عَلَى طَبَقَاتٍ وَمَنَازِلَ ، فَمِنْهُمْ مَنْ يُحَاسَبُ حِسَاباً يَسيراً وَيُنْقَلِبُ إِلَى أَهْلِهِ مَسْروراً ، وَمِنْهُمْ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ؛ لِأَنَّهُمْ لَمْ يَتَلَبَّسُوا مِنْ أَمْرِ الدُّنْيَا بِشَيْءٍ ، وَإِنَّمَا الْحِسَابُ هُنَاكَ عَلَى مَنْ تَلَبَّسَ بِهَا هَاهُنَا ، وَمِنْهُمْ مَنْ يُحَاسَبُ عَلَى التَّقْيِيرِ وَالْقَطْمِيرِ وَيَصِيرُ إِلَى عَذَابِ السَّعِيرِ .¹

1584. Imam Ali (AS) said, "The people on that day will be of different classes and stations. Some of them will be given an easy account and return to their people happy. Some of them will enter Paradise without giving an account, for they had nothing to do with matters of the worldly life, for indeed the account there is for those who entangle themselves with them [i.e. worldly affairs] here. And some of them will be asked to account for every speck and spot and will be made to suffer the punishment of the Blaze."²

Notes

1. الاحتجاج : 1 / 572 / 137 .

2. al-Ihtijaj, v. 1, p. 572, no. 137

سوء الحساب - 525

525. The Adverse Account

1585. الإمام الصادق عليه السلام - في قوله تعالى : (وَيَخَافُونَ سُوءَ الْحِسَابِ) - :

يُحْسَبُ عَلَيْهِمُ السَّيِّئَاتُ وَيُحْسَبُ لَهُمُ الْحَسَنَاتُ، وَهُوَ الْاِسْتِقْصَاءُ.¹

1585. Imam al-Sadiq (AS), with regards to Allah's verse: “*and they are afraid of an adverse reckoning*”², said, "Their bad deeds will be counted against them and their good deeds will be counted for them, and that is the strict reckoning."³

Notes

1. بحار الأنوار : 7 / 266 / 26.

2. Qur'an 1321:

3. Bihar al-Anwar, v. 7, p. 266, no. 26

مَنْ يُحَاسِبُ حِسَاباً يَسِيراً - 526

526. Those Whose Account Will Be Easy

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينِهِ * فَسَوْفَ يُحَاسِبُ حِسَاباً يَسِيراً) ¹

“Then as for him who is given his record in his right hand, he shall soon receive an easy reckoning.” ²

1586. الإمام الباقر عليه السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : كُلُّ مُحَاسِبٍ مُعَذَّبٌ ، فَقَالَ لَهُ قَائِلٌ : يَا رَسُولَ اللَّهِ ، فَأَيْنَ قَوْلُ اللَّهِ عَزَّوَجَلَّ : (فَسَوْفَ يُحَاسِبُ حِسَاباً يَسِيراً) ؟ قَالَ : ذَلِكَ الْعَرَضُ ، يَعْنِي التَّصَفُّحُ . ³

1586. Imam al-Baqir (AS) narrated, 'The Prophet (SAWA) said, 'Every person who stands to give account will suffer chastisement.' Then someone asked him, 'O Messenger of Allah! What about Allah's verse: *“he shall soon receive an easy reckoning”*?' He replied, 'That is the exposition, meaning the display of the pages [of one's book of deeds].' ⁴

(أنظر) المعاد : باب 1395.

(See also: RESURRECTION: section 1395)

Notes

1. الانشقاق : 7 ، 8 .

2. Qur'an 848-7:

3. معاني الأخبار : 262 / 1 .

4. Maani al-Akhbar, p. 262, no. 1

مَنْ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ - 527

527. Those Who Will Enter Paradise Without Accounting

(قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ) ¹.

“Say, 'O My servants who have faith! Be wary of your Lord. For those who do good in this world there will be a good [reward], and Allah's earth is vast. Indeed the patient will be paid in full their reward without any reckoning.” ²

1587. رسول الله صلى الله عليه وآله : يَقُولُ اللَّهُ تَعَالَى : أَيُّ عِبَادِي الَّذِينَ قَاتَلُوا فِي

سَبِيلِي ، وَقُتِلُوا وَأُودُوا فِي سَبِيلِي ، وَجَاهَدُوا فِي سَبِيلِي ، ادْخُلُوا الْجَنَّةَ ، فَيَدْخُلُونَهَا بِغَيْرِ عَذَابٍ وَلَا حِسَابٍ ³.

1587. The Prophet (SAWA) said, 'Allah, most High, will say: *“O My servants who have fought for My sake, were killed and hurt for My sake, and have struggled for My sake! Enter Paradise!”* And they will enter it without punishment or account.' ⁴

1588. الإمام زين العابدين عليه السلام : إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ يُنَادِي مُنَادٍ :

أَيُّ الصَّابِرِينَ لِيَدْخُلُوا الْجَنَّةَ جَمِيعًا بِغَيْرِ حِسَابٍ ... : قَالَتِ الْمَلَائِكَةُ لَهُمْ : - مَنْ أَنْتُمْ ؟ قَالُوا : الصَّابِرُونَ . قَالُوا : وَمَا كَانَ صَبْرُكُمْ ؟ قَالُوا: صَبَرْنَا عَلَى طَاعَةِ اللَّهِ ، وَصَبَرْنَا عَنْ مَعْصِيَةِ اللَّهِ ⁵.

1588. Imam Zayn al-Abidin (AS) said, 'When Allah will bring together the first and the last of people a caller will call out: 'Where are the patient ones that they may all enter Paradise without account?' ... The Imam then continued, 'The angels will ask them, 'Who are you?' and they will answer, 'The patient ones.' Again they will ask, 'And what were you patient with?' They will say, 'We were patient with acts of obedience to Allah, and we were patient in keeping away from acts of disobedience to Allah.' ⁶

1589. الإمام زين العابدين عليه السلام : إِذَا جَمَعَ اللَّهُ عَزَّوَجَلَّ الْأَوَّلِينَ وَالْآخِرِينَ ، قَامَ

مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ : أَيُّ الْمُتَحَابِّينَ فِي اللَّهِ ؟ قَالَ : فَيَقُومُ عُتْقُ مِنَ النَّاسِ فَيُقَالُ لَهُمْ : اذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ ⁷.

1589. Imam Zayn al-Abidin (AS) said, 'When Allah, Mighty and Exalted, will bring together the first and the last of people, a caller will rise and call out so that all people will hear. He will say, 'Where are those who loved each other for Allah' sake?' and a group of people will rise, and they will be told to enter Paradise without accounting.' ⁸

1590. الإمام الصادق عليه السلام : إِذَا كَانَ يَوْمُ الْقِيَامَةِ قَامَ عُتْقُ مِنَ النَّاسِ حَتَّى يَأْتُوا

بَابَ الْجَنَّةِ فَيَضْرِبُوا بَابَ الْجَنَّةِ ، فَيُقَالُ لَهُمْ : مَنْ أَنْتُمْ ؟ فَيَقُولُونَ : نَحْنُ الْفُقَرَاءُ ، فَيُقَالُ لَهُمْ :

أَقْبَلَ الْحِسَابِ! فيقولون : ما أُعْطِيتُمونا شَيْئاً تُحَاسِبُونَا عَلَيْهِ ! فيقولُ اللهُ عزَّوجلَّ: صَدَقُوا ،
ادْخُلُوا الْجَنَّةَ .⁹

1590. Imam al-Sadiq (AS) said, 'On the Day of Resurrection a group of people will rise; they will come to the gate of Paradise and they will knock at the gate of Paradise. Then they will be asked, 'Who are you?' And they will answer, 'We are the poor.' They will then be asked, '[Have you come] before the Reckoning?!' And they will answer, 'You did not give us anything to hold us accountable for!' Allah, Mighty and Exalted will then say, 'They speak the truth. Enter Paradise!' ¹⁰

1591. الإمام الصادق عليه السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِذَا تُشِيرَتِ الدَّوَابُّ وَنُصِبَتِ الْمَوَازِينُ لَمْ يُنْصَبْ لِأَهْلِ الْبَلَاءِ مِيزَانٌ ، وَلَمْ يُنْشَرْ لَهُمْ دِيوَانٌ ، وَتَلَا هَذِهِ الْآيَةَ : (...) إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ (.¹¹

1591. Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA) said, 'When the records are spread out and the scales set up, there will be no scales set up for the people of affliction, nor record spread for them.' Then he recited this verse: *“Indeed the patient will be paid in full their reward without any reckoning...”* ¹²

Notes

1. الزمر : 10 .
2. Qur'an 39:10:
3. كنز العمال : 16635 .
4. Kanz al-Ummal, no. 16635
5. بحار الأنوار : 82 / 138 / 22 .
6. Bihar al-Anwar, v. 82, p. 138, no. 22
7. الكافي : 2 / 126 / 8 .
8. al-Kafi, v. 2, p. 126, no. 8
9. الكافي : 2 / 264 / 19 .
10. Ibid. p. 264, no. 19
11. مشكاة الأنوار : 517 / 1742 .
12. Mishkat al-Anwar, p. 517, no. 1742

مَنْ يَدْخُلُ النَّارَ بِغَيْرِ حِسَابٍ - 528

528. Those Who Will Enter the Fire Without Accounting

1592. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ عَزَّوَجَلَّ يُحَاسِبُ كُلَّ خَلْقٍ إِلَّا مَنْ أَشْرَكَ

بِاللَّهِ ، فَإِنَّهُ لَا يُحَاسِبُ يَوْمَ الْقِيَامَةِ وَيُؤْمَرُ بِهِ إِلَى النَّارِ .¹

1592. The Prophet (SAWA) said, 'Truly Allah, Mighty and Exalted, will hold all the creatures to account except those who have associated a partner to Allah, for they will not be given the chance to account on the Day of Resurrection and will be ordered straight to the Fire.'²

1593. تنبيه الخواطر عن رسول الله صلى الله عليه وآله : سِتَّةٌ يَدْخُلُونَ النَّارَ قَبْلَ

الْحِسَابِ بِسِتَّةٍ . قِيلَ : يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ ، مَنْ هُمْ ؟ قَالَ : الْأُمَرَاءُ بِالْجَوْرِ ،

وَالْعَرَبُ بِالْعَصْبِيَّةِ ، وَالذَّهَاقِيُّنَ بِالْكِبْرِ ، وَالتُّجَّارُ بِالْخِيَانَةِ ، وَأَهْلُ الرُّسْتَاقِ بِالْجَهَالَةِ ، وَالْعُلَمَاءُ

بِالْحَسَدِ .³

1593. The Prophet (SAWA) said, 'Six [groups] will enter the Fire before any account because of six [reasons].' He was asked, 'O Messenger of Allah! May Allah's blessings be upon you! Who are they?' He replied, 'The rulers because of their tyranny, the Arabs because of their prejudice, the landowners because of their arrogance, the merchants because of their treachery, the villagers because of their ignorance, and the scholars because of their jealousy.'⁴

1594. الإمام الصادق عليه السلام : ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ النَّارَ بِغَيْرِ حِسَابٍ ... إِمَامٌ

جَائِرٌ ، وَتَاجِرٌ كَذُوبٌ ، وَشَيْخٌ زَانٍ .⁵

1594. Imam al-Sadiq (AS) said, 'Allah will make three [groups] enter the Fire without any account... an unjust leader, a lying merchant, and an adulterous old man.'⁶

Notes

1. عيون أخبار الرضا : 2 / 34 / 66 .

2. Uyun Akhbar al-Rida (AS), v. 2, p. 34, no. 66

3. تنبيه الخواطر : 1 / 127 .

4. Tanbih al-Khawatir, v. 1, p. 127

5. الخصال : 80 / 1 .

6. al-Khisal, p. 80, no. 1

الحسد - 101

101. JEALOUSY

مَضَارُّ الْحَسَدِ - 529

529. THE HARMS OF JEALOUSY

(وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ).¹

*"And from the evil of the jealous one when he is jealous."*²

1595. رسول الله صلى الله عليه وآله : قَالَ اللَّهُ عَزَّوَجَلَّ لِمُوسَى بْنِ عِمْرَانَ : إِنَّ الْحَاسِدَ

سَاخِطٌ لِنِعْمِي ، صَادٌّ لِقِسْمِي الَّذِي قَسَمْتُ بَيْنَ عِبَادِي .³

1595. The Prophet (SAWA) said, 'Allah, Mighty and Exalted, said to Moses son of Amran⁴ (AS), 'Verily the jealous is discontented with My bounties, and wards off the shares I have apportioned to My servants.'⁵

1596. الإمام علي عليه السلام : الْحَسَدُ حَبْسُ الرُّوحِ .⁶

1596. Imam Ali (AS) said, 'Jealousy is the spirit's imprisonment.'⁷

1597. الإمام علي عليه السلام : الْحَسَدُ شَرُّ الْأَمْرَاضِ .⁸

1597. Imam Ali (AS) said, 'Jealousy is the worst disease.'⁹

1598. الإمام علي عليه السلام : رَأْسُ الرَّذَائِلِ الْحَسَدُ .¹⁰

1598. Imam Ali (AS) said, 'The chief of vices is jealousy.'¹¹

1599. الإمام علي عليه السلام : لِلَّهِ دَرُّ الْحَسَدِ مَا أَعْدَلُهُ ! بَدَأَ بِصَاحِبِهِ فَقَتَلَهُ .¹²

1599. Imam Ali (AS) said, 'How capable jealousy is! And how just it is, that it starts off with its perpetrator and ends up killing him!'¹³

1600. الإمام علي عليه السلام : ثَمَرَةُ الْحَسَدِ شَقَاءُ الدُّنْيَا وَالْآخِرَةِ .¹⁴

1600. Imam Ali (AS) said, 'The fruit of jealousy is the misery of this world and the Hereafter.'¹⁵

1601. الإمام علي عليه السلام : الْحَاسِدُ يَرَى أَنَّ زَوَالَ التَّعَمَّةِ عَمَّنْ يَحْسُدُهُ نِعْمَةٌ عَلَيْهِ

¹⁶.

1601. Imam Ali (AS) said, 'The jealous one sees a loss for the one he is jealous of as a gain for himself.'¹⁷

1602. الإمام علي عليه السلام : مَا رَأَيْتُ ظَالِمًا أَشَبَّهَ بِمَظْلُومٍ مِنَ الْحَاسِدِ : نَفْسٌ دَائِمٌ

، وَقَلْبٌ هَائِمٌ ، وَخُزْنٌ لَازِمٌ .¹⁸

1602. Imam Ali (AS) said, 'I have not seen a wrong-doer resemble a wronged person more than the jealous one: he has an exhausted spirit, a wandering heart, and an inherent sorrow.'¹⁹

1603. الإمام علي عليه السلام : حَسْبُ الْحَاسِدِ مَا يَلْقَى .²⁰

1603. Imam Ali (AS) said, 'That which he suffers is [torment] enough for the jealous one.'²¹

1604. الإمام علي عليه السلام : الحَسودُ كثيرُ الحَسراتِ ، مُتَضاعِفُ السَّيِّئاتِ .²²

1604. Imam Ali (AS) said, 'The jealous one has many regrets, and his vices are manifold.'²³

1605. الإمام علي عليه السلام : الحَسودُ لا يَسودُ .²⁴

1605. Imam Ali (AS) said, 'The jealous one can never rule.'²⁵

Notes

1. الفلق : 5 .
2. Qur'an 1135:
3. الكافي : 2 / 307 / 6 .
4. Known in the Arabic tradition as Imran
5. al-Kafi, v. 2, p. 307, no. 6
6. غرر الحكم : 372 .
7. Ghurar al-Hikam, no. 372
8. غرر الحكم : 332 .
9. Ibid. no. 332
10. غرر الحكم : 5242 .
11. Ibid.no. 5242
12. شرح نهج البلاغة : 1 / 316 .
13. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 1, p. 316
14. غرر الحكم : 4632 .
15. Ghurar al-Hikam, no. 4632
16. غرر الحكم : 1832 .
17. Ibid. no. 1832
18. بحار الأنوار : 73 / 256 / 29 .
19. Bihar al-Anwar, v. 73, p. 256, no. 29
20. كنز الفوائد : 1 / 136 .
21. Kanz al-Fawa'id, v. 1, p. 136
22. غرر الحكم : 1520 .
23. Ghurar al-Hikam, no. 1520
24. غرر الحكم : 1017 .
25. Ibid. no. 1017

كُلُّ ذِي نِعْمَةٍ مَحْسُودٌ - 530

530. EVERY PROSPEROUS PERSON IS ENVIED

1606. رسولُ الله صلى الله عليه وآله : اسْتَغِينُوا عَلَى قَضَاءِ حَوَائِجِكُمْ بِالْكَتْمَانِ ، فَإِنَّ

كُلُّ ذِي نِعْمَةٍ مَحْسُودٌ .¹

1606. The Prophet (SAWA) said, 'Seek the assistance of secrecy in fulfilling your needs, for every prosperous person is envied.'²

Notes

1. شرح نهج البلاغة : 1 / 316 .

2. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 1, p. 316

الحسدُ والإيمانُ - 531

531. JEALOUSY AND FAITH

1607. الإمام الباقر عليه السلام : إِنَّ الحَسَدَ لَيَأْكُلُ الإيمانَ كما تَأْكُلُ النَّارُ الحَطَبَ .¹

1607. Imam al-Baqir (AS) said, 'Jealousy consumes faith like fire consumes dry wood.'²

1608. الإمام الصادق عليه السلام : إِيَّاكُمْ أَنْ يَحْسَدَ بَعْضُكُمْ بَعْضاً ؛ فَإِنَّ الكُفْرَ

أصلُهُ الحَسَدُ .³

1608. Imam al-Sadiq (AS) said, 'Beware of being jealous of one another, for the origin of disbelief is jealousy.'⁴

Notes

1. الكافي : 2 / 306 / 1 .

2. al-Kafi, v. 2, p. 306, no. 1

3. الكافي : 8 / 8 / 1 .

4. Ibid. v. 8, p. 8, no. 1

عَلَامَةُ الْحَاسِدِ - 532

532. THE SIGNS OF THE JEALOUS PERSON

1609. الإمامُ الصادقُ عليه السلام : قَالَ لُقْمَانُ لابْنِهِ : لِلْحَاسِدِ ثَلَاثُ عِلَامَاتٍ :

يَعْتَابُ إِذَا غَابَ ، وَيَتَمَلَّقُ إِذَا شَهِدَ ، وَيَشْمَتُ بِالْمُصِيبَةِ .¹

1609. Imam al-Sadiq (AS) said, 'Luqman told his son, 'There are three signs of the jealous person: he backbites someone in his absence, flatters him in his presence, and rejoices at the misery of others.'²

Notes

1. الخصال : 113 / 121 .

2. al-Khisal, p. 121, no. 113

الحسرة - 102

102. REGRET

أَعْظَمُ النَّاسِ حَسْرَةً - 533

533. THE PERSON WITH THE GREATEST REGRET

(وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ).¹

“Warn them of the Day of Regret, when the matter will be decided, while they are [yet] heedless and do not have faith.”²

(أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ).³

“Lest anyone should say, 'Alas for my negligence in the vicinage of Allah! Indeed I was among those who ridiculed.’”⁴

(وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا).⁵

“A day when the wrongdoer will bite his hands, saying 'I wish I had followed the Apostle's way.’”⁶

1610. رسول الله صلى الله عليه وآله : إِنَّ أَشَدَّ النَّاسِ نَدَامَةً يَوْمَ الْقِيَامَةِ ، رَجُلٌ بَاعَ

آخِرَتَهُ بِدُنْيَا غَيْرِهِ.⁷

1610. The Prophet (SAWA) said, 'The person with the most intense remorse on the Day of Resurrection will be the man who sold his Hereafter for the world of others.'⁸

1611. الإمام علي عليه السلام : إِنَّ أَعْظَمَ الْحَسَرَاتِ يَوْمَ الْقِيَامَةِ ، حَسْرَةُ رَجُلٍ كَسَبَ

مَالاً فِي غَيْرِ طَاعَةِ اللَّهِ ، فَوَرِثَهُ رَجُلٌ فَأَنْفَقَهُ فِي طَاعَةِ اللَّهِ سُبْحَانَهُ ، فَدَخَلَ بِهِ الْجَنَّةَ ، وَدَخَلَ

الْأَوَّلُ بِهِ النَّارَ.⁹

1611. Imam Ali (AS) said, 'The greatest of regrets on the Day of Resurrection will be the regret of a man who gained wealth through means of disobedience Allah, which was then inherited by a man who spent it in the obedience of Allah, glory be to Him; thus because of it [i.e. the same wealth] the latter entered Paradise whereas the former entered the Fire.'¹⁰

1612. الإمام الصادق عليه السلام : إِنَّ أَعْظَمَ النَّاسِ يَوْمَ الْقِيَامَةِ (حَسْرَةً) مَنْ وَصَفَ

عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.¹¹

1612. Imam al-Sadiq (AS) said, 'The most regretful person on the Day of Resurrection will be the man who speaks of justice yet acts in opposition to it with others.'¹²

Notes

1. مريم : 39 .

2. Qur'an 1939:

3. الزمر : 56 .
4. Qur'an 3956:
5. الفرقان : 27 .
6. Qur'an 2527:
7. كنز العمال : 14936 .
8. Kanz al-Ummal, no. 14936
9. نهج البلاغة : الحكمة 429 .
10. Nahj al-Balagha, Saying 429
11. الأمالي للطوسي : 663 / 1386 .
12. Amali al-Tusi, p. 663, no. 1386

الحسنة - 103

103. THE GOOD DEEDS

بَرَكَاتُ الْحَسَنَةِ - 534

534. THE BLESSINGS OF GOOD DEEDS

1613. رسول الله صلى الله عليه وآله : وَجَدْتُ الْحَسَنَةَ نُورًا فِي الْقَلْبِ ، وَزِينًا فِي الْوَجْهِ

، وَقُوَّةً فِي الْعَمَلِ ، وَوَجَدْتُ الْخَطِيئَةَ سَوَادًا فِي الْقَلْبِ ، وَوَهْنًا فِي الْعَمَلِ ، وَشَيْنًا فِي الْوَجْهِ .¹

1613. The Prophet (SAWA) said, 'I have found the good deed to be a light in the heart, an adornment on the face, and strength in action, but I have found the sin to be blackness in the heart, weakness in action, and a blemish on the face.'²

(أنظر) عنوان 385 «النور» .

(See also: THE LIGHT 385)

Notes

1. كنز العمال : 44084 .

2. Kanz al-Ummal, no. 44084

تَضَاعُفُ الْحَسَنَاتِ - 535

535. MULTIPLE REQUITAL OF GOOD DEEDS

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْنَاهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ).¹

*“Whoever brings virtue shall receive ten times its likes; but whoever brings vice shall not be requited except with its like, and they will not be wronged.”*²

(See also: Qur'an 10:26-27, 28:84, 42:23)

1614. تحف العقول : قال الإمام زين العابدين عليه السلام: يا سَوَّاتَاهُ لِمَنْ غَلَبَتْ

إِحْدَاثُهُ عَشْرَاتِهِ - يُرِيدُ أَنَّ السَّيِّئَةَ بِوَاحِدَةٍ وَالْحَسَنَةَ بِعَشْرَةٍ.³

1614. Imam Zayn al-Abidin (AS) said, 'Woe unto him whose ones exceed his tens' - by this he meant that the bad deed is counted one, but the good deeds are counted as ten.⁴

1615. الإمام الصادق عليه السلام : إذا أَحْسَنَ الْمُؤْمِنُ عَمَلَهُ ، ضَاعَفَ اللَّهُ عَمَلَهُ لِكُلِّ

حَسَنَةٍ سَبْعِمِائَةٍ ، وَذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى : (وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ)^{5, 6}.

1615. Imam al-Sadiq (AS) said, 'When the believer excels in his good deed, Allah will enhance each one of his good deeds to equal seven hundred, for Allah, Blessed and most High, says: *“Allah enhances severalfold whomever He wishes.”*,^{7, 8}

Notes

1. الأنعام : 160 .

2. Qur'an 6160:

3. تحف العقول : 281 .

4. Tuhaf al-Uqul, no. 281

5. البقرة : 261 .

6. بحار الأنوار : 71 / 247 / 7 .

7. Qur'an 2261:

8. Bihar al-Anwar, v. 71, p. 247, no. 7

الإحسان - 104

104. GOOD-DOING

تفسير الإحسان - 536

536. THE MEANING OF GOOD-DOING

1616. تفسير نور الثقلين : في قوله تعالى : (ومن أحسن ديناً ممن أسلم وجهه لله وهو محسن)¹ : روي أن النبي صلى الله عليه وآله سئل عن الإحسان ، فقال : أن تعبد الله كأنك تراه ، فإن لم تكن تراه فإنه يراك².

1616. It is narrated in Nur al-Thaqalayn with regard to Allah's verse: *“Certainly whoever submits his will to Allah and is a good-doer...”*³ : It is reported that the Prophet (SAWA) was asked about good-doing, to which he replied, 'It is to worship Allah as if you see Him; for verily even if you do not see Him, indeed He sees you.'⁴

Notes

1. النساء : 125 .
2. تفسير نور الثقلين : 1 / 553 / 579 .
3. Qur'an 2112:
4. Nur al-Thaqalayn, v. 1, p. 553, no. 579

مَنْ أَحْسَنَ أَحْسَنَ لِنَفْسِهِ - 537

537. HE WHO DOES GOOD BENEFITS HIS OWN SOUL

(إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا) ¹.

"If you do good, you will do good to your [own] souls, and if you do evil, it will be [evil] for them." ²

1617. الإمام علي عليه السلام : إِنَّكَ إِنْ أَحْسَنْتَ فَنَفْسَكَ تُكْرِمُ ، وَإِلَيْهَا تُحْسِنُ ،

إِنَّكَ إِنْ أَسَأْتَ فَنَفْسَكَ تَمْتَحِنُ ، وَإِلَيْهَا تَغِيْبُ. ³

1617. Imam Ali (AS) said, 'Truly if you do good, then it is your own soul that you honour and do good to, but if you do wrong, it is your own soul that you degrade and wrong.' ⁴

(أنظر) الكرم : باب 1599.

(See also: KINDNESS: section 1599)

Notes

1. الإسراء : 7 .

2. Qur'an 177:

3. غرر الحكم : 3808 - 3809 .

4. Ghurar al-Hikam, no. 3808

فَضْلُ الْإِحْسَانِ - 538

538. THE VIRTUE OF GOOD-DOING

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ).¹

*“Indeed Allah enjoins justice and kindness and generosity towards relatives, and He forbids indecency, wrong, and aggression. He advises you, so that you may take admonition.”*²

1618. رسول الله صلى الله عليه وآله : جُبِلَتِ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا ، وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا.³

1618. The Prophet (SAWA) said, 'The hearts have been predisposed to love those who do good to them, and to dislike those who do bad to them.'⁴

1619. الإمام علي عليه السلام : عَلَيْكَ بِالْإِحْسَانِ ، فَإِنَّهُ أَفْضَلُ زِرَاعَةٍ ، وَأَزْبَحُ بِضَاعَةٍ.⁵

1619. Imam Ali (AS) said, 'Good-doing is incumbent upon you, for it is the best cultivation and the most profitable commodity.'⁶

1620. الإمام علي عليه السلام : نِعَمَ زَادُ الْمَعَادِ الْإِحْسَانُ إِلَى الْعِبَادِ.⁷

1620. Imam Ali (AS) said, 'What a good provision for the Resurrection good-doing towards people is.'⁸

1621. الإمام علي عليه السلام : زَكَاةُ الظَّفَرِ الْإِحْسَانُ.⁹

1621. Imam Ali (AS) said, 'Good-doing is the tithe (zakat) of victory.'¹⁰

1622. الإمام علي عليه السلام : مَنْ كَثُرَ إِحْسَانُهُ أَحَبَّهُ إِخْوَانُهُ.¹¹

1622. Imam Ali (AS) said, 'He whose good-doing is much his brethren will love him.'¹²

1623. الإمام علي عليه السلام : بِالْإِحْسَانِ تُمْلِكُ الْقُلُوبَ.¹³

1623. Imam Ali (AS) said, 'Hearts are won over through good-doing.'¹⁴

Notes

1. النحل : 90 .

2. Qur'an 1690:

3. تحف العقول : 37 .

4. Tuhaf al-Uqul, no. 37

5. غرر الحكم : 6112 .

6. Ghurar al-Hikam, no. 6112

7. غرر الحكم : 9912 .

8. Ibid. no. 9912

9. غرر الحكم : 5450 .

10. Ibid. no. 5450

11. غرر الحكم : 8473 .
12. Ibid. no. 8473
13. غرر الحكم : 4339 .
14. Ibid. no. 4339

الإحسانُ إلى مَنْ أَسَاءَ - 539

539. GOOD-DOING TO THE WRONGDOER

1624. رسولُ الله صلى الله عليه وآله : أَحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْكَ .¹

1624. The Prophet (SAWA) said, 'Do good unto the one who has wronged you.'²

1625. الإمامُ عليٌّ عليه السلام : إِنَّ إِحْسَانَكَ إِلَى مَنْ كَادَكَ مِنَ الْأُضْدَادِ وَالْحُسَّادِ ،

لَأَغْيِظَ عَلَيْهِمْ مِنْ مَوَاقِعِ إِسَاءَتِكَ مِنْهُمْ ، وَهُوَ دَاعٍ إِلَى صِلَاحِهِمْ .³

1625. Imam Ali (AS) said, 'Indeed your good-doing to the enemies and the jealous ones who scheme against you is more irritating to them than your taking an offensive stance against them, and it is also a motivation for their reform.'⁴

(أنظر) الإنصاف : باب 1728 ؛ الرحم : باب 813.

(See also: FAIRNESS: section 1728; CONSANGUINAL RELATIONS: section 813)

Notes

1. كنز الفوائد : 2 / 31 .
2. Kanz al-Fawa'id, v. 2, p. 31
3. غرر الحكم : 3637 .
4. Ghurar al-Hikam, no. 3637

ما يَتَرْتَّبُ عَلَى إِحْسَانِ الْمُشْرِكِينَ - 540

540. THE CONSEQUENCE OF THE POLYTHEISTS' ACTS OF GOOD

1626. كنز العمال عن سلمان بن عامر الضبيّ : قلتُ : يا رسولَ اللهِ، إنَّ أبي كانَ يَفْري الضَّيفَ ، ويُكْرِمُ الجارَ ، وَيُفي بالذِّمَّةِ ، ويُعطي في النَّائِبَةِ ، فما يَنْفَعُهُ ذلكَ ؟ قالَ : ماتَ مُشْرِكاً ؟ قلتُ : نَعَمْ . قالَ : أمّا إنَّها لا تَنْفَعُهُ ، ولكنَّها تَكُونُ في عَقِبِهِ أَنَّهُمْ لَنْ يُخْزَوْا أَبَداً ، وَلَنْ يُدَلَّوْا أَبَداً ، وَلَنْ يَفْتَقِرُوا أَبَداً .¹

1626. Salman b. Amir al-ʿAbbī narrated: I asked, 'O Messenger of Allah! My father was hospitable to guests, honoured the neighbours, fulfilled his promises, and donated in misfortunes. of what use will that be to him?' He asked, 'Did your father die a polytheist?' I said, 'Yes!' He said, 'Truly they will be of no use to him, but they will remain for his children, in that they will never be disgraced or humiliated, nor suffer poverty.'²

Notes

1. 16489 : كنز العمال .

2. Kanz al-Ummal, no. 16489

الحفظ - 105

105. MEMORIZING

نِعْمَةُ الْحِفْظِ - 541

541. THE THE BLESSING OF MEMORIZING

1627. الإمام الصادق عليه السلام - في حديث المفضل: -

رَأَيْتَ لَوْ نُقِصَ الْإِنْسَانُ مِنْ هَذِهِ الْخِلَالِ الْحِفْظَ وَحَدَهُ كَيْفَ كَانَتْ تَكُونُ حَالُهُ؟! وَكَمْ مِنْ خَلَلٍ كَانَ يَدْخُلُ عَلَيْهِ فِي أُمُورِهِ وَمَعَاشِهِ وَتِجَارِهِ إِذَا لَمْ يَحْفَظْ مَا لَهُ وَعَلَيْهِ ، وَمَا أَخَذَهُ وَمَا أُعْطِيَ ، وَمَا رَأَى وَمَا سَمِعَ ... ثُمَّ كَانَ لَا يَهْتَدِي لَطَرِيقٍ لَوْ سَلَكَهُ مَا لَا يَحْصَى ، وَلَا يَحْفَظُ عِلْماً وَلَوْ دَرَسَهُ عُمرُهُ ، وَلَا يَعْتَقِدُ دِيناً ، وَلَا يَنْتَفِعُ بِتَجَرِبَةٍ ، وَلَا يَسْتَطِيعُ أَنْ يَعْتَبِرَ شَيْئاً عَلَى مَا مَضَى ، بَلْ كَانَ حَقِيقاً أَنْ يَنْسَلِخَ مِنَ الْإِنْسَانِيَّةِ أَصْلاً.¹

1627. Imam al-Sadiq (AS), in a tradition related by al-Mufaddal, said, 'Have you ever thought what man's state would have been if from among all of his traits he missed the faculty of memory, and how many problems he would have suffered in his affairs, his livelihood and his experiences if he did not remember what was to his benefit and what was to his detriment, what he had taken and what he had given, and what he had seen and what he had heard? ... He would not have learned the way even if he had traversed the same path countless times, or retained a science even if he had kept learning it all his life, or professed a religion, or benefited by an experience, or been able to take a lesson from anything that had happened. Truly he would have lost the very basis of his humanity.'²

Notes

1. بحار الأنوار : 3 / 80 .

2. Bihar al-Anwar, v. 3, p. 80

الحِفْظُ فِي الصِّغَرِ - 542

542. MEMORIZATION IN CHILDHOOD

1628. رسولُ الله صلى الله عليه وآله : مَثَلُ الَّذِي يَتَعَلَّمُ فِي صِغَرِهِ كَالنَّقْشِ فِي الْحَجَرِ ،
وَمَثَلُ الَّذِي يَتَعَلَّمُ فِي كِبَرِهِ كَالَّذِي يَكْتُبُ عَلَى الْمَاءِ .¹

1628. The Prophet (SAWA) said, 'The similitude of one who learns in his childhood is like carving on stone, whereas the similitude of one who learns in old age is like writing on water.'²

Notes

1. كنز العمال : 29336 .
2. Kanz al-Ummal, no. 29336

ما يَزِيدُ فِي الحِفْظِ - 543

**543. THAT WHICH INCREASES ONE'S CAPACITY TO
MEMORIZE**

1629. رسولُ الله صلى الله عليه وآله : ثلاثة يُذهِبْنَ النِّسيانَ ويُحْدِثُنَّ الذِّكْرَ : قِراءَةُ القرآنِ ، والسِّوَاكُ ، والصَّيَّامُ .¹

1629. The Prophet (SAWA) said, 'Three things eliminate forgetfulness and incite remembrance: recitation of the Qur'an, brushing the teeth, and fasting.'²

Notes

1. بحار الأنوار : 39 / 266 / 62 .

2. Bihar al-Anwar, v. 62, p. 266, no. 39

الحقد - 106

106. RESENTMENT

دَمُّ الْحَقْدِ - 544

544. DENOUNCING RESENTMENT

- 1630.** الإمام علي عليه السلام : الْحَقْدُ أَلَمُّ الْعُيُوبِ.¹
1630. Imam Ali (AS) said, 'Resentment is the basest of defects.'²
- 1631.** الإمام علي عليه السلام : الْحَقْدُ مَثَارُ الْعَضَبِ.³
1631. Imam Ali (AS) said, 'Resentment is the instigator of anger.'⁴
- 1632.** الإمام علي عليه السلام : الْحَقْدُ شِيمَةُ الْحَسَدَةِ.⁵
1632. Imam Ali (AS) said, 'Resentment is the distinguishing characteristic of the jealous.'⁶
- 1633.** الإمام علي عليه السلام : الْحَقْدُ نَارٌ لَا تُطْفَأُ إِلَّا بِالظَّفَرِ.⁷
1633. Imam Ali (AS) said, 'Resentment is a fire that is only extinguished by triumph [over one's opponent].'⁸
- 1634.** الإمام علي عليه السلام : سَبَبُ الْفِتَنِ الْحَقْدُ.⁹
1634. Imam Ali (AS) said, 'Resentment is the cause of problems.'¹⁰
- 1635.** الإمام علي عليه السلام : الْحَقُودُ مُعَذِّبُ النَّفْسِ ، مُتَضَاعِفُ الْهَمِّ.¹¹
1635. Imam Ali (AS) said, 'The resentful person has a tormented soul and his anxiety is manifold.'¹²
- 1636.** الإمام علي عليه السلام : لَا مَوَدَّةَ لِحَقُودٍ.¹³
1636. Imam Ali (AS) said, 'The resentful person knows no friendship.'¹⁴
- 1637.** الإمام الهادي عليه السلام : الْعِتَابُ خَيْرٌ مِنَ الْحَقْدِ.¹⁵
1637. Imam al-Hadi (AS) said, 'Reproof [expressed] is better than resentment [harboured within].'¹⁶
- 1638.** الإمام Askari (AS) said, 'Among people, the person with the least comfort is the resentful one.'¹⁷
- 1638.** الإمام العسكري عليه السلام : أَقَلُّ النَّاسِ رَاحَةً الْحَقُودُ.¹⁸

Notes

1. غرر الحكم : 966 .
2. Ghurar al-Hikam, no. 966
3. غرر الحكم : 530 .
4. Ibid. no. 530
5. غرر الحكم : 422 .
6. Ibid. no. 422
7. غرر الحكم : 2203 .

8. Ibid. no. 2203
9. 5522 : غرر الحكم .
10. Ibid. no. 5522
11. 1962 : غرر الحكم .
12. Ibid. no. 1962
13. 10436 : غرر الحكم .
14. Ibid. no. 10436
15. 4 / 369 / 78 : بحار الأنوار .
16. Bihar al-Anwar, v. 78, p. 369, no. 4
17. Tuhaf al-Uqul, no. 488
18. 488 : تحف العقول .

سُرْعَةُ ذَهَابِ حِقْدِ الْمُؤْمِنِ - 545

545. THE BELIEVER'S RESENTMENT IS SHORT-LIVED

1639. الإمام الصادق عليه السلام : المؤمنُ يحقدُ مادامَ في مجلسِهِ ، فإذا قامَ ذهبَ

عنه الحقدُ.¹

1639. Imam al-Sadiq (AS) said, 'The believer's resentment lasts as long as he is seated [in an assembly], but as soon as he rises it vanishes.'²

Notes

1. تحف العقول : 310 .

2. Ibid. no. 310

التحقير - 107

107. SCORN

النَّهْيُ عَنْ تَحْقِيرِ النَّاسِ - 546

546. PROHIBITION OF SCORNING PEOPLE

1640. لقمان عليه السلام - لابنه - : يا بُنَيَّ لَا تُحَقِّرَنَّ أَحَدًا بِخُلُقَانِ ثِيَابِهِ ؛ فَإِنَّ رَبَّكَ

وَرَبُّهُ وَاحِدٌ.¹

1640. Luqman (AS), said to his son, 'My son! Do not ever scorn anybody because of his ragged clothes, for verily your Lord and his Lord is the same One.'²

1641. رسول الله صلى الله عليه وآله : لَا يَزُرَانَّ أَحَدُكُمْ بِأَحَدٍ مِنْ خَلْقِ اللَّهِ فَإِنَّهُ لَا

يَدْرِي أَيُّهُمْ وَلِيُّ اللَّهِ.³

1641. The Prophet (SAWA) said, 'Do not hold any of Allah's creatures in disdain, for you do not know which of them is the friend of Allah.'⁴

1642. الإمام الصادق عليه السلام : مَنْ حَقَّرَ مُؤْمِنًا مِسْكِينًا لَمْ يَزَلِ اللَّهُ لَهُ حَاقِرًا مَاقِنًا

حَتَّى يَرْجِعَ عَنْ مَحَقَّرَتِهِ إِلَيْهِ.⁵

1642. Imam al-Sadiq (AS) said, 'He who scorns a poor believer is scorned and detested by Allah until he desists from scorning him.'⁶

Notes

1. بحار الأنوار : 57 / 47 / 72 .

2. Bihar al-Anwar, v. 72, p. 47, no. 57

3. بحار الأنوار : 21 / 147 / 75 .

4. Ibid. v. 75, p. 147, no. 21

5. التمحيص : 89 / 50 .

6. al-Tamhis, p. 50, no. 89

التَّحْذِيرُ مِنَ تَحْقِيرِ الْمُؤْمِنِ - 547

547. CAUTION AGAINST SCORNING A BELIEVER

1643. رسول الله صلى الله عليه وآله : مَنْ اسْتَدَلَّ مُؤْمِنًا أَوْ مُؤْمِنَةً ، أَوْ حَقَّرَهُ لِفَقْرِهِ أَوْ

فَلَّةٍ ذَاتِ يَدِهِ ، شَهَرَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ ، ثُمَّ يَفْضَحْهُ .¹

1643. The Prophet (SAWA) said, 'He who degrades a believing man or woman, or scorns him or her for their poverty or lack of means, Allah, most High, will defame him on the Day of Resurrection, and then will publicly disgrace him.'²

1644. رسول الله صلى الله عليه وآله : لَا تُحَقِّرَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ ، فَإِنَّ صَغِيرَهُمْ

عِنْدَ اللَّهِ كَبِيرٌ .³

1644. The Prophet (SAWA) said, 'Do not ever scorn any of the Muslims, for verily the lowest of them is great in the sight of Allah.'⁴

1645. رسول الله صلى الله عليه وآله : حَسْبُ ابْنِ آدَمَ مِنَ الشَّرِّ أَنْ يُحَقِّرَ أَخَاهُ الْمُسْلِمَ

.⁵

1645. The Prophet (SAWA) said, 'It is evil enough for the son of Adam to scorn his fellow Muslim brother.'⁶

1646. الإمام الصادق عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ : مَنْ أَهَانَ لِي وَلِيًّا

فَقَدْ أَرَصَدَ لِمُحَارَبَتِي ، وَأَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي .⁷

1646. Imam al-Sadiq (AS) said, 'Verily Allah, Blessed and most High, says, 'He who insults a friend of Mine has indeed set himself up to fight Me, and I am the fastest to come to the aid of My friends.'⁸

Notes

1. بحار الأنوار : 52 / 44 / 72 .

2. Bihar al-Anwar, v. 72, p. 44, no. 52

3. تنبيه الخواطر : 31 / 1 .

4. Tanbih al-Khawatir, v. 1, p. 31

5. تنبيه الخواطر : 122 / 2 .

6. Ibid. v. 2, p. 122

7. الكافي : 5 / 351 / 2 .

8. al-Kafi, v. 2, p. 351, no. 5

الحق - 108

108. THE TRUTH

الحق - 548

548. THE TRUTH

(بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ).¹

*“Rather We hurl the truth against falsehood, and it crushes its head, and behold, falsehood vanishes! And woe to you for what you allege [about Allah].”*²

1647. الإمام علي عليه السلام : الحق أقوى ظهير.³

1647. Imam Ali (AS) said, 'The truth is the strongest support.'⁴

1648. الإمام علي عليه السلام : ألا وإنَّ الحقَّ مطايا دُللٌ ، ركبها أهلها وأعطوا أزمته

، فسارت بهم الهوينا حتى أتت ظلًّا ظليلاً.⁵

1648. Imam Ali (AS) said, 'Know that the truth is [like] tame mounts, whose owners have mounted them and have been handed their reins. They take them gently until they came to ample shade.'⁶

1649. الإمام علي عليه السلام : مَنْ يَطْلُبِ الْعِزَّ بَعِيرٍ حَقٍّ يَذَلُّ ، وَمَنْ عَانَدَ الْحَقَّ لَزِمَهُ

الْوَهْنُ.⁷

1649. Imam Ali (AS) said, 'He who seeks might unrightfully will be humiliated, and he who opposes the truth will be afflicted with weakness.'⁸

1650. الإمام الصادق عليه السلام : ليس من باطلٍ يقوم بإزاء الحقِّ إلا غلبَ الحقُّ

الباطلُ ، وذلك قوله : (بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ ...) .⁹

1650. Imam al-Sadiq (AS) said, 'No sooner does falsehood stand against the truth than the truth defeats the falsehood, for that is the purport of His verse: *“Rather We hurl the truth against falsehood, and it crushes its head...”*¹⁰

Notes

1. الأنبياء : 18 .

2. Qur'an 21:18:

3. غرر الحكم : 716 .

4. Ghurar al-Hikam, no. 716

5. نصح السعادة : 3 / 294 .

6. Nahj al-Saada, v. 3, p. 294

7. تحف العقول : 95 .

8. Tuhaf al-Uqul, no. 95

9. بحار الأنوار : 5 / 305 / 24 .

10. Bihar al-Anwar, v. 5, p. 305, no. 24

ثَقُلَ الْحَقُّ - 549

549. THE WEIGHT OF THE TRUTH

(لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ) ¹.

"We certainly brought you the truth, but most of you were averse to the truth." ²

1651. الإمام علي عليه السلام : إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ ، وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِئْسَ ³.

1651. Imam Ali (AS) said, 'Truly the truth is heavy but wholesome, whereas falsehood is light but plagued.' ⁴

1652. الإمام الباقر عليه السلام : لَمَّا حَضَرَتْ أَبِي عَلِيَّ ابْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامِ

الْوَفَاءُ ضَمَّنِي إِلَى صَدْرِهِ ثُمَّ قَالَ : أَيُّ بُنَيَّ ، أَوْصِيكَ بِمَا أَوْصَانِي أَبِي حِينَ حَضَرَتْهُ الْوَفَاءُ - وَبِمَا

ذَكَرَ أَنَّ أَبَاهُ عَلَيْهِ السَّلَامُ أَوْصَاهُ بِهِ - : أَيُّ بُنَيَّ ، اصْبِرْ عَلَى الْحَقِّ وَإِنْ كَانَ مُرًّا. ⁵

1652. Imam al-Baqir (AS) said, 'At the time of his death, my father, Ali b. al-Husayn (AS) hugged me close to his chest and said, 'O my son! I advise you as my father advised me at the time of his death, and he proceeded to mention that his father had advised him, saying: 'O my son! Endure the truth even if it be bitter.' ⁶

Notes

1. الزخرف : 78 .

2. Qur'an 43:78:

3. نهج البلاغة : الحكمة 376 .

4. Nahj al-Balagha, Saying 376

5. بحار الأنوار : 52 / 184 / 70 .

6. Bihar al-Anwar, v. 70, p. 184, no. 52

وُجُوبُ قَوْلِ الْحَقِّ وَلَوْ عَلَى النَّفْسِ - 550

550. THE NECESSITY OF TELLING THE TRUTH EVEN TO ONE'S OWN DETRIMENT

1653. رسول الله صلى الله عليه وآله : أَنْتَقَى النَّاسَ مَنْ قَالَ الْحَقَّ فِيمَا لَهُ وَعَلَيْهِ ¹.

1653. The Prophet (SAWA) said, 'The most Godwary of people is he who speaks the truth, be it for or against him.' ²

1654. الإمام علي عليه السلام : فِي قَائِمَةِ سَيْفٍ مِنْ سُيُوفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وآله صَحِيفَةٌ فِيهَا...قُلِ الْحَقَّ وَلَوْ عَلَى نَفْسِكَ ³.

1654. Imam Ali (AS) said, 'It is written on the hilt of one of the Prophet (SAWA)'s swords: 'Speak the truth even if it be against yourself.' ⁴

1655. الإمام علي عليه السلام : إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالْحَقِّ

أَحَبَّ إِلَيْهِ - وَإِنْ نَقَصَتْهُ وَكَرِهَتْهُ - مِنَ الْبَاطِلِ وَإِنْ جَرَّ إِلَيْهِ فَائِدَةٌ وَزَادَهُ ⁵.

1655. Imam Ali (AS) said, 'The best of people in the sight of Allah is he who likes to act according to what is right - even if it brings him loss and misery - more than what is wrong, even if it brings him profit and increase of wealth.' ⁶

1656. الإمام الكاظم عليه السلام : قُلِ الْحَقَّ وَإِنْ كَانَ فِيهِ هَلَاكُكَ ، فَإِنَّ فِيهِ نَجَاتَكَ

... وَدَعِ الْبَاطِلَ وَإِنْ كَانَ فِيهِ نَجَاتُكَ فَإِنَّ فِيهِ هَلَاكُكَ ⁷.

1656. Imam al-Kazim (AS) said, 'Speak the truth even if it entails your own ruin, for verily your deliverance is therein... and abandon falsehood even if it entails your deliverance, for truly therein is your ruin.' ⁸

Notes

1. الأُمَالي للصدوق : 41 / 72 .

2. Amali al-Saduq, p. 27, no. 4

3. بحار الأنوار : 2 / 157 / 74 .

4. Bihar al-Anwar, v. 74, p. 157, no. 2

5. نهج البلاغة : الخطبة 125 .

6. Nahj al-Balagha, Sermon 125

7. تحف العقول : 408 .

8. Tuhaf al-Uqul, no. 408

قَوْلُ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ - 551

551. SPEAKING THE TRUTH WHEN PLEASED OR ANGERED

1657. رسولُ الله صلى الله عليه وآله : أَلَا لَا يَمْنَعَنَّ رَجُلًا مَهَابَةُ النَّاسِ أَنْ يَتَكَلَّمَ بِالْحَقِّ

إِذَا عَلِمَهُ . أَلَا إِنَّ أَفْضَلَ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ .¹

1657. The Prophet (SAWA) said, 'Lo! Fear of people must never prevent any man from telling the truth when he knows it; truly the best jihad is a true word spoken before an unjust ruler.'²

1658. الإمامُ عليٌّ عليه السلام - مِنْ وصَاياهُ لِابْنِهِ الْحُسَيْنِ عليه السلام - : يَا بُنَيَّ ،

أَوْصِيكَ بِتَقْوَى اللَّهِ فِي الْغِنَى وَالْفَقْرِ ، وَكَلِمَةِ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ .³

1658. Imam Ali (AS) said in one of his wills to his son, al-Husayn (AS), 'O my son! I advise you to fear Allah in both affluence and poverty, and to tell the truth both when pleased as well as when angered.'⁴

Notes

1. كنز العمال : 43588 .

2. Kanz al-Ummal, no. 43588

3. تحف العقول : 88 .

4. Tuhaf al-Uqul, no. 88

قَبُولُ الْحَقِّ - 552

552. ACCEPTING THE TRUTH

1659. رسول الله صلى الله عليه وآله : اقْبَلِ الْحَقَّ مِنْ أَتَاكَ بِهِ - صَغِيرٌ أَوْ كَبِيرٌ - وَإِنْ

كَانَ بَغِيضًا ، وَازْدِدِ الْبَاطِلَ عَلَى مَنْ جَاءَ بِهِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ وَإِنْ كَانَ حَبِيبًا .¹

1659. The Prophet (SAWA) said, 'Accept the truth from anyone who comes to you with it - be he lowly or noble, even if he himself is detestable to you. And reject falsehood from anyone who comes to you with it - be he lowly or noble, even if he is beloved to you.'²

1660. الإمام الصادق عليه السلام : الْعِزُّ أَنْ تَذِلَّ لِلْحَقِّ إِذَا لَزِمَكَ .³

1660. Imam al-Sadiq (AS) said, 'Honour is that you humble yourself to the truth when you face it.'⁴

Notes

1. كنز العمال : 43152 .

2. Kanz al-Ummal, no. 43152

3. بحار الأنوار : 105 / 228 / 78 .

4. Bihar al-Anwar, v. 78, p. 228, no. 105

مِيزَانُ مَعْرِفَةِ الْحَقِّ - 553

553. THE CRITERION OF KNOWING THE TRUTH

1661. الإمام علي عليه السلام : إِنَّ الْحَقَّ لَا يُعْرَفُ بِالرِّجَالِ، اعْرِفِ الْحَقَّ تَعْرِفْ أَهْلَهُ

¹.

1661. Imam Ali (AS) said, 'Verily the truth is not known through men; know the truth [first] and you will know its people.'²

(أنظر) الخير : باب 679.

(See also: GOOD: section 679)

Notes

1. مجمع البيان : 1 / 211 ، روضة الواعظين : 39 .

2. Majma al-Bayan, v. 1, p. 211

لا يَجْري الحَقُّ لِأَحَدٍ إِلَّا جَرى عَلَيْهِ - 554

554. THE TRUTH CAN SIDE EQUALLY WITH OR AGAINST SOMEONE

1662. الإمامُ عليٌّ عليه السلام : الحَقُّ أَوْسَعُ الْأَشْيَاءِ فِي التَّوَصُّفِ ، وَأَضْيَقُهَا فِي التَّنَاصُفِ ، لَا يَجْري لِأَحَدٍ إِلَّا جَرى عَلَيْهِ ، وَلَا يَجْري عَلَيْهِ إِلَّا جَرى لَهُ ، وَلَوْ كَانَ لِأَحَدٍ أَنْ يَجْري لَهُ وَلَا يَجْري عَلَيْهِ لَكَانَ ذَلِكَ خَالِصاً لِلَّهِ سُبحَانَهُ .¹

1662. Imam Ali (AS) said, 'The truth is the widest thing in description, but the narrowest in practising justice. No sooner does it side with someone than it will side against him [at another time], and no sooner does it side against someone than it will side for him later. And if anyone is to side with it, never going against it, then that would be purely for Allah, glory be to Him.'²

1663. الإمامُ عليٌّ عليه السلام : لَا تَمْنَعَنَّكُمْ رِعايَةُ الحَقِّ لِأَحَدٍ عَنْ إِقامَةِ الحَقِّ عَلَيْهِ .³

1663. Imam Ali (AS) said, 'Do not let consideration for a person's right hinder you from upholding the truth when it is against him.'⁴

Notes

1. نهج البلاغة : الخطبة 216.
2. Nahj al-Balagha, Sermon 216
3. غرر الحكم : 10328.
4. Ghurar al-Hikam, no. 10338

الحقوق - 109

109. THE RIGHTS

حُقوقُ اللَّهِ تَعَالَى - 555

555. THE RIGHTS OF ALLAH, MOST HIGH

1664. رسولُ اللَّهِ صلى الله عليه وآله : إِنَّ حُقوقَ اللَّهِ جَلَّ ثَنَاهُ عَظَمَ مِنْ أَنْ يَقومَ بِهَا

الْعِبَادُ ، وَإِنَّ نِعَمَ اللَّهِ أَكْثَرُ مِنْ أَنْ يُحْصِيَهَا الْعِبَادُ ، وَلَكِنْ أَمْسُوا وَأَصْبِحُوا تَائِبِينَ .¹

1664. The Prophet (SAWA) said, 'Truly the rights of Allah, exalted be His praise, are too great to be fulfilled by His servants, and verily the bounties of Allah are too great to be estimated by the servants; but [the least they can do is to] repent to Him morning and night.'²

1665. الإمام عليّ عليه السلام: ... لَكِنَّهُ سَبْحَانَهُ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ ،

وَجَعَلَ جَزَاءَهُمْ عَلَيْهِ مُضَاعَفَةُ الثَّوَابِ تَفَضُّلاً مِنْهُ .³

1665. Imam Ali (AS) said, 'Allah, glory be to Him, has made it His right upon people to obey Him, and has made its requital for them an increase in their reward [for acts of obedience] out of His Grace.'⁴

Notes

1. مكارم الأخلاق : 2 / 365 / 2661 .

2. Makarim al-Akhlaq, v. 2, p. 365, no. 2661

3. نهج البلاغة : الخطبة 216 .

4. Nahj al-Balagha, Sermon 216

تَقْدِيمُ حَقِّ النَّاسِ - 556

556. GIVING PRIORITY TO THE RIGHTS OF PEOPLE

1666. الإمام علي عليه السلام : جعل الله سبحانه حقوق عباده مُقَدِّمَةً لحقوقه ،

فَمَنْ قَامَ بِحُقُوقِ عِبَادِ اللَّهِ كَانَ ذَلِكَ مُؤَدِّيًا إِلَى الْقِيَامِ بِحُقُوقِ اللَّهِ .¹

1666. Imam Ali (AS) said, 'Allah, glory be to Him, has made the rights of the people the prelude to His rights; therefore, he who fulfils the rights of Allah's servants ends up fulfilling Allah's rights.'²

Notes

1. غرر الحكم : 4780 .

2. Ghurar al-Hikam, no. 4780

أَعْظَمُ الْحَقُوقِ - 557

557. THE GREATEST OF RIGHTS

1667. الإمام علي عليه السلام : وأَعْظَمُ ما افْتَرَضَ [الله] سُبْحَانَهُ مِنْ تِلْكَ الْحَقُوقِ :

حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ ، وَحَقُّ الرَّعِيَّةِ عَلَى الْوَالِي .¹

1667. Imam Ali (AS) said, 'The greatest of those rights that He, glory be to Him, has made obligatory are the right of the ruler upon the subjects, and the right of the subjects upon the ruler.'²

Notes

1. نهج البلاغة : الخطبة 216 .

2. Nahj al-Balagha, Sermon 216

حقوقُ الإخوان - 558

558. THE RIGHTS OF THE BRETHREN

1668. الإمام الباقر عليه السلام : من حقّ المؤمن على أخيه المؤمن أن يُشبع جُوعته ،

ويُؤاري عورته ، ويُفَرِّج عنه كُرْبته ، ويُقْضِي دينه ، فإذا مات خَلَفَهُ في أهله وولده .¹

1668. Imam al-Baqir (AS) said, 'Among the rights of the believer upon his fellow believing brother is to satisfy his hunger, cover his body, solve his problems, pay his debt, and when he dies, to substitute him in his family and his children.'²

1669. الإمام الصادق عليه السلام : مَنْ عَظَّمَ دِينَ اللَّهِ عَظَّمَ حَقَّ إِخْوَانِهِ ، وَمَنْ

اسْتَحَفَّ بِدِينِهِ اسْتَحَفَّ بِإِخْوَانِهِ .³

1669. Imam al-Sadiq (AS) said, 'He who honours the religion of Allah honours the right of his brethren, and he who takes His religion lightly takes [the right of] his brethren lightly.'⁴

1670. الإمام الصادق عليه السلام : مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ .⁵

1670. Imam al-Sadiq (AS) said, 'Allah is not worshipped through anything better than fulfilling the right of the fellow believer.'⁶

1671. الإمام الصادق عليه السلام : لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سَبْعَةُ حُقُوقٍ وَاجِبَةٍ لَهُ مِنْ

اللَّهِ عَزَّوَجَلَّ ، وَاللَّهُ سَائِلُهُ عَمَّا صَنَعَ فِيهَا : الْإِجْلَالُ لَهُ فِي عَيْنِهِ ، وَالْوُدُّ لَهُ فِي صَدْرِهِ ، وَالْمُوَاسَاةُ لَهُ فِي مَالِهِ ، وَأَنْ يُحِبَّ لَهُ مَا يُحِبُّ لِنَفْسِهِ ، وَأَنْ يُحَرِّمَ غَيْبَتَهُ ، وَأَنْ يَعُودَهُ فِي مَرَضِهِ ، وَيُشَيِّعَ جَنَازَتَهُ وَلَا يَقُولَ فِيهِ بَعْدَ مَوْتِهِ إِلَّا خَيْرًا .⁷

1671. Imam al-Sadiq (AS) said, 'The believer has seven rights incumbent upon his fellow believer which are made obligatory by Allah, Mighty and Exalted, and about which Allah will ask him what he did: to esteem him highly in his eyes, to entertain love for him in his heart, to assist him financially from his own wealth, to love for him what he loves for himself, to prohibit [others] from backbiting him, to visit him in his sickness, to attend his funeral procession, and to not say anything but good about him after his death.'⁸

1672. الإمام الصادق عليه السلام : وَقَدْ سئل عَنْ حَقِّ الْمُؤْمِنِ ، فَقَالَ : سَبْعُونَ حَقًّا لَا

أَخْبَرْتُكَ إِلَّا بِسَبْعَةٍ : ... لَا تَشْبَعُ وَيَجُوعُ وَلَا تَكْتَسِي وَيَعْرَى ؛ وَتَكُونُ ذَلِيلَهُ .⁹

1672. Imam al-Sadiq (AS), when he was asked about the right of the believer, said, 'They are seventy rights, of which I will not tell you but of seven of them: ... that you should not eat to satiety while he is hungry, or dress yourself while he is naked, and you should be his guide...' ¹⁰

1673. الإمام الصادق عليه السلام - فِي بَيَانِ حُقُوقِ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ - : أَيْسَرُ

حَقٍّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ ، وَتُكْرَهُ لَهُ مَا تُكْرَهُ لِنَفْسِكَ .¹¹

1673. Imam al-Sadiq (AS), expounding on the rights of the believer upon the fellow believer, said, 'The simplest right from among them is to love for him what you love for yourself, and to dislike for him what you dislike for yourself.'¹²

1674. الإمام العسكري عليه السلام : أَعْرِفُ النَّاسَ بِحُقُوقِ إِخْوَانِهِ وَأَشَدُّهُمْ قَضَاءً لَهَا أَعْظَمُهُمْ عِنْدَ اللَّهِ شَأْنًا.¹³

1674. Imam al-Askari (AS) said, 'The person who best knows the rights of his brethren and is the most diligent of all at fulfilling them is the one who has the greatest esteem in the sight of Allah.'¹⁴

Notes

1. الكافي : 1 / 169 / 2 .
2. al-Kafi, v. 2, p. 169, no. 1
3. بحار الأنوار : 13 / 287 / 74 .
4. Bihar al-Anwar, v. 74, p. 287, no. 13
5. الكافي : 4 / 170 / 2 .
6. al-Kafi, v. 2, p. 170, no. 4
7. الخصال : 27 / 351 .
8. al-Khisal, p. 351, no. 27
9. الكافي : 14 / 174 / 2 .
10. al-Kafi, v. 2, p. 174, no. 14
11. الكافي : 2 / 169 / 2 .
12. Ibid. p. 169, no. 2
13. الاحتجاج : 340 / 517 / 2 .
14. al-Ihtijaj, v. 2, p. 517, no. 340

الاحتكار - 110

110. HOARDING

دُمُّ الاحتكار - 559

559. DENOUNCING HOARDING

- 1675.** رسول الله صلى الله عليه وآله : لا يَحْتَكِرُ إِلَّا الْخَوَّانُونَ .¹
- 1675.** The Prophet (SAWA) said, 'Only the perfidious ones hoard.'²
- 1676.** رسول الله صلى الله عليه وآله : لا يَحْتَكِرُ إِلَّا خَاطِئٌ .³
- 1676.** The Prophet (SAWA) said, 'Only an offender hoards.'⁴
- 1677.** الإمام علي عليه السلام : الاحتكارُ داعيةُ الحرمانِ .⁵
- 1677.** Imam Ali (AS) said, 'Hoarding is the cause of deprivation.'⁶
- 1678.** الإمام علي عليه السلام : الاحتكارُ شِيمَةُ الْفُجَّارِ .⁷
- 1678.** Imam Ali (AS) said, 'Hoarding is the habit of the dissolute.'⁸
- 1679.** الإمام علي عليه السلام : الاحتكارُ رَذِيلَةٌ .⁹
- 1679.** Imam Ali (AS) said, 'Hoarding is a vice.'¹⁰
- 1680.** الإمام علي عليه السلام : الاحتكارُ مَطِيئَةُ النَّصَبِ .¹¹
- 1680.** Imam Ali (AS) said, 'Hoarding is the mount of hardship.'¹²
- 1681.** الإمام علي عليه السلام : مِنْ طَبَائِعِ الْأَعْمَارِ إِتْعَابُ النَّفْسِ فِي الْاِحْتِكَارِ .¹³
- 1681.** Imam Ali (AS) said, 'One of the characteristics of the idiots is exhausting themselves by hoarding.'¹⁴
- 1682.** الإمام علي عليه السلام - فيما كتبه للأشتر حين ولّاه مصر - : ... وأعلم - مع ذلك - أنّ في كثيرٍ منهم ضيقاً فاحشاً ، وشحاً قبيحاً ، واختكاراً للمنافع ، وتحكماً في البياعات ، وذلك بابٌ مضرةٌ للعامة ، وعيبٌ على الولاة ، فامنع من الاحتكار ؛ فإنّ رسول الله صلى الله عليه وآله منع منه .¹⁵
- 1682.** Imam Ali (AS) said in a letter he wrote to al-Ashtar when he appointed him governor of Egypt, 'Know - along with this - that most of the merchants and traders are very narrow-minded, and awfully avaricious. They hoard goods for profiteering and fix high prices for goods. This is a source of harm to the people, and a source of shame for the governors in charge. So stop people from hoarding, because verily the Messenger of Allah (SAWA) has prohibited it.'¹⁶
- 1683.** الإمام علي عليه السلام : كُلُّ حُكْرَةٍ تَضُرُّ بِالنَّاسِ وَتُعْلِي السَّعَرَ عَلَيْهِمْ فَلَا خَيْرَ فِيهَا .¹⁷
- 1683.** Imam Ali (AS) said, 'There is no good in any act of hoarding, that brings loss to the people and inflates the prices for them.'¹⁸

1684. الإمام الصادق عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ تَطَوَّلَ عَلَى عِبَادِهِ بِالْحَبَّةِ فَسَلَّطَ عَلَيْهَا الْقُمَّلَةَ ، وَلَوْلَا ذَلِكَ لَخَزَنَتْهَا الْمُلُوكُ كَمَا يَخْزِنُونَ الذَّهَبَ وَالْفِضَّةَ .¹⁹

1684. Imam al-Sadiq (AS) said, 'Truly Allah, Mighty and Exalted, showed His bounty to His servants in the seed, but He also plagued them with lice; otherwise the kings would have hoarded it as they hoard gold and silver.'²⁰

Notes

1. كنز العمال : 9738 .
2. Kanz al-Ummal, no. 9738
3. 9723 : كنز العمال .
4. Ibid. no. 9723
5. 256 : غرر الحكم .
6. Ghurar al-Hikam, no. 256
7. 607 : غرر الحكم .
8. Ibid. no. 607
9. 112 : غرر الحكم .
10. Ibid. no. 112
11. 4 / 19 / 8 : الكافي .
12. al-Kafi, v. 8, p. 19, no. 4
13. 9349 : غرر الحكم .
14. Ghurar al-Hikam, no. 9349
15. 53 : نهج البلاغة : الكتاب .
16. Nahj al-Balagha, Letter 53
17. 78 / 35 / 2 : دعائم الإسلام .
18. Daaem al-Islam v. 2, p. 35, no. 78, and Mustadrak al-Wasa'il, v. 13, p. 274, no. 15337
19. 3 / 87 / 103 : بحار الأنوار .
20. Bihar al-Anwar, v. 103, p. 87, no. 3

ذَمُّ الْمُحْتَكِرِ - 560

560. THE HOARDER

1685. رسول الله صلى الله عليه وآله : المحتكر ملعون.¹

1685. The Prophet (SAWA) said, 'The hoarder is damned.'²

1686. رسول الله صلى الله عليه وآله : المحتكر في سوقنا كالملحد في كتاب الله.³

1686. The Prophet (SAWA) said, 'The hoarder in our market is like the apostate in the Book of Allah.'⁴

1687. رسول الله صلى الله عليه وآله : نفس العبد المحتكر ، إن أرخص الله تعالى

الأسعار خزن ، وإن أغلاها الله فرح.⁵

1687. The Prophet (SAWA) said, 'What a wretched servant the hoarder is, for if Allah, most High, lowers the prices he is saddened but if He raises them he rejoices.'⁶

1688. رسول الله صلى الله عليه وآله : يُشْتَرُ الْحَكَارُونَ وَقَتْلَةُ الْأَنْفُسِ إِلَى جَهَنَّمَ فِي

دَرَجَةٍ.⁷

1688. The Prophet (SAWA) said, 'The hoarders and the murderers will be resurrected to occupy the same position in Hell.'⁸

1689. رسول الله صلى الله عليه وآله : مَنْ جَمَعَ طَعَاماً يَتَرَبَّصُ بِهِ الْعَلَاءُ أَرْبَعِينَ يَوْماً

فَقَدْ بَرِئَ مِنَ اللَّهِ وَبَرِئَ اللَّهُ مِنْهُ.⁹

1689. The Prophet (SAWA) said, 'He who hoards food for forty days waiting for the rise of its price, he indeed disassociates himself from Allah and Allah disassociates Himself from him.'¹⁰

1690. رسول الله صلى الله عليه وآله : إِذَا رَجُلٌ اشْتَرَى طَعَاماً فَكَبَسَهُ أَرْبَعِينَ صَبَاحاً

يُرِيدُ بِهِ عِلَافَ الْمُسْلِمِينَ ، ثُمَّ بَاعَهُ فَتَصَدَّقَ بِثَمَنِهِ لَمْ يَكُنْ كَفَّارَةً لِمَا صَنَعَ.¹¹

1690. The Prophet (SAWA) said, 'Any man who buys food and hoards it for forty days waiting for its demand to rise among the Muslims and then sells it, even if he were to donate its value in charity, it would not atone for what he did.'¹²

1691. الإمام علي عليه السلام : المحتكر محروم نعمته.¹³

1691. Imam Ali (AS) said, 'The hoarder is deprived of his bounty.'¹⁴

1692. الإمام علي عليه السلام : المحتكر البخیل جامع لمن لا يشكره ، وقادح على

من لا يعذره.¹⁵

1692. Imam Ali (AS) said, 'The miserly hoarder gathers for those who will not thank him, and will come to Him who will not excuse him.'¹⁶

Notes

1. بحار الأنوار : 62 / 292 ؛ كنز العمال : 9716 .

2. Ibid. v. 62, p. 292, Kanz al-Ummal, no. 9716
3. كنز العمال : 9717 .
4. Kanz al-Ummal, no. 9717
5. 9715 : كنز العمال .
6. Ibid. no. 9715
7. 9739 : كنز العمال .
8. Ibid. no. 9739
9. 292 / 62 : بحار الأنوار .
10. Bihar al-Anwar, v. 62, p. 292
11. 1427 / 676 : الأمالي للطوسي .
12. Amali al-Tusi, p. 676, no. 1427
13. 465 : غرر الحكم .
14. Ghurar al-Hikam, no. 465
15. 1842 : غرر الحكم .
16. Ibid. no. 1842

الحكمة - 111

111. WISDOM

فَضْلُ الْحِكْمَةِ - 561

561. THE VIRTUE OF WISDOM

(يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ).¹

*"He gives wisdom to whomever He wishes, and he who is given wisdom is certainly given an abundant good. But none takes admonition except those who possess intellect."*²

1693. عيسى عليه السلام : إِنَّ الْحِكْمَةَ نُورٌ كُلِّ قَلْبٍ.³

1693. Prophet Jesus (AS) said, 'Verily wisdom is the light of every heart.'⁴

1694. لُقْمَانُ عَلَيْهِ السَّلَامُ - مِنْ وَصِيَّتِهِ لِابْنِهِ - : يَا بُنَيَّ ، تَعَلَّمِ الْحِكْمَةَ تَشْرُفْ ؛ فَإِنَّ الْحِكْمَةَ تَذُلُّ عَلَى الدِّينِ ، وَتُشْرِفُ الْعَبْدَ عَلَى الْحَرِّ ، وَتَرْفَعُ الْمِسْكِينَ عَلَى الْغَنِيِّ ، وَتُقَدِّمُ الصَّغِيرَ عَلَى الْكَبِيرِ.⁵

1694. Luqman (AS) said [advising his son], 'My son, learn wisdom and you will become noble, for verily wisdom directs towards religion, it will elevate the slave over the free person, it raises the poor above the rich and it precedes the young over the old.'⁶

1695. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : كَلِمَةُ الْحِكْمَةِ يَسْمَعُهَا الْمُؤْمِنُ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ.⁷

1695. The Prophet (SAWA) said, 'A word of wisdom that the believer hears is better than the worship of one year.'⁸

1696. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : كَاذَ الْحَكِيمِ أَنْ يَكُونَ نَبِيًّا.⁹

1696. The Prophet (SAWA) said, 'The wise man is almost a prophet.'¹⁰

1697. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : الْحِكْمَةُ رَوْضَةُ الْعُقَلَاءِ ، وَنُزْهَةُ النَّبَلَاءِ.¹¹

1697. Imam Ali (AS) said, 'Wisdom is the garden of the intelligent ones and the amusement of the noble.'¹²

1698. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : الْحِكْمَةُ شَجَرَةٌ تَنْبُتُ فِي الْقَلْبِ ، وَتُثْمِرُ عَلَى اللِّسَانِ.¹³

1698. Imam Ali (AS) said, 'Wisdom is a tree that grows in the heart and produces fruit on the tongue.'¹⁴

1699. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : مَنْ عُرِفَ بِالْحِكْمَةِ لَحِظَتْهُ الْعُيُونُ بِالْوَقَارِ وَالْهَيْبَةِ.¹⁵

1699. Imam Ali (AS) has said, 'The one who is known for [his] wisdom is regarded by the eyes with dignity and awe.'¹⁶

Notes

1. البقرة : 269 .
2. Qur'an 229:
- 3.. بحار الأنوار : 14 / 316 / 17 .
4. Bihar al-Anwar, v. 14, p. 317, no. 17
5. بحار الأنوار : 13 / 432 / 24 .
6. Ibid. v. 13, p. 432, no. 24
7. بحار الأنوار : 77 / 172 / 8 .
8. Ibid. v. 77, p. 172, no. 8
9. كنز العمال : 44123 .
10. Kanz al-Ummal, no. 44123
11. غرر الحكم : 1715 .
12. Ghurar al-Hikam, no. 1715
13. غرر الحكم : 1992 .
14. Ibid. no. 1992
15. تحف العقول : 97 .
16. Tuhaf al-Uqul, no. 97

الحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ - 562

562. WISDOM IS THE LOST PROPERTY OF THE BELIEVER

1700. الإمامُ عليُّ عليه السلام : الحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ ، فَاطْلُبُوهَا وَلَوْ عِنْدَ الْمُشْرِكِ
تَكُونُوا أَحَقُّ بِهَا وَأَهْلُهَا.¹

1700. Imam Ali (AS) said, 'Wisdom is the lost property of the believer, so seek it even from the polytheist for you will be more deserving and worthier of it [than him].'²

1701. الإمامُ عليُّ عليه السلام : الحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ ، فَخُذِ الحِكْمَةَ وَلَوْ مِنْ أَهْلِ
الْيَفَاقِ.³

1701. Imam Ali (AS) said, 'Wisdom is the lost property of the believer, so take wisdom even from the people of hypocrisy.'⁴

Notes

1. الأمالي للطوسي: 1290 / 625.
2. Amali al-Tusi, p. 625, no. 1290
3. نهج البلاغة : الحكمة 80.
4. Nahj al-Balagha, Saying 80

ما لا يَنْبَغِي لِلْحَكِيمِ فِعْلُهُ - 563

563. What the Wise Man Must Not Do

1702. الإمام علي عليه السلام : ليس بحكيم من قصدَ بحاجته غيرَ كريم ¹.

1702. Imam Ali (AS) said, 'The one who seeks fulfilment of his need from an unwise person is [himself] not a wise person.' ²

1703. الإمام علي عليه السلام : ليس الحكيم من لم يُدارِ من لا يجدُ بداً من مُداراته ³.

1703. Imam Ali (AS) said, 'A person who does not deal amicably with someone for whom amicableness is the only option is not a wise man.' ⁴

Notes

1. غرر الحكم : 7499 .
2. Ghurar al-Hikam, no. 2092
3. تحف العقول : 218 .
4. Tuhaf al-Uqul, no. 218

تفسير الحكمة - 564

564. The Interpretation of Wisdom

1704. الإمام علي عليه السلام : أَوَّلُ الْحِكْمَةِ تَرْكُ اللَّذَاتِ ، وَآخِرُهَا مَقْتُ الْفَانِيَاتِ

1.

1704. Imam Ali (AS) said, 'The opening of wisdom is abandoning the [illicit] pleasures, and the peak of it is to detest the transient things.'²

1705. الإمام علي عليه السلام : مِنَ الْحِكْمَةِ أَنْ لَا تُتَنَازَعَ مِنْ فَوْقِكَ ، وَلَا تُسْتَذَلَّ مِنْ

دُونِكَ ، وَلَا تَتَعَاطَى مَا لَيْسَ فِي قُدْرَتِكَ ، وَلَا يُخَالِفَ لِسَانُكَ قَلْبَكَ ، وَلَا قَوْلُكَ فِعْلَكَ ، وَلَا تَتَكَلَّمَ فِيمَا لَا تَعْلَمُ ، وَلَا تُتْرَكَ الْأَمْرَ عِنْدَ الْإِقْبَالِ وَتَطْلُبُهُ عِنْدَ الْإِدْبَارِ .³

1705. Imam Ali (AS) said, 'From among [the matters of] wisdom is to avoid dispute with one who is above you, to not disesteem anyone below you, to not undertake a task which is outside of your capability, to not have your tongue contradict your heart and neither your word [contradict] your action, to not speak of that which you do not know, and to not abandon a matter as it approaches only to pursue it as it retreats.'⁴

1706. الإمام الباقر عليه السلام - وَقَدْ سَأَلَهُ أَبُو بَصِيرٍ عَنْ قَوْلِ اللَّهِ : (وَمَنْ يُؤْتَ

الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا) - : هِيَ طَاعَةُ اللَّهِ وَمَعْرِفَةُ الْإِمَامِ.⁵

1706. Imam al-Baqir (AS) when he was asked by Abu Basir regarding the words of Allah's verse, "*and he who is given wisdom...*" said, 'It [wisdom] is obedience to Allah and true knowledge of the Imam.'⁶

1707. الإمام الصادق عليه السلام : إِنَّ الْحِكْمَةَ الْمَعْرِفَةُ وَالتَّقَرُّفُ فِي الدِّينِ ، فَمَنْ فَقِهَ

مِنْكُمْ فَهُوَ حَكِيمٌ .⁷

1707. Imam al-Sadiq (AS) said, 'Verily wisdom is inner knowledge and deep understanding of religion, for the one who understands among you is truly the wise man.'⁸

1708. الإمام الكاظم عليه السلام : قِيلَ لِلْقِمَانِ : مَا يَجْمَعُ مِنْ حِكْمَتِكَ؟ قَالَ : لَا

أَسْأَلُ عَمَّا كُفِّيَتْهُ ، وَلَا أَتَكَلَّفُ مَا لَا يَغْنِيَنِي .⁹

1708. Imam al-Kazim (AS) said, 'Luqman was asked, what is the crux of your wisdom?' He said, 'I do not ask about that which I know already and I do not burden myself with that which does not concern me.'¹⁰

Notes

1. غرر الحكم : 3052 .

2. Ghurar al-Hikam, no. 3054

3. غرر الحكم : 9450 .

4. Ibid. no. 9450

5. بحار الأنوار : 1 / 215 / 22 .

6. Bihar al-Anwar, v. 1, p. 251, no. 22

7. 25 / 215 / 1 : بحار الأنوار .

8. Ibid. v. 1, p. 251, no. 25

9. 10 / 417 / 13 : بحار الأنوار .

10. Ibid. v. 13, p. 417, no. 10

رَأْسُ الْحِكْمَةِ - 565

565. THE FOUNTAINHEAD OF WISDOM

1709. رسول الله صلى الله عليه وآله : رأس الحكمة مخافة الله.¹

1709. The Prophet (SAWA) said, 'The fountainhead of wisdom is the fear of Allah.'²

1710. رسول الله صلى الله عليه وآله : إنَّ أَشْرَفَ الْحَدِيثِ ذِكْرُ اللَّهِ ، وَرَأْسَ الْحِكْمَةِ

طَاعَتُهُ.³

1710. The Prophet (SAWA) said, 'Verily the noblest speech is the remembrance of Allah and the fountainhead of wisdom is His obedience.'⁴

1711. رسول الله صلى الله عليه وآله : إنَّ الرِّفْقَ رَأْسُ الْحِكْمَةِ.⁵

1711. The Prophet (SAWA) said, 'Verily leniency is the fountainhead of wisdom.'⁶

1712. الإمام عليّ عليه السلام : رأس الحكمة لزوم الحق وطاعة المحقق.⁷

1712. Imam Ali (AS) said, 'The fountainhead of wisdom is to be bound to the truth and to obey the one on[the path of] the truth.'⁸

Notes

1. كنز العمال : 5873 ، بحار الأنوار : 23 / 453 / 78 .

2. Kanz al-Ummal, no. 5873

3. الأمالي للصدوق : 788 / 576 .

4. Amali al-Saduq, p. 394, no. 1

5. كنز العمال : 5444 .

6. Kanz al-Ummal, no. 5444

7. غرر الحكم : 5258 .

8. Ghurar al-Hikam, no. 5258

ما يورثُ الحِكْمَةَ - 566

566. WHAT BRINGS ABOUT WISDOM

1713. الإمام علي عليه السلام : اغْلِبِ الشَّهْوَةَ تَكْمُلْ لَكَ الْحِكْمَةُ.¹

1713. Imam Ali (AS) said, 'Conquer your lustful desire and your wisdom will be perfected.'²

1714. الإمام علي عليه السلام : لَا حِكْمَةَ إِلَّا بِعِصْمَةٍ.³

1714. Imam Ali (AS) said, 'There is no wisdom except through inerrancy.'⁴

1715. الإمام الصادق عليه السلام : مَنْ زَهَدَ فِي الدُّنْيَا أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ ،

وَأَنْطَقَ بِهَا لِسَانَهُ.⁵

1715. Imam al-Sadiq (AS) said, 'Whoever abstains from worldly pleasures, Allah will establish wisdom in his heart and make it flow from his tongue.'⁶

Notes

1. غرر الحكم : 2272 .

2. Ibid. no. 2272

3. غرر الحكم : 10916 .

4. Ibid. no. 10916

5. الكافي : 2 / 128 / 1 .

6. al-Kafi, v. 2, p. 128, no. 1

ما يَمْنَعُ الْحِكْمَةَ - 567

567. WHAT PREVENTS WISDOM

1716. رسولُ الله صلى الله عليه وآله : القَلْبُ يَتَحَمَّلُ الْحِكْمَةَ عِنْدَ خُلُوقِ الْبَطْنِ ،

القَلْبُ يَمُتِّجُ الْحِكْمَةَ عِنْدَ امْتِلَاءِ الْبَطْنِ .¹

1716. The Prophet (SAWA) said, 'The heart bears wisdom when the stomach is empty, and the heart throws out wisdom when the stomach is full.'²

1717. الإمام علي عليه السلام : لَا يَجْتَمِعُ الشَّهْوَةُ وَالْحِكْمَةُ .³

1717. Imam Ali (AS) said, 'Vain desire and wisdom do not come together.'⁴

1718. الإمام الصادق عليه السلام : الْعَصَبُ مَحَقَّةٌ لِقَلْبِ الْحَكِيمِ ، وَمَنْ لَمْ يَمْلِكْ

غَضَبَهُ لَمْ يَمْلِكْ عَقْلَهُ .⁵

1718. Imam al-Sadiq (AS) said, 'Anger is a destroyer of the wise man's heart, whoever cannot control his anger cannot control his intellect.'⁶

1719. الإمام الكاظم عليه السلام : إِنَّ الزَّرْعَ يَنْبُثُ فِي السَّهْلِ وَلَا يَنْبُثُ فِي الصَّفَا ،

فكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ ، وَلَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ ؛ لِأَنَّ اللَّهَ جَعَلَ

التَّوَاضُعَ آلَةَ الْعَقْلِ .⁷

1719. Imam al-Kazim (AS) said, 'Verily a seed grows in soft ground and does not grow on stone, in the same way that wisdom thrives in the heart of the humble and does not thrive in the heart of the proud and haughty , because Allah has made humbleness the instrument of the intellect.'⁸

1720. الإمام الهادي عليه السلام : الْحِكْمَةُ لَا تَنْجِعُ فِي الطَّبَاعِ الْفَاسِدَةِ .⁹

1720. Imam al-Hadi (AS) said, 'Wisdom does not avail an immoral character.'¹⁰

Notes

1. تنبيه الخواطر : 2 / 119 .

2. Tanbih al-Khawatir, v. 2, p. 119

3. غرر الحكم : 10573 .

4. Ghurar al-Hikam, no. 10573

5. بحار الأنوار : 78 / 255 / 129 .

6. Bihar al-Anwar, v. 78, p. 255, no. 129

7. بحار الأنوار : 78 / 312 / 1 .

8. Ibid. v. 78, p. 312, no. 1

9. بحار الأنوار : 78 / 370 / 4 .

10. Ibid. v. 78, p. 370, no. 4

آثارُ الحِكْمَةِ - 568

568. THE EFFECTS OF WISDOM

1721. الإمامُ عليُّ عليه السلام : مَنْ ثَبَّتَ لَهُ الْحِكْمَةُ عَرَفَ الْعِبْرَةَ ¹.

1721. Imam Ali (AS) said, 'Whoever has wisdom established [in his heart] for him becomes one who adheres to admonition' ²

1722. الإمامُ الصادقُ عليه السلام : كَثْرَةُ النَّظَرِ فِي الْحِكْمَةِ تَلْفُحُ الْعَقْلَ ³.

1722. Imam al-Sadiq (AS) said, 'Much contemplation on [matters of] wisdom causes the intellect to flourish.' ⁴

Notes

1. غرر الحكم : 8706 .

2. Ghurar al-Hikam, no. 8706

3. بحار الأنوار : 73 / 247 / 78 .

4. Bihar al-Anwar, v. 78, p. 247, no. 73

المُحَافَظَةُ عَلَى الْحِكْمَةِ - 569

569. PROTECTION OF WISDOM

1723. الإمام علي عليه السلام : إِنَّ الْحُكَمَاءَ ضَيَّعُوا الْحِكْمَةَ لَمَّا وَضَعُوهَا عِنْدَ غَيْرِ

أَهْلِهَا .¹

1723. Imam Ali (AS) said, 'Verily the wise men ruined and lost wisdom when they deposited it with those who were unworthy of it.'²

1724. الإمام الكاظم عليه السلام : لَا تَمْنَحُوا الْجُهَّالَ الْحِكْمَةَ فَتَظْلِمُوهَا ، وَلَا تَمْنَعُوهَا

أَهْلَهَا فَتَظْلِمُوهُمْ .³

1724. Imam al-Kazim (AS) said, 'Do not grant the ignorant ones wisdom for they will not do justice to it, and do not deprive it to those who are worthy of it for you will do injustice to them.'⁴

Notes

1. قصص الأنبياء : 160 / 176 .

2. Qasas al-Anbiya', p. 160, no. 176

3. بحار الأنوار : 78 / 303 / 1 .

4. Bihar al-Anwar, v. 78, p. 303, no. 1

الحلف - 112

112. OATH-TAKING

النَّهْيُ عَنِ الْحَلْفِ بِاللَّهِ سُبْحَانَهُ - 570

570. PROHIBITION AGAINST TAKING OATH BY ALLAH GLORY BE TO HIM

(وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ).¹

“Do not make Allah an obstacle, through your oaths, to being pious and Godwary, and to bringing about concord between people.”²

1725. الإمام الصادق عليه السلام : لَا تَحْلِفُوا بِاللَّهِ صَادِقِينَ وَلَا كَاذِبِينَ ؛ فَإِنَّهُ عَزَّوَجَلَّ

يَقُولُ : (وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ).³

1725. Imam al-Sadiq (AS) said, 'Do not take oath by Allah whether you are truthful or lying, for verily He says *“Do not make Allah an obstacle, through your oaths.”*⁴

Notes

1. البقرة : 224 .

2. Qur'an 2224:

3. الكافي : 1 / 434 / 7 .

4. al-Kafi, v. 7, p. 434, no. 1

التَّحْذِيرُ مِنَ الْحَلْفِ الْكَاذِبِ - 571

571. WARNING AGAINST FALSE OATHS

1726. ثواب الأعمال: قَالَ اللَّهُ عَزَّوَجَلَّ: لَا أُنِيلُ رَحْمَتِي مَنْ تَعَرَّضَ لِلْأَيْمَانِ الْكَاذِبَةِ.¹

1726. It is narrated in Thawab al-Amal that Allah Almighty said, 'I will not grant My mercy to he who takes false oaths.'²

1727. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِيَّاكُمْ وَالْيَمِينَ الْفَاجِرَةَ؛ فَإِنَّهَا تَدْعُ الدِّيَارَ بِلَاقِعٍ

مِنْ أَهْلِهَا.³

1727. The Prophet (SAWA) said, 'Beware of taking false oaths for verily they leave the houses empty of their tenants.'⁴

1728. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ: مَنْ خَلَفَ عَلَى يَمِينٍ وَهُوَ يَعْلَمُ أَنَّهَا كَاذِبَةٌ فَقَدْ

بَارَزَ اللَّهَ عَزَّوَجَلَّ.⁵

1728. Imam al-Sadiq (AS) said, 'Whoever takes an oath knowing that he is lying, has surely waged war with Allah.'⁶

1729. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ: الْيَمِينُ الصَّبْرُ الْكَاذِبَةُ تُورِثُ الْعَقَبَ الْفَقْرَ.⁷

1729. Imam al-Sadiq (AS) said, 'Lying under a forced oath brings about poverty for the heir.'⁸

Notes

1. ثواب الأعمال: 2 / 261.

2. Thawab al-Amal, p. 261, no. 2.

3. ثواب الأعمال: 3 / 270.

4. Ibid. p. 270, no. 3.

5. ثواب الأعمال: 1 / 269.

6. Ibid. p. 269, no. 1.

7. بحار الأنوار: 19 / 209 / 104.

8. Bihar al-Anwar, v. 104, p. 209, no. 19.

كَيْفِيَّةُ تَحْلِيفِ الظَّالِمِ - 572

572. HOW TO COMMIT A TYRANT TO OATH

1730. الإمام علي عليه السلام : أخلِفوا الظَّالِمَ إذا أَرَدْتُمْ بِمَيْنِهِ بَأَنَّهُ بَرِيءٌ مِنْ حَوْلِ اللَّهِ وَثُقُوتِهِ ، فَإِنَّهُ إِذَا حَلَفَ بِهَا كَاذِباً عُوِجِلَ الْعُقُوبَةُ ، وَإِذَا حَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَمْ يُعَاجَلْ ؛ لِأَنَّهُ قَدْ وَحَّدَ اللَّهَ تَعَالَى .¹

1730. Imam al-Sadiq (AS) said, 'Commit a tyrant to oath whenever you want his oath in a way that it is devoid of the power and strength of Allah, for verily if he falsely takes oath by it, his chastisement will be hastened, and if he takes oath by Allah whom there is no god but He, it will not be hastened because he has professed the unity of Allah, the all-High.'²

Notes

1. نهج البلاغة : الحكمة 253 .

2. Nahj al-Balagha, Saying 253

الحلال - 113

113. THE LAWFUL (HALAL)

الحثُّ على أكلِ الحلال - 573

573. ENJOINMENT TO EAT THE LAWFUL

(يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ) ¹.

“They ask you as to what is lawful to them. Say, 'All the good things are lawful to you.’” ²

(يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ) ³.

“O mankind! Eat of what is lawful and pure in the earth, and do not follow in Satan's steps. Indeed he is your manifest enemy.” ⁴

1731. الإمام علي عليه السلام : عَلَيْكَ بِلُزُومِ الْحَلَالِ ، وَحُسْنِ الْبِرِّ بِالْعِيَالِ ، وَذِكْرِ

اللَّهِ فِي كُلِّ حَالٍ ⁵.

1731. Imam Ali (AS) said, 'It is incumbent upon you to be bound to the lawful, and excel in goodness to your family, and be in remembrance of Allah at all times.' ⁶

Notes

1. المائدة : 4 .

2. Qur'an 54:

3. البقرة : 168 .

4. Qur'an 2168:

5. غرر الحكم : 6131 .

6. Ghurar al-Hikam, no. 6131

صُعُوبَةُ طَلَبِ الْحَلَالِ - 574

574. THE DIFFICULTY IN SEEKING the Lawful

1732. الإمام الصادق عليه السلام : مُجَادَلَةُ¹ السُّيُوفِ أَهْوَنُ مِنْ طَلَبِ الْحَلَالِ².

1732. Imam al-Sadiq (AS) said, 'Sword-combat is easier than seeking the lawful.'³

Notes

1. في تهذيب الأحكام : 7 / 13 / 58 «مُجَادَلَةُ» وهو الأنسب .

2. الكافي : 5 / 161 / 1 .

3. al-Kafi, v. 5, p. 161, no. 1

لا يَحِلُّ مَالُ الْمُؤْمِنِ إِلَّا بِطَبِيبِ نَفْسِهِ - 575

**575. THE PROPERTY OF THE BELIEVER IS Unlawful
(haram) to Use Except WITH HIS CONSENT**

1733. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَا يَحِلُّ لِمَرِيٍّ مِنْ مَالِ أَخِيهِ شَيْءٌ إِلَّا بِطَبِيبِ

نَفْسٍ مِنْهُ¹ .²

1733. The Prophet (SAWA) said, 'It is unlawful for anyone to use the property of his brother except by his consent.'³

Notes

1. كنز العمال : 30345 .

2. في معنى الحديث أحاديث كثيرة ، أنظر كنز العمال : 637 / 10 وما بعده ، و ج 1 / 92 .

3. Kanz al-Ummal, no. 30345, and many more traditions in this regard. See Kanz al-Ummal, v. 10, p. 637 and v. 1, p. 92

الحلم - 114

114. CLEMENCY

فَضْلُ الْحِلْمِ - 576

576. THE VIRTUE OF CLEMENCY

1734. رسولُ اللَّهِ صلى الله عليه وآله : كَادَ الْحَلِيمُ أَنْ يَكُونَ نَبِيًّا .¹

1734. The Prophet (SAWA) said, 'The clement person is almost a prophet.'²

1735. الإمامُ عليٌّ عليه السلام : الْحِلْمُ تَمَامُ الْعَقْلِ .³

1735. Imam Ali (AS) said, 'Clemency is the completion of the intellect.'⁴

1736. الإمامُ عليٌّ عليه السلام : الْحِلْمُ نِظَامُ أَمْرِ الْمُؤْمِنِ .⁵

1736. Imam Ali (AS) said, 'Clemency arranges the affair of the believer.'⁶

1737. الإمامُ عليٌّ عليه السلام : جَمَالُ الرَّجُلِ حِلْمُهُ .⁷

1737. Imam Ali (AS) said, 'The beauty of a man is his clemency.'⁸

1738. الإمامُ الرضا عليه السلام : لَا يَكُونُ الرَّجُلُ عَابِدًا حَتَّى يَكُونَ حَلِيمًا .⁹

1738. Imam al-Rida (AS), 'A man cannot be a worshipper until he is clement.'¹⁰

Notes

1. بحار الأنوار : 43 / 70 / 61 .

2. Bihar al-Anwar, v. 43, p. 70, no. 61

3. غرر الحكم : 1055 .

4. Ghurar al-Hikam, v. 1055

5. غرر الحكم : 1420 .

6. Ibid. no. 1420

7. غرر الحكم : 4718 .

8. Ibid. no. 4718

9. الكافي : 2 / 111 / 1 .

10. al-Kafi, v. 2, p. 111, no. 1

ما يورثُ الحِلْمَ - 577

577. WHAT BRINGS ABOUT CLEMENCY

1739. الإمام علي عليه السلام: يُوفِّرُ الْعَقْلُ يَتَوَفَّرُ الْحِلْمُ.¹

1739. Imam Ali (AS) said, 'With the profusion of the intellect, clemency flourishes.'²

1740. الإمام علي عليه السلام: عَلَيْكَ بِالْحِلْمِ؛ فَإِنَّهُ ثَمَرَةُ الْعِلْمِ.³

1740. Imam Ali (AS) said, 'Incumbent upon you is clemency for verily it is the fruit of knowledge.'⁴

1741. الإمام علي عليه السلام: الْحِلْمُ وَالْأَنَاةُ تَوَامِنِ يُنْتِجُهُمَا عُلوُّ الْهِمَّةِ.⁵

1741. Imam Ali (AS) said, 'Clemency and forbearance are the twins that produce great resolution.'⁶

1742. الإمام علي عليه السلام: إِنْ لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ؛ فَإِنَّهُ قَلٌّ مَنِ تَشَبَّهَ بِقَوْمٍ

إِلَّا أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ.⁷

1742. Imam Ali (AS) said, 'If you are not of the clement ones then feign clemency for verily few people who imitate a group fail to become one of them.'⁸

Notes

1. غرر الحكم: 4274.

2. Ghurar al-Hikam, no. 4274

3. غرر الحكم: 6084.

4. Ibid. no. 6084

5. نهج البلاغة: الحكمة 460.

6. Nahj al-Balagha, Saying 460

7. نهج البلاغة: الحكمة 207.

8. Ibid. Saying 207

ثَمَرَاتُ الْحِلْمِ - 578

578. THE FRUITS OF CLEMENCY

1743. الإمام علي عليه السلام : مَنْ حَلِمَ سَادَ .¹

1743. Imam Ali (AS) said, 'One who is clement has the upper hand.'²

1744. الإمام علي عليه السلام : مَنْ حَلِمَ عَنْ عَدُوِّهِ ظَفَرَ بِهِ .³

1744. Imam Ali (AS) said, 'One who is clement with his enemy is victorious.'⁴

1745. الإمام علي عليه السلام : إِنَّ أَوَّلَ عَوَظِ الْحَلِيمِ مِنْ حَصْلَتِهِ ، أَنَّ النَّاسَ أَعْوَانُهُ

عَلَى الْجَاهِلِ .⁵

1745. Imam Ali (AS) said, 'Verily the first recompense from the qualities of the clement person is that the people will assist him against the ignorant one.'⁶

1746. الإمام علي عليه السلام : الْحِلْمُ عِنْدَ شِدَّةِ الْعُصْبِ يُؤْمِنُ غَضَبَ الْجَبَّارِ .⁷

1746. Imam Ali (AS) said, 'Clemency in the midst of severe anger will protect one from the anger of the Almighty.'⁸

1747. الإمام الصادق عليه السلام : كَفَى بِالْحِلْمِ نَاصِرًا .⁹

1747. Imam al-Sadiq (AS) said, 'Clemency suffices as a helper.'¹⁰

Notes

1. بحار الأنوار : 77 / 208 / 1 .

2. Bihar al-Anwar, v. 77, p. 208, no. 1

3. كنز الفوائد : 1 / 319 .

4. Kanz al-Fawa'id, v. 1, p. 319

5. جامع الأخبار : 319 / 896 .

6. Jami al-Akhbar, p. 319, no. 897

7. غرر الحكم : 1776 .

8. Ghurar al-Hikam, no. 1776

9. الكافي : 2 / 112 / 6 .

10. al-Kafi, v. 2, p. 112, no. 6

تفسيرُ الحِلْم - 579

579. THE INTERPRETATION OF CLEMENCY

1748. الإمام علي عليه السلام : الحليمُ مَنْ اخْتَمَلَ إِخْوَانَهُ.¹

1748. Imam Ali (AS) said, 'The clement one is he who tolerates his brother.'²

1749. الإمام الحسن عليه السلام - وقد سُئِلَ عَنِ الحِلْمِ - : كَظْمُ الغَيْظِ وَمِلْكُ

النَّفْسِ.³

1749. Imam al-Hasan (AS), when asked about clemency, said, '[It is] suppressing one's anger and controlling oneself.'⁴

Notes

1. غرر الحكم : 1111 .

2. Ghurar al-Hikam, no. 1111

3. بحار الأنوار : 2 / 102 / 78 .

4. Bihar al-Anwar, v. 78, p. 102, no. 7402

الْحِلْمُ عِنْدَ الْغَضَبِ - 580

580. CLEMENCY DURING ANGER

1750. لقمان عليه السلام : لا يُعْرَفُ الْحَلِيمُ إِلَّا عِنْدَ الْغَضَبِ .¹

1750. Luqman (AS) said, 'The clement person is not known until he is angered.'²

1751. الإمام علي عليه السلام - لما سُئِلَ عَنْ أَحْلَمِ النَّاسِ - : الَّذِي لَا يَغْضَبُ .³

1751. Imam Ali (AS), when asked about the most clement person, said, 'The one who does not become enraged.'⁴

1752. الإمام زين العابدين عليه السلام : إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يُدْرِكَهُ حِلْمُهُ عِنْدَ

غَضَبِهِ .⁵

1752. Imam Zayn al-Abidin (AS) said, 'The man who finds his clemency in the midst of his anger amazes me.'⁶

Notes

1. بحار الأنوار : 21 / 178 / 74 .

2. Ibid. v. 74, p. 178, no. 21

3. الأمالي للصدوق : 644 / 478 .

4. Amali al-Saduq, p. 322, no. 4

5. الكافي : 3 / 112 / 2 .

6. al-Kafi, v. 2, p. 112, no. 3

الحق - 115

115. FOOLISHNESS

دَمُ الْحُمَقِ - 581

581. REPROACHING FOOLISHNESS

1753. الإمام علي عليه السلام : الْحُمَقُ أَدْوَى الدَّاءِ .¹

1753. Imam Ali (AS) said, 'Foolishness is the worst disease.'²

1754. الإمام علي عليه السلام : أَفْقَرُ الْفَقْرِ الْحُمَقُ .³

1754. Imam Ali (AS) said, 'The greatest poverty is foolishness.'⁴

1755. الإمام علي عليه السلام : مَا الْعَدُوُّ إِلَى عَدُوِّهِ أَسْوَأَ تَضْيِيعاً مِنَ الْأَحْمَقِ إِلَى

نَفْسِهِ .⁵

1755. Imam Ali (AS) said, 'A person does not ruin his enemy worse than a fool ruins himself.'⁶

Notes

1. غرر الحكم : 687 .

2. Ghurar al-Hikam, no. 687

3. غرر الحكم : 2849 .

4. Ibid. no. 2849

5. نهج السعادة : 3 / 225 .

6. Nahj al-Sa'ada, v. 3, p. 225

صِفَاتُ الْأَحْمَقِ - 582

582. The Characteristics of a Fool

1756. عيسى عليه السلام - لَمَّا سئلَ عنِ الْأَحْمَقِ - : المَعْجَبُ بِرَأْيِهِ وَنَفْسِهِ ، الَّذِي يَرَى الْفَضْلَ كُلَّهُ لَهُ لَا عَلَيْهِ ، وَيُوجِبُ الْحَقَّ كُلَّهُ لِنَفْسِهِ وَلَا يُوجِبُ عَلَيْهَا حَقًّا ، فَذَاكَ الْأَحْمَقُ الَّذِي لَا حِيلَةَ فِي مُدَاوَاتِهِ .¹

1756. Prophet Jesus (AS) when asked about the traits of the fool said, 'He is one who is proud of himself and his own opinion, who sees all good traits as coming from himself and sees no one better than himself, who has decided that all rights are his and others have no right over him, so this is the fool for whom there is no cure for his disease.'²

1757. الإمامُ عليٌّ عليه السلام : مَنْ نَظَرَ فِي عُيُوبِ النَّاسِ فَأَتَنَكَرَهَا ثُمَّ رَضِيَهَا لِنَفْسِهِ فَذَلِكَ الْأَحْمَقُ بَعِينُهُ .³

1757. Imam Ali (AS) said, 'The one who pries into the faults of people, rebukes them and then adopts those faults himself is truly a fool.'⁴

1758. الإمامُ عليٌّ عليه السلام : تُعْرِفُ حِمَاقَةَ الرَّجُلِ بِالْأَشْرِ فِي النَّعَمَةِ ، وَكَثْرَةِ الدُّلِّ فِي الْمِحْنَةِ .⁵

1758. Imam Ali (AS) said, 'The foolishness of a man is recognised by three things: idle talk, answering something he was not asked, and being careless in matters.'⁶

1759. الإمامُ عليٌّ عليه السلام : مِنْ أَمَارَاتِ الْأَحْمَقِ كَثْرَةُ تَلَوُّنِهِ .⁷

1759. Imam Ali (AS) said, 'Among the signs of the fool is his profusely whimsical nature.'⁸

1760. الإمامُ عليٌّ عليه السلام : لَا تَرُدَّ عَلَى النَّاسِ كُلِّ مَا حَدَّثُوكَ ؛ فَكَفَى بِذَلِكَ حُمْقًا .⁹

1760. Imam Ali (AS) said, 'Do not refute everything that people say to you for that is enough to classify you as foolish.'¹⁰

Notes

1. الاختصاص : 221 .
2. al-Ikhtisas, p. 221
3. نهج البلاغة : الحكمة 349 .
4. Nahj al-Balagha, Saying 349
5. غرر الحكم : 4520 .
6. Ghurar al-Hikam, no. 4542
7. غرر الحكم : 9445 .
8. Ibid. no. 9445
9. غرر الحكم : 10251 .
10. Ibid. no. 10251

مُصَاحَبَةُ الْأَحْمَقِ - 583

583. TAKING THE FOOL AS A COMPANION

1761. الإمام زين العابدين عليه السلام - في وصيته لابنه الباقر عليه السلام - :
إِيَّاكَ يَا بُنَيَّ أَنْ تُصَاحِبَ الْأَحْمَقَ أَوْ تُخَالِطَهُ ، وَاهْجُرْهُ وَلَا تُحَادِثْهُ ؛ فَإِنَّ الْأَحْمَقَ هُجْنَةٌ غَائِبًا
كَانَ أَوْ حَاضِرًا ، إِنْ تَكَلَّمَ فَضَحَّهْ حُمُفُهُ ، وَإِنْ سَكَتَ قَصُرَ بِهِ عَيْيُهُ ، وَإِنْ عَمِلَ أَفْسَدَ ، وَإِنْ
اسْتُرِعِيَ أَضَاعَ . لَا عِلْمُهُ مِنْ نَفْسِهِ يُغْنِيهِ ، وَلَا عِلْمُ غَيْرِهِ يَنْفَعُهُ ، وَلَا يُطِيعُ نَاصِحَهُ ، وَلَا
يَسْتَرِيحُ مَقَارِنُهُ ، تَوَدُّ أُمُّهُ أَتَهَا تَكَلَّتْهُ ، وَأُمْرَأَتُهُ أَتَهَا فَقَدَّتْهُ ، وَجَارُهُ بُعَدَ دَارِهِ ، وَجَلِيسُهُ الْوَحْدَةَ
مِنْ مُجَالَسَتِهِ . إِنْ كَانَ أَصْغَرَ مَنْ فِي الْمَجْلِسِ أَغْنَى مَنْ فَوْقَهُ ، وَإِنْ كَانَ أَكْبَرَهُمْ أَفْسَدَ مَنْ دُونَهُ
¹.

1761. Imam Zayn al-Abidin (AS) in his counsel to his son al-Baqir (AS) said, 'My son, beware of taking a fool as a companion or mingling with him; keep away from him and do not converse with him for verily the fool is a lowly person whether he is absent or present. When he talks he exposes his foolishness and when he is silent he displays his inability to express himself. If he acts he spoils and when he is given responsibility he fails it. His own knowledge does not suffice him and others' knowledge is of no benefit to him, he does not follow the one who advises him, his associates do not find rest [from him], his mother wishes to be bereaved of him, his wife wishes to lose him, his neighbour wishes to live far from him and the one who sits with him would rather be absent from his company. If he is the lowest [in status] in the gathering he abases those above him and if he is the highest of them he denigrates the others.'²

1762. الإمام الصادق عليه السلام : مَنْ لَمْ يَجْتَنِبْ مُصَادَقَةَ الْأَحْمَقِ أَوْشَكَ أَنْ يَتَخَلَّقَ
بِأَخْلَاقِهِ .³

1762. Imam al-Sadiq (AS) said, 'The one who does not refrain from the friendship of a fool will soon adopt his character.'⁴

Notes

1. الأمالي للطوسي : 613 / 1268 .
2. Amali al-Tusi, p. 613, no. 1278
3. الأمالي للصدوق : 343 / 409 .
4. Amali al-Saduq, p. 222, no. 1

أَحْمَقُ النَّاسِ - 584

584. THE MOST FOOLISH OF PEOPLE

1763. الإمام علي عليه السلام : أَحْمَقُ النَّاسِ مَنْ ظَنَّ أَنَّهُ أَعْقَلُ النَّاسِ .¹

1763. Imam Ali (AS) said, 'The most foolish of people is the one who thinks that he is the most intelligent.'²

1764. الإمام علي عليه السلام : أَحْمَقُ النَّاسِ مَنْ يَمْنَعُ الْبِرَّ وَيَطْلُبُ الشُّكْرَ ، وَيَفْعَلُ

الشَّرَّ وَيَتَوَقَّعُ ثَوَابَ الْخَيْرِ .³

1764. Imam Ali (AS) said, 'The most foolish of people is the one who prevents goodness but expects thanks, and he commits evil and expects the reward of good.'⁴

1765. الإمام علي عليه السلام : أَحْمَقُ النَّاسِ مَنْ أَنْكَرَ عَلَى غَيْرِهِ رَذِيلَةً وَهُوَ مُقِيمٌ

عَلَيْهَا .⁵

1765. Imam Ali (AS) said, 'The most foolish of people is he who rebukes others for their vices while he possesses the same.'⁶

Notes

1. غرر الحكم : 3089 .

2. Ghurar al-Hikam, no. 3089

3. غرر الحكم : 3283 .

4. Ibid. no. 3283

5. غرر الحكم : 3343 .

6. Ibid. no. 3343

جوابُ الأحمق - 585

585. ANSWERING THE FOOL

1766. الإمام علي عليه السلام : السُّكُوتُ على الأحمق أفضلُ (من) جوابِهِ.¹

1766. Imam al-Sadiq (AS) said, 'Maintaining silence with the fool is the best response.'²

Notes

1. غرر الحكم : 1160 .

2. Ibid. no. 1160

الحمام - 116

116. THE BATHHOUSE

الحثُّ عَلَى الدَّهَابِ إِلَى الْحَمَّامِ - 586

586. ENCOURAGING TO TAKE BATH

1767. الإمام علي عليه السلام : نِعَمَ الْبَيْتُ الْحَمَّامُ ؛ تُذَكَّرُ فِيهِ النَّارُ ، وَيَذْهَبُ بِالذَّرَنِ

¹.

1767. Imam Ali (AS) said, 'The best of houses is the bathhouse for in it the Fire [of Hell] is remembered and [bodily] dirt is removed.'²

1768. الإمام الصادق عليه السلام : ثَلَاثَةٌ يُسَمِّنُّ وَثَلَاثَةٌ يُهَزِّلُنَّ ، فَأَمَّا الَّتِي يُسَمِّنُّ : فإِدْمَانُ الْحَمَّامِ ، وَشَمُّ الرَّائِحَةِ الطَّيِّبَةِ ، وَلُبْسُ الثِّيَابِ اللَّيِّنَةِ ، وَأَمَّا الَّتِي يُهَزِّلُنَّ : فإِدْمَانُ أَكْلِ الْبَيْضِ ، وَالسَّمَكِ ، وَالطَّلَعِ.³

1768. Imam al-Sadiq (AS) said, 'Three things cause weight gain and three others cause weight loss. As for those that cause weight gain - excessive use of the bathhouse, smelling sweet fragrance and wearing soft clothing. And as for those that cause weight loss, they are: eating too many eggs, fish and unripe dates.'⁴

Notes

1. كتاب من لا يحضره الفقيه : 1 / 115 / 237.

2. al-Faqih, v. 1, p. 115, no. 237

3. الخصال : 155 / 194.

4. al-Khisal, p. 155, no. 194

آدابُ دُخُولِ الحَمَّامِ - 587

587. THE ETIQUETTES OF ENTERING THE BATHROOM

1769. الإمامُ الصَّادِقُ عليه السلام : ثَلَاثٌ يَهْدِمُنَ البَدَنَ وَرُبَّمَا قَتَلَنَ : أَكْلُ القَدِيدِ

الغَابِ ، وَدُخُولُ الحَمَّامِ عَلَى البِطْنَةِ ، وَنِكَاحُ العَجَائِزِ .¹

1769. Imam al-Sadiq (AS) said, 'Three things destroy the body and may even kill it: eating [cooked] meat that has been left overnight, entering the bathhouse after overeating and having intercourse with the elderly.'²

1770. الإمامُ الصَّادِقُ عليه السلام : لَا تَدْخُلِ الحَمَّامَ إِلَّا وَفِي جَوْفِكَ شَيْءٌ يُطْفِئُ

عَنكَ وَهَجَ المِعْدَةِ ، وَهُوَ أَقْوَى لِلْبَدَنِ . وَلَا تَدْخُلْهُ وَأَنْتَ مُتَمَلِّئٌ مِنَ الطَّعَامِ .³

1770. Imam al-Sadiq (AS) said, 'Do not enter the bathhouse except after you have put something in your belly that will cool the heat of the stomach for that strengthens your body. And do not enter the bathhouse with a full stomach.'⁴

Notes

1. بحار الأنوار : 19 / 75 / 76 .

2. Bihar al-Anwar, v. 76, p. 75, no. 19

3. مكارم الأخلاق : 298 / 125 / 1 .

4. Makarim al-Akhlaq, v. 1, p. 125, no. 298

الحاجة - 117

117. THE NEED

دُمُ طَلَبِ الْحَاجَةِ - 588

588. CENSURE OF ASKING FOR A NEED

1771. الإمام علي عليه السلام : اَمُنْتُ عَلَى مَنْ شِئْتَ تَكُنْ أَمِيرُهُ ، وَاحْتَجَّ إِلَى مَنْ

شِئْتَ تَكُنْ أَسِيرُهُ ، وَاسْتَغْنِ عَمَّنْ شِئْتَ تَكُنْ نَظِيرُهُ.¹

1771. Imam Ali (AS) said, 'Grant to whomsoever you please and you will be his emir; ask your need from whomsoever you please and you will be his prisoner; be free of need from whomsoever you please and you will be his equal.'²

1772. الإمام علي عليه السلام : مَنْ احْتَجَّتْ إِلَيْهِ هُنْتُ عَلَيْهِ.³

1772. Imam Ali (AS) said, 'Whoever you have sought your need from, you have lowered yourself in his eyes.'⁴

Notes

1. الخصال : 14 / 420 .

2. al-Khisal, p. 420, no. 14

3. غرر الحكم : 8610 .

4. Ghurar al-Hikam, no. 8610

قضاء الحوائج - 589

589. GRANTING NEEDS

1773. الإمام الصادق عليه السلام : قَالَ اللَّهُ عَزَّوَجَلَّ : الْخَلْقُ عِيَالِي، فَأَحْبَبُهُمْ

إِلَيَّ أَطْفُلُهُمْ بِهِمْ، وَأَسْعَاهُمْ فِي حَوَائِجِهِمْ.¹

1773. Imam al-Sadiq (AS) said, 'Allah said, '[My] Creatures are my dependants, the most beloved ones to Me are those who are the kindest to each other and strive to fulfil others' needs.'²

1774. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ مَشَى فِي عَوْنِ أَخِيهِ وَمَنْفَعَتِهِ فَلَهُ ثَوَابُ

الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ.³

1774. The Prophet (SAWA) said, 'The one who endeavours to help his brother and benefit him has the reward of the warriors in the way of Allah.'⁴

1775. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَكَأَنَّمَا عَبْدُ

اللَّهِ تِسْعَةَ آلَافِ سَنَةٍ، صَائِمًا نَهَارَهُ قَائِمًا لَيْلَهُ.⁵

1775. The Prophet (SAWA) said, 'He who strives to grant the needs of his brother in faith is like he has worshipped Allah for nine thousand years, fasting his days and praying his nights.'⁶

1776. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً كَانَ كَمَنْ عَبْدَ

اللَّهِ دَهْرَهُ.⁷

1776. The Prophet (SAWA) said, 'The one who grants the need of a fellow believing brother is as one who has worshipped Allah his entire life.'⁸

1777. الإمام الصادق عليه السلام : مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ - طَلَبَ وَجْهِ

اللَّهِ - كَتَبَ اللَّهُ عَزَّوَجَلَّ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ.⁹

1777. Imam al-Sadiq (AS) said, 'The one who strives for the sake of Allah to fulfil the need of his Muslim brother, Allah will write for him a million good deeds.'¹⁰

1778. الإمام الصادق عليه السلام : مَنْ كَانَ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ الْمُسْلِمِ كَانَ اللَّهُ فِي

حَاجَتِهِ مَا كَانَ فِي حَاجَةِ أَخِيهِ.¹¹

1778. Imam al-Sadiq (AS) said, 'The one who engages himself in fulfilling the need of his Muslim brother, Allah fulfils his need as long as he remains engaged in fulfilling the need of his brother.'¹²

1779. الإمام الصادق عليه السلام : الْمَاشِي فِي حَاجَةِ أَخِيهِ كَالسَّاعِي بَيْنَ الصَّفَا

وَالْمَرْوَةِ.¹³

1779. Imam al-Sadiq (AS) said, 'The one who strives to fulfil the need of his brother is like the one who runs between al-Safa and al-Marwa'¹⁴ ¹⁵

1780. الإمام الصادق عليه السلام : مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ عَزَّوَجَلَّ

لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفٍ حَاجَةٍ مِنْ ذَلِكَ ، أَوَّلُهَا الْجَنَّةُ .¹⁶

1780. Imam al-Sadiq (AS) said, 'The one who grants the need of his believing brother, Allah will grant him one hundred thousand of his needs on the Day of Resurrection, the first of them being Paradise.'¹⁷

1781. الإمام الصادق عليه السلام : لَقَضَاءُ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَى (اللَّهِ) مِنْ

عِشْرِينَ حِجَّةً ، كُلُّ حِجَّةٍ يُنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ .¹⁸

1781. Imam al-Sadiq (AS) said, 'Verily granting the need of a fellow believer is more beloved to Allah than twenty obligatory pilgrimages (hajj) wherein each hajj the pilgrim donates one hundred thousand (dinars or dirhams).'¹⁹

(أنظر) عنوان 272 «المعروف (1)» ؛ 104 «الإحسان» ؛ الأخ : باب 41

(See also: ACTS OF COMMON COURTESY(1) 104 capter 272 ; GOOD-DOING: section 41)

Notes

1. الكافي : 2 / 10 / 199
2. al-Kafi, v. 2, p. 199, no. 10
3. ثواب الأعمال : 340 / 1
4. Thawab al-Amal, p. 340, no. 1
5. بحار الأنوار : 74 / 315 / 72
6. Bihar al-Anwar, v. 74, p. 315, no. 72
7. الأمالي للطوسي : 481 / 1051
8. Amali al-Tusi, p. 481, no. 1051
9. الكافي : 2 / 197 / 6
10. al-Kafi, v. 2, p. 197, no. 6
11. الأمالي للطوسي : 97 / 147
12. Amali al-Tusi, p. 97, no. 147
13. تحف العقول : 303
14. al-Safa and al-Marwa: hills in Makkah. Running between them seven times is among the obligatory acts performed during the obligatory pilgrimage (hajj) (ed.)
15. Tuhaf al-Uqul, no. 303
16. الكافي : 2 / 193 / 1
17. al-Kafi, v. 2, p. 193, no. 1
18. الكافي : 2 / 193 / 4
19. Ibid. v. 2, p. 193, no. 4

مَنْ امْتَنَعَ عَنْ قَضَاءِ حَاجَةِ أَخِيهِ - 590

590. THE ONE WHO REFRAINS FROM Granting the Need of His Brother

1782. الإمام الباقر عليه السلام : أَيُّمَا مُسْلِمٍ أَتَى مُسْلِمًا - زَائِرًا أَوْ طَالِبَ حَاجَةٍ وَهُوَ

فِي مَنْزِلِهِ - فَاسْتَأْذَنَ لَهُ وَلَمْ يُخْرِجْ إِلَيْهِ ، لَمْ يَزَلْ فِي لَعْنَةِ اللَّهِ عَزَّوَجَلَّ حَتَّى يَلْتَقِيَا .¹

1782. Imam al-Baqir (AS) said, 'Whichever Muslim comes to another Muslim's home to visit or to seek a need, and asks permission to enter but he does not come out [to meet him], the curse of Allah will continuously be upon that Muslim [host] until they both meet again.'²

1783. الإمام الصادق عليه السلام : مَنْ سَأَلَهُ أَخُوهُ الْمُؤْمِنُ حَاجَةً مِنْ ضَرِّ فَمَنَعَهُ مِنْ

سَعَةٍ وَهُوَ يَقْدِرُ عَلَيْهَا - مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ - حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعْلُولَةً يَدُهُ إِلَى عُنُقِهِ حَتَّى يَقْرَعَ اللَّهُ مِنْ حِسَابِ الْخَلْقِ .³

1783. Imam al-Sadiq (AS) said, 'One who asks his believing brother a need in time of difficulty and he refuses him while being capable of fulfilling that need, either himself or through someone else, Allah will raise him on the Day of Resurrection in chains from his hands to his neck until Allah completes the account of all of creation.'⁴

1784. الإمام الصادق عليه السلام : أَيُّمَا رَجُلٍ مِنْ شِيعَتِنَا أَتَاهُ رَجُلٌ مِنْ إِخْوَانِنَا

فَاسْتَعَانَ بِهِ فِي حَاجَةٍ فَلَمْ يُعِنْهُ وَهُوَ يَقْدِرُ ، ابْتَلَاهُ اللَّهُ عَزَّوَجَلَّ بِأَنْ يَقْضِيَ حَوَائِجَ عَدُوٍّ مِنْ أَغْدَانِنَا يُعَذِّبُهُ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ .⁵

1784. Imam al-Sadiq (AS) said, 'Whichever one of our brothers comes to one of our followers (Shia) and seeks help from him regarding a need and he does not help him, Allah will afflict him by fulfilling the need of one of our enemies, and for that Allah will punish him on the Day of Resurrection.'⁶

1785. الإمام الصادق عليه السلام : أَيُّمَا مُؤْمِنٍ حَبَسَ مَوْلَاهُ عَنْ مَالِهِ وَهُوَ مُحْتَاجٌ إِلَيْهِ لَمْ

يَذُقْ وَاللَّهُ مِنْ طَعَامِ الْجَنَّةِ ، وَلَا يَشْرَبُ مِنَ الرَّحِيقِ الْمَحْتَمِمْ .⁷

1785. Imam al-Sadiq (AS) said, 'Whichever believer withholds his wealth from another believer who is in need, by Allah he will not taste the food of Paradise and he will not drink from the sealed wine [of Paradise].'⁸

Notes

1. الكافي : 2 / 365 / 4 .

2. Ibid. v. 2, p. 365, no. 4

3. بحار الأنوار : 74 / 287 / 13 .

4. Bihar al-Anwar, v. 74, p. 287, no. 13

5. ثواب الأعمال : 1 / 297 .

6. Thawab al-Amal, p. 297, no. 1

7. ثواب الأعمال : 286 / 2 .

8. Ibid. p. 287, no. 2

المُبادَرةُ إلى قَضَاءِ الحَوَائِجِ - 591

591. UNDERTAKING THE GRANTING OF NEEDS

1786. الإمام الصادق عليه السلام : إِنَّ الرَّجُلَ لَيَسْأَلُنِي الْحَاجَّةَ فَأُبَادِرُ بِقَضَائِهَا ؛ مَخَافَةَ

أَنْ يَسْتَعْنِيَ عَنْهَا ، فَلَا يَجِدَ لَهَا مَوْقِعاً إِذَا جَاءَتْهُ .¹

1786. Imam al-Sadiq (AS) said, 'Verily if a man requests from me a need that he has, I will undertake to grant it fearing that his need gets fulfilled and he will no longer find any use for me [in helping him].'²

Notes

1. عيون أخبار الرضا: 2 / 179 / 2 .

2. Uyun Akhbar al-Rida (AS), v. 2, p. 179, no. 2

أَدَبُ طَلَبِ الْحَاجَةِ - 592

592. THE ETIQUETTE OF SEEKING A NEED

1787. الإمام علي عليه السلام : اللَّهُمَّ لَا تَجْعَلْ بِي حَاجَةً إِلَى أَحَدٍ مِنْ شِرَارِ خَلْقِكَ ،
وَمَا جَعَلْتَ بِي مِنْ حَاجَةٍ فَاجْعَلْهَا إِلَى أَحْسَنِهِمْ وَجْهًا ، وَأَسْخَاهُمْ بِهَا نَفْسًا ، وَأَطْلَقِهِمْ بِهَا
لِسَانًا ، وَأَقْلِبْهُمْ عَلَيَّ بِهَا مَنًّا .¹

1787. Imam Ali (AS) said, 'O Allah please do not make me require a need from bad people from among Your creation, and whatever You make me need, let it be from those with the most beautiful [happiest] faces, who are the most open-handed, have the most eloquent tongues and the least likely to remind me of their favour.'²

1788. الإمام زين العابدين عليه السلام - لِمَنْ قَالَ بِحَضْرَتِهِ: اللَّهُمَّ أَغْنِنِي عَنْ خَلْقِكَ
- : لَيْسَ هَكَذَا ، إِنَّمَا النَّاسُ بِالنَّاسِ ، وَلَكِنْ قُلْ : اللَّهُمَّ أَغْنِنِي عَنْ شِرَارِ خَلْقِكَ .³

1788. Someone once said in the presence of Imam Zayn al-Abidin (AS), 'O Allah, free me of need from Your creation'. The Imam immediately responded, 'Not like that! People are in need of each other, rather say, 'O Allah, free me of need from the bad people from among Your creation.'⁴

1789. الإمام الباقر عليه السلام : إِنَّمَا مَثَلُ الْحَاجَةِ إِلَى مَنْ أَصَابَ مَالُهُ حَدِيثًا كَمَثَلِ
الدِّرْهَمِ فِي فَمِ الْأَفْعَى : أَنْتَ إِلَيْهِ مُحْتَاجٌ وَأَنْتَ مِنْهَا عَلَى خَطَرٍ .⁵

1789. Imam al-Baqir (AS) said, 'Verily the example of one who is in need from someone who has recently attained wealth is that of a dirham [coin] in the mouth of a viper. You are in need of it but at the same time you are in danger of the viper.'⁶

(أنظر) السؤال (2) : باب 911.

(See also: ASKING (2): section 911)

Notes

1. بحار الأنوار : 111 / 56 / 78 .
2. Bihar al-Anwar, v. 78, p. 56, no. 111
3. تحف العقول : 278 .
4. Tuhaf al-Uqul, no. 278
5. تحف العقول : 294 .
6. Ibid. no. 294

الاحتياط - 118

118. PRECAUTION

احتط لدينك - 593

593. TAKE PRECAUTION WITH YOUR RELIGION

1790. الإمام علي عليه السلام : أخوك دينك، فاحتط لدينك بم شئت ¹.

1790. Imam Ali (AS) said, 'Your religion is your brother so take precaution with your religion however much you can.' ²

1791. الإمام الصادق عليه السلام : لك أن تنظر الحزم وتأخذ الحائطة لدينك ³.

1791. Imam al-Sadiq (AS) said, 'It is upon you to be resolute and precautionous with your religion.' ⁴

1792. الإمام الصادق عليه السلام : خذ بالاحتياط في جميع ما تجد إليه سبيلاً ⁵.

1792. Imam al-Sadiq (AS) said, 'Be precautionous with all things that you have the ability to carry out.' ⁶

Notes

1. الأمالي للطوسي : 168 / 110 .

2. Amali al-Tusi, p. 110, no. 1680

3. بحار الأنوار : 9 / 259 / 2 .

4. Bihar al-Anwar, v. 2, p. 259, no. 9

5. بحار الأنوار : 11 / 260 / 2 .

6. Ibid. v. 2, p. 260, no. 11

الحياة - 119

119. LIFE

قِيَمَةُ الْحَيَاةِ - 594

594. THE VALUE OF LIFE

1793. الإمام علي عليه السلام : اَعْلَمُوا أَنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا وَيَكَاذُ صَاحِبُهُ يَشْبَعُ مِنْهُ وَيَمَلُّهُ إِلَّا الْحَيَاةَ ؛ فَإِنَّهُ لَا يَجِدُ فِي الْمَوْتِ رَاحَةً .¹

1793. Imam Ali (AS) said, 'Know that man gets satiated and wearied with everything except life, because he does not find any comfort in death.'²

Notes

1. نهج البلاغة : الخطبة 133 .

2. Nahj al-Balagha, Sermon 133

الماء والحياة - 595

595. WATER AND LIFE

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ) ¹.

² “And we made everything living out of water”

1794. الإمام الصادق عليه السلام : طَعْمُ الْمَاءِ الْحَيَاةُ. ³

1794. Imam al-Sadiq (AS) said, 'The flavour of water is life.' ⁴

Notes

1. الأنبياء : 30 .
2. Qur'an 21:30:
3. تحف العقول : 370 .
4. Tuhaf al-Uqul, no. 370

ما هُوَ خَيْرٌ مِنَ الْحَيَاةِ - 596

596. That Which is Better than Life

1795. الإمام العسكري عليه السلام : خَيْرٌ مِنَ الْحَيَاةِ ما إذا فَقَدْتَهُ أَبْغَضْتَ الْحَيَاةَ ،
وَشَرٌّ مِنَ الْمَوْتِ ما إذا نَزَلَ بِكَ أَحْبَبْتَ الْمَوْتَ .¹

1795. Imam al-Askari (AS) said, 'Better than life is that thing which if you lose it you become disgusted with life, and worse than death is that thing which if it comes to you makes you love death.'²

Notes

1. تحف العقول : 489 .

2. Ibid. no. 489

الحياة الحقيقية - 597

597. THE REAL LIFE

1796. الإمام علي عليه السلام : لا حياة إلا بالدين ، ولا موت إلا بحدود اليقين .¹

1796. Imam Ali (AS) said, 'There is no life except through religion, and there is no death except through denial of the certain truth.'²

1797. الإمام علي عليه السلام : التوحيد حياة النفس .³

1797. Imam Ali (AS) said, 'Monotheism is the life of the soul.'⁴

Notes

1. الإرشاد : 1 / 296 .

2. al-Irshad, v. 1, p. 297

3. غرر الحكم : 540 .

4. Ghurar al-Hikam, no. 540

الحيوان - 120

120. ANIMALS

حُقوقُ الْحَيَوَانِ - 598

598. THE RIGHTS OF ANIMALS

1798. رسولُ الله صلى الله عليه وآله - لَمَّا أَبْصَرَ نَاقَةً مَعْقُولَةً وَعَلَيْهَا جِهَاظُهَا - : أَيْنَ صَاحِبُهَا ؟ مُرُوهُ فَلْيَسْتَعِدَّ غَدًا لِلْخُصُومَةِ .¹

1798. When the Prophet (SAWA) saw a she-camel, whose knees were tied up, carrying her load, he said, 'Where is her owner? Tell him that he should prepare for the lawsuit tomorrow [the Day of Resurrection].'²

1799. رسولُ الله صلى الله عليه وآله : إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ وَيُعِينُ عَلَيْهِ ، فَإِذَا رَكَبْتُمُ الدَّوَابَّ الْعُجْفَ فَأَنْزِلُوهَا مَنَازِلَهَا ، فَإِنْ كَانَتِ الْأَرْضُ مُجْدِبَةً فَانْجُوا عَنْهَا ، وَإِنْ كَانَتْ مُخْضِبَةً فَأَنْزِلُوهَا مَنَازِلَهَا .³

1799. The Prophet (SAWA) said, 'Verily Allah loves gentleness and He aids in implementing it, so when you ride a lean animal, dismount it at the right place for if the land is barren and arid then get away from it and if the land is lush and fertile then dismount the animal [and allow it to rest].'⁴

1800. رسولُ الله صلى الله عليه وآله : اَرْكَبُوا هَذِهِ الدَّوَابَّ سَالِمَةً وَاتَدَعُوهَا سَالِمَةً ، وَلَا تَتَّخِذُوهَا كَرَاسِيٍّ لِأَحَادِيثِكُمْ فِي الطُّرُقِ وَالْأَسْوَاقِ ، فَرُبَّ مَرْكُوبَةٍ خَيْرٌ مِنْ رَاكِبِهَا وَأَكْثَرُ دِكْرًا لِلَّهِ تَبَارَكَ وَتَعَالَى مِنْهُ .⁵

1800. The Prophet (SAWA) said, 'Mount the sound animals and look after them properly and do not treat them as chairs for your conversations in the streets and the markets, for many riding animals are better than their rider and are more remembering of Allah - Blessed and most High.'⁶

1801. رسولُ الله صلى الله عليه وآله : لِلدَّابَّةِ عَلَى صَاحِبِهَا سِتُّ خِصَالٍ : يَغْلُقُهَا إِذَا نَزَلَ ، وَيَعْرِضُ عَلَيْهَا الْمَاءَ إِذَا مَرَّ بِهِ ، وَلَا يَضْرِبُهَا إِلَّا عَلَى حَقٍّ ، وَلَا يُحْمِلُهَا مَا لَا تُطِيقُ⁷ ، وَلَا يُكَلِّفُهَا مِنَ السَّيْرِ إِلَّا طَاقَتَهَا ، وَلَا يَقِفُ عَلَيْهَا فُوقًا .⁸

1801. The Prophet (SAWA) said, 'The animal has six rights over its owner: once the owner has dismounted the animal he should allow it to graze, he should give it access to water if they pass by it, he should not hit the animal except when it truly deserves it, he should not burden it with a load that it cannot bear, he should not overtask it with a journey that it cannot endure and he should not sit on it for lengthy periods of time.'⁹

1802. رسولُ الله صلى الله عليه وآله : لَا تَضْرِبُوا الدَّوَابَّ عَلَى وُجُوهِهَا؛ فَإِنَّهَا تُسَبِّحُ بِحَمْدِ اللَّهِ .¹⁰

1802. The Prophet (SAWA) said, 'Do not hit animals on their faces for verily they praise and glorify Allah.'¹¹

1803. رسول الله صلى الله عليه وآله : غُفِرَ لِمَرْأَةٍ مُّوَمِّسَةٍ مَّرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ كَأَنَّهُ يَقْتُلُهُ الْعَطَشُ ، فَنَزَعَتْ حُفَّهَا فَأَوْثَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَاءِ ، فُغْفِرَ لَهَا بِذَلِكَ .¹²

1803. The Prophet (SAWA) said, 'A prostitute was forgiven when she passed a panting dog almost dying of thirst at the foot of a well, whereby she took off her shoe and tied it to her headscarf and lowered it into the well to extract water [for the dog], and for that action she was forgiven.'¹³

1804. رسول الله صلى الله عليه وآله : مَا مِنْ دَابَّةٍ - طَائِرٍ وَلَا غَيْرِهِ - يُقْتَلُ بِغَيْرِ الْحَقِّ إِلَّا سُنْخَصِمُهُ يَوْمَ الْقِيَامَةِ .¹⁴

1804. The Prophet (SAWA) said, 'No animal, including a bird or any other kind, is killed unjustly except that it will raise a complaint against him [the killer] on the Day of Resurrection.'¹⁵

1805. رسول الله صلى الله عليه وآله : مَنْ قَتَلَ عُصْفُورًا عَبَثًا عَجَّ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ مِنْهُ ، يَقُولُ : يَا رَبِّ ، إِنَّ فُلَانًا قَتَلَنِي عَبَثًا وَلَمْ يَقْتُلْنِي لِمَنْفَعَةٍ .¹⁶

1805. The Prophet (SAWA) said, 'Whoever kills a sparrow in vain, it will cry out to Allah against him on the Day of Resurrection saying, 'O my Lord, so and so killed me in vain and did not kill me for any useful purpose.'¹⁷

1806. رسول الله صلى الله عليه وآله : لَوْ غُفِرَ لَكُمْ مَا تَأْتُونَ إِلَى الْبَهَائِمِ لَغُفِرَ لَكُمْ كَثِيرًا .¹⁸

1806. The Prophet (SAWA) said, 'If the oppression that you have committed towards animals is forgiven for you, then [realise that] you have been forgiven a lot [of your sins].'¹⁹

1807. رسول الله صلى الله عليه وآله : أَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ تَعَالَى إِنِّيَاهَا ؟! فَإِنَّهُ شَكََا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْبِيهِ .²⁰

1807. The Prophet (SAWA) said, 'Are you not Godwary with respect to this animal that Allah has allowed you to possess?! Because verily it has complained to me that you keep it hungry and tire it out.'²¹

1808. رسول الله صلى الله عليه وآله : لَعَنَ اللَّهُ مَنْ مَثَّلَ بِالْحَيَوَانِ .²²

1808. The Prophet (SAWA) said, 'May the curse of Allah be on the one who treats an animal harshly.'²³

1809. كنز العمال : هَيَّ [رسول الله صلى الله عليه وآله] عَنْ قَتْلِ كُلِّ ذِي رُوحٍ إِلَّا أَنْ يُؤْذِيَ .²⁴

1809. It is narrated in Kanz al-Ummal, from Ibn Abbas who said, 'The Prophet (SAWA) forbade the killing of any living thing unless it causes harm.'²⁵

1810. الإمام الصادق عليه السلام : إِنَّ امرأة عُدِّبَتْ فِي هِرَّةٍ رَبَطْتُهَا حَتَّى مَاتَتْ

عَطَشًا.²⁶

1810. Imam al-Sadiq (AS) said, 'Verily a woman was chastised for the fact that she tied up a cat and left it till it died of thirst.'²⁷

Notes

1. بحار الأنوار : 7 / 276 / 50 .
2. Bihar al-Anwar, v. 7, p. 276, no. 50
3. الكافي : 2 / 120 / 12 .
4. al-Kafi, v. 2, p. 120, no. 12
5. كنز العمال : 24957 .
6. Kanz al-Ummal, no. 24957
7. في المصدر : «يطيق»، والتصويب من مستدرک الوسائل .
8. الجعفریات : 85 ، مستدرک الوسائل : 8 / 258 / 9393 .
9. al-Jafariyyat, p. 85 and Mustadrak al-Wasa'il, v. 8, p. 258, no. 9393
10. الكافي : 6 / 538 / 4 ، الخصال : 10 / 618 .
11. al-Kafi, v. 6, p. 538, no. 4 and al-Khisal, p. 618 no. 10
12. كنز العمال : 43116 .
13. Kanz al-Ummal, no. 43116
14. كنز العمال : 39968 .
15. Ibid. no. 39968
16. كنز العمال : 39971 .
17. Ibid. no. 39971
18. كنز العمال : 24973 .
19. Ibid. no. 24973
20. كنز العمال : 24982 .
21. Ibid. no. 24982
22. كنز العمال : 24971 .
23. Ibid. no. 24971
24. كنز العمال : 39981 .
25. Ibid. no. 39981
26. مكارم الأخلاق : 1 / 280 / 864 .
27. Makarim al-Akhlaq, v. 1, p. 280, no. 864

الحياء - 121

121. MODESTY

فَضْلُ الْحَيَاءِ - 599

599. THE VIRTUE OF MODESTY

- 1811.** الإمام علي عليه السلام : الحياءُ سَبَبٌ إلى كُلِّ جَمِيلٍ.¹
1811. Imam Ali (AS) said, 'Modesty is the means to all beauty.'²
- 1812.** الإمام علي عليه السلام : الحياءُ مِفْتَاحُ كُلِّ خَيْرٍ.³
1812. Imam Ali (AS) said, 'Modesty is the key to all goodness.'⁴
- 1813.** الإمام علي عليه السلام : أَعْقَلُ النَّاسِ أَخْيَاهُمْ.⁵
1813. Imam Ali (AS) said, 'The most intelligent person is the most modest one.'⁶
- 1814.** الإمام علي عليه السلام : الحياءُ يَصُدُّ عَنِ فِعْلِ الْقَبِيحِ.⁷
1814. Imam Ali (AS) said, 'Modesty prevents ugly actions.'⁸
- 1815.** الإمام علي عليه السلام : سَبَبُ الْعِفَّةِ الْحَيَاءُ.⁹
1815. Imam Ali (AS) said, 'The means to chastity is modesty.'¹⁰

Notes

1. بحار الأنوار : 77 / 211 / 1 .
2. Bihar al-Anwar, v. 77, p. 211, no. 1
3. غرر الحكم : 340 .
4. Ghurar al-Hikam, no. 340
5. غرر الحكم : 2900 .
6. Ibid. no. 2900
7. غرر الحكم : 1393 .
8. Ibid. no. 1393
9. غرر الحكم : 5527 .
10. Ibid. no. 5527

الحَيَاءُ وَالْإِيمَانُ - 600

600. MODESTY AND FAITH

1816. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ لِكُلِّ دِينٍ خُلُقًا ، وَإِنَّ خُلُقَ الْإِسْلَامِ الْحَيَاءُ

¹.

1816. The Prophet (SAWA) said, 'Verily every religion has a natural disposition and the natural disposition of Islam is modesty.'²

1817. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ .³

1817. Imam al-Sadiq (AS) said, 'There is no faith for the one who has no modesty.'⁴

Notes

1. كنز العمال : 5757 .

2. Kanz al-Ummal, no. 5757

3. الكافي : 5 / 106 / 2 .

4. al-Kafi, v. 2, p. 106, no. 5

الحياء المذموم - 601

601. REPREHENSIBLE MODESTY

1818. رسول الله صلى الله عليه وآله : الحياء حياءان : حياء عقْل وحياء حُمْق ،

فحياء العقل العِلْم ، وحياء الحُمْق الجهْل.¹

1818. The Prophet (SAWA) said, 'There are two types of modesty, modesty springing from the intellect, and a sense of shame arising from foolishness. As for the modesty of the intellect, it is knowledge, and as for the shame from foolishness, it is ignorance.'²

1819. الإمام علي عليه السلام: قُرِنَ الحياء بالحِرْمان.³

1819. Imam Ali (AS) said, 'Shame has been associated with deprivation.'⁴

1820. الإمام علي عليه السلام : الحياء يَمْنَعُ الرِّزْقَ .⁵

1820. Imam Ali (AS) said, 'Shame prevents sustenance.'⁶

1821. الإمام علي عليه السلام : مَنْ اسْتَحْيَى مِنْ قَوْلِ الْحَقِّ فَهُوَ أَحمَقُ .⁷

1821. Imam Ali (AS) said, 'One who is ashamed of speaking the truth is a fool.'⁸

Notes

1. بحار الأنوار : 77 / 149 / 75 .

2. Bihar al-Anwar, v. 77, p. 149, no. 75

3. غرر الحكم : 6714 .

4. Ghurar al-Hikam, no. 6714

5. غرر الحكم : 274 .

6. Ibid. no. 274

7. غرر الحكم : 8650 .

8. Ibid. no. 8650

ما يَتَرْتَّبُ عَلَى عَدَمِ الْحَيَاءِ - 602

602. THE CONSEQUENCES OF LACK OF MODESTY

1822. رسول الله صلى الله عليه وآله : لم يَبْقَ مِنَ أَقْثَالِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ إِلَّا قَوْلُ

النَّاسِ : إِذَا لَمْ تَسْتَخِيْ فَاصْنَعْ مَا شِئْتَ .¹

1822. The Prophet (SAWA) said, 'From the proverbs of the prophets (AS) only the following saying of the people has remained, *"If you do not have modesty then do as you wish"*.'²

1823. الإمام علي عليه السلام : مَنْ لَمْ يَسْتَخِيْ مِنَ النَّاسِ لَمْ يَسْتَخِيْ مِنَ اللَّهِ سُبْحَانَهُ

³.

1823. Imam Ali (AS) said, 'One who is not ashamed in front of people is not ashamed in front of Allah, Glory be to Him.'⁴

Notes

1. عيون أخبار الرضا : 2 / 56 / 207 .
2. Uyun Akhbar al-Rida (AS), v. 2, p. 56, no. 207
3. غرر الحكم : 9081 .
4. Ghurar al-Hikam, no. 9081

الاستحياء من الله - 603

603. HAVING MODESTY WITH ALLAH

1824. رسول الله صلى الله عليه وآله : استحي من الله استحياءك من صالحى جيرانك

؛ فإن فيها زيادةً لليقين.¹

1824. The Prophet (SAWA) said, 'Be modest in front of Allah just like your modesty with your righteous neighbours, for verily modesty with Allah increases one's conviction.'²

1825. رسول الله صلى الله عليه وآله : لئستحي أحدكم من ملكيه اللذين معه ، كما

يستحي من رجلين صالحين من جيرانه، وهما معه بالليل والنهار.³

1825. The Prophet (SAWA) said, 'Every one of you should be modest in front of his two angels that are with him, just as you would be modest with two righteous neighbours that are with you day and night.'⁴

1826. الإمام الكاظم عليه السلام : استحيوا من الله في سرائركم كما تستحيون من

الناس في علانييتكم.⁵

1826. Imam al-Kazim (AS) said, 'Be modest with Allah when in private just as you are modest with people in public.'⁶

Notes

1. بحار الأنوار : 28 / 200 / 78 .

2. Bihar al-Anwar, v. 78, p. 200, no. 28

3. كنز العمال : 5751 .

4. Kanz al-Ummal, no. 5751

5. تحف العقول : 394 .

6. Tuhaf al-Uqul, no. 394

غَايَةُ الْحَيَاءِ - 604

604. THE PEAK OF MODESTY

1827. الإمام علي عليه السلام : غَايَةُ الْحَيَاءِ أَنْ يَسْتَحْيِيَ الْمَرْءُ مِنْ نَفْسِهِ .¹

1827. Imam Ali (AS) said, 'The peak of modesty is for a man to be modest in the presence of his own self.'²

Notes

1. غرر الحكم : 6369 .

2. Ghurar al-Hikam, no. 6369

الخاتمة - 122

122. THE END

خَطَرُ الْخَاتِمَةِ - 605

605. THE DANGER OF A BAD END

1828. رسول الله صلى الله عليه وآله : لا يزال المؤمن خائفاً من سوء العاقبة، لا يتيقن الوصول إلى رضوان الله حتى يكون وقت نزع روحه وظهور ملك الموت له.¹

1828. The Prophet (SAWA) said, 'The believer is continuously fearful of a bad end [to his life] and remains uncertain of attaining the pleasure of Allah until the angel of death appears and takes his soul.'²

1829. رسول الله صلى الله عليه وآله : إن الرجل ليعمل الزمان الطويل بعمل أهل الجنة ، ثم يُختم له بعمل أهل النار.³

1829. The Prophet (SAWA) said, 'Verily a man may carry out the actions of the people of Paradise for a long period of time, but end his life with the actions of the people of the Hellfire.'⁴

1830. رسول الله صلى الله عليه وآله : لا عليكم أن تعجبوا بأحد حتى تنظروا بما يُختم له ، فإنَّ العامل يعمل زماناً من عمره أو بُرْهَةً من دهره بعمل صالح لو مات عليه دخل الجنة، ثم يتحوّل فيعمل عملاً سيئاً.⁵

1830. The Prophet (SAWA) said, 'Do not be amazed by [the good actions of] anyone until you see his end, for verily one may perform good actions for a period of his life that if he were to die during that time he would enter Paradise, but he subsequently changes and then commits evil actions.'⁶

(أنظر) السعادة : باب 948.

(See also: PROSPERITY: section 948)

Notes

1. بحار الأنوار : 13 / 366 / 71 .

2. Bihar al-Anwar, v. 71, p. 366, no. 13

3. كنز العمال : 545 .

4. Kanz al-Ummal, no. 545

5. كنز العمال : 589 .

6. Ibid. no. 589

موجباتُ حُسنِ العاقبة - 606

606. WHAT BRINGS ABOUT A GOOD FINAL OUTCOME

1831. الإمام عليّ عليه السلام : إِنْ أَرَدْتَ أَنْ يُؤْمِنَكَ اللَّهُ سُوءَ الْعَاقِبَةِ فاعْلَمْ أَنَّ مَا تَأْتِيهِ مِنْ خَيْرٍ فَبِفَضْلِ اللَّهِ وَتَوْفِيقِهِ ، وما تَأْتِيهِ مِنْ سُوءٍ فَبِإِمْهَالِ اللَّهِ وَإِنْظَارِهِ ، إِيَّاكَ وَحِلْمُهُ وَعَفْوُهُ عَنْكَ .¹

1831. Imam Ali (AS) said, 'If you want Allah to protect you from an evil final outcome [to your life], then know that whatever good that comes is from Allah's grace and divine succour, and whatever bad that comes, know that Allah has delayed it for you and you have already been given respite for it, so be aware of Allah's clemency and pardon for you.'²

1832. الإمام الصادق عليه السلام - لبعض الناس - : إِنْ أَرَدْتَ أَنْ يُخَيَّرَ عَمَلُكَ حَتَّى تُقْبَضَ وَأَنْتَ فِي أَفْضَلِ الْأَعْمَالِ فَعَظِّمْ لِلَّهِ حَقَّهُ أَنْ تَبْدُلَ نِعْمَاءَهُ فِي مَعَاصِيهِ ، وَأَنْ تَعْتَرَّ بِجَلْمِهِ عَنْكَ ، وَأَكْرِمَ كُلَّ مَنْ وَجَدْتَهُ يُدَكِّرُ مِنَّا أَوْ يَنْتَحِلُ مَوَدَّتَنَا .³

1832. Imam al-Sadiq (AS) said to some people, 'If you want a good final outcome to your actions and for your soul to be taken while you are in the best of actions then observe the rights of Allah, do not use His bounties to disobey Him, do not allow the fact that Allah is clement with you to delude you [into negligence], and respect and honour everyone who praises us or those who embrace our love.'⁴

Notes

1. بحار الأنوار : 60 / 392 / 70 .

2. Bihar al-Anwar, v. 70, p. 392, no. 60

3. عيون أخبار الرضا : 8 / 4 / 2 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 4, no. 8

الخدمة - 123

123. SERVICE

فَضْلُ خِدْمَةِ الْمُسْلِمِينَ - 607

607. THE VIRTUE OF SERVING MUSLIMS

1833. رسولُ الله صلى الله عليه وآله : أئِمَّا مُسْلِمٍ خَدَمَ قَوْمًا مِنَ الْمُسْلِمِينَ إِلَّا أُعْطَاهُ

اللهُ مِثْلَ عَدَدِهِمْ خُدَّامًا فِي الْجَنَّةِ .¹

1833. The Prophet (SAWA) said, 'No sooner does a Muslim serve a group of Muslims than Allah will give him servants equal in number [to the group] in Paradise.'²

1834. رسولُ الله صلى الله عليه وآله : خِدْمَةُ الْمُؤْمِنِ لِأَخِيهِ الْمُؤْمِنِ دَرَجَةٌ لَا يُدْرِكُ

فَضْلُهَا إِلَّا بِمِثْلِهَا .³

1834. The Prophet (SAWA) said, 'The service of a believer to his fellow believing brother is [worthy of] a station of which the reward and grandeur can only be perceived by returning the same service.'⁴

1835. الكافي عن جميل - قال الإمام الصادق عليه السلام - : الْمُؤْمِنُونَ خَدَمَ

بَعْضُهُمْ لِبَعْضٍ - [قَالَ جَمِيلٌ :] قُلْتُ : وَكَيْفَ يَكُونُونَ خَدَمًا بَعْضُهُمْ لِبَعْضٍ ؟ قَالَ - :

يُفِيدُ بَعْضُهُمْ بَعْضًا .⁵

1835. Imam al-Sadiq (AS) said, 'The believers are servants of each other'. (Jamil narrates), 'I asked, 'How are they servants of each other?' The Imam replied, 'By being of benefit to each other.'⁶

1836. الإمام الصادق عليه السلام : إِخْدِمَ أَخَاكَ ، فَإِنْ اسْتَحْدَمَكَ فَلَا وَلَا كَرَامَةً .⁷

1836. Imam al-Sadiq (AS) said, 'Serve your brother, but if he makes you toil then do not serve him.'⁸

(أنظر) العلم : باب 1353 ؛ عنوان 2 «الإجارة» .

(See also: KNOWLEDGE: SECTION 1353; EMPLOYMENT (2))

Notes

1. الكافي : 2 / 207 / 1 .

2. al-Kafi, v. 2, p. 307, no. 1

3. مستدرک الوسائل : 12 / 429 / 14524 .

4. Mustadrak al-Wasa'il, v. 12, p. 429, no. 14524

5. الكافي : 2 / 167 / 9 .

6. al-Kafi, v. 2, p. 167, no. 9

7. الاختصاص : 243 .

8. al-Ikhtisas, no. 243

الخواج - 124

124. THE KHARIJITES

المارقون - 608

1

608. THE APOSTATES

2

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا) ³

“Say, 'Shall we inform you about the biggest losers in regard to works? Those whose endeavour goes awry in the life of the world, while they suppose they are doing good.’” ⁴

1837. كنز العمال عن عبد الله بن عمرو : إِنَّ رجلاً أتى النَّبِيَّ صلى الله عليه وآله يَوْمَ حُنَيْنٍ وَهُوَ يُفَسِّمُ تَبْرًا فَقَالَ : يَا مُحَمَّدُ، اْعْدِلْ ! فَقَالَ : وَيْحَكَ ! مَنْ يْعْدِلُ إِذَا لَمْ اْعْدِلْ ؟ ! - أَوْ عِنْدَ مَنْ يُلْتَمَسُ اَلْعَدْلُ بَعْدِي ؟ ! - ثُمَّ قَالَ : يُوشِكُ أَنْ يَأْتِيَ قَوْمٌ مِثْلُ هَذَا يَسْأَلُونَ كِتَابَ اللَّهِ وَهُمْ اَعْدَاؤُهُ، يَقْرَءُونَ كِتَابَ اللَّهِ وَلَا يَحِلُّ حَنَاجِرَهُمْ، مُحَلِّقَةً رُؤُوسَهُمْ ، فَإِذَا خَرَجُوا فَاضْرِبُوا رِقَابَهُمْ ⁵.

1837. It is narrated in Kanz al-Ummal that while the Prophet (SAWA) was handing out gold bullion on the day of [the battle of] Hunayn, a man came to him and said, 'O Muhammad, act fairly!', The Prophet (SAWA) said, 'Woe to you, if I am not fair then who is fair?' or he said, 'With whom will you find fairness besides me?' after which he said, 'Soon there will come a people like this who will seek the Book of Allah while being its enemy, they will read the Book of Allah but the words will not go higher than their throat. They will have shaved heads, so when they arise [to revolt] slay their necks.' ⁶

1838. الإمام علي عليه السلام - وقد تلا رجلاً هذه الآية بَحَضْرَتِهِ - : أَهْلُ خُرُورَاءٍ مِنْهُمْ ⁷.

1838. Once a man, in the presence of Imam Ali (AS), recited the above-mentioned Qur'anic verse after which the Imam said, 'The Harura' [i.e. the Kharijites] are from them.' ⁸

1839. الإمام علي عليه السلام : سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وآله يَقُولُ : يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ ، سُفْهَاءُ الْأَحْلَامِ ، قَوُّهُمْ مِنْ خَيْرِ أَقْوَالِ أَهْلِ الْبَرِيَّةِ ، صَلَاتُهُمْ أَكْثَرُ مِنْ صَلَاتِكُمْ ، وَقِرَاءَتُهُمْ أَكْثَرُ مِنْ قِرَاءَتِكُمْ ، لَا يُجَاوِزُ إِيْمَانُهُمْ تَرَاقِيَهُمْ - أَوْ قَالَ حَنَاجِرَهُمْ - يَمْزِقُونَ مِنَ الدِّينِ كَمَا يَمْزِقُ السَّهْمُ مِنَ الرِّمَّةِ ، فَاقْتُلُوهُمْ ⁹.

1839. Imam Ali (AS) said, 'I heard the Prophet (SAWA) saying, 'There will come a people during the last days who will be young and rash-minded, their words will be the best words of the righteous, their prayers will be more than your prayers, their recitation [of the Qur'an] will be more than your recitation, however their faith will not transcend their collarbones - or he said 'throats' -, they will leave the true faith as swiftly as an arrow flies from the bow; therefore kill them.'¹⁰

Notes

1. المارقون ، الخوارج والحرورية ثلاثة إلقاب لمسمّى واحد ؛ وهم جماعة كانوا في جيش الإمام أمير المؤمنين عليه . السلام في صفّين ، ثمّ انفصلوا عنه بعد قضية التحكيم وانتفضوا عليه .
2. The Khawarij, the Mariqun and the Haruriah are all the names for one group of people, and they were a group from the Army of Imam Ali (AS) who separated from him and revolted against him.
3. الكهف : 103 ، 104 .
4. Qur'an 18104- 103:
5. كنز العمال : 31610 .
6. Kanz al-Ummal, no. 31610
7. شرح نهج البلاغة : 2 / 278 .
8. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 2, p. 278
9. شرح نهج البلاغة : 2 / 267 .
10. Ibid. v. 2, p. 267

الإمام علي عليه السلام بعد مقتل الخوارج - 609

609. Imam Ali (AS) AFTER THE KILLING OF THE KHARIJITES

1840. الإمام علي عليه السلام - وقد مرّ بقتلى الخوارج - : بُؤْساً لَكُمْ ! لقد ضَرَّكُمْ مَنْ غَرَّكُمْ . فَقِيلَ لَهُ : مَنْ غَرَّهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ ؟ فَقَالَ : الشَّيْطَانُ الْمِضِلُّ ، وَالْأَنْفُسُ الْأَمَارَةُ بِالسُّوءِ ، غَرَّتْهُمْ بِالْأَمَانِيِّ ، وَفَسَحَتْ لَهُمْ ، بِالْمَعَاصِي ، وَوَعَدَتْهُمْ الْإِظْهَارَ ، فَافْتَحَتْ بِهِمِ النَّارَ .¹

1840. When walking past the slayed bodies of the Kharijites, Imam Ali (AS) said, 'How wretched you are! The one who misled you has brought harm to you', someone then asked, 'Who has misled them O Commander of the Faithful?' he said, 'The deceptive Satan and the carnal soul which commands towards evil have misled them by giving them a false sense of security, giving them a wide opening for disobedience and promising them victory, but through them they have plunged into the Fire.'²

1841. الإمام علي عليه السلام - لَمَّا قُتِلَ الْخَوَارِجُ فَقِيلَ لَهُ : يَا أَمِيرَ الْمُؤْمِنِينَ، هَلَكَ الْقَوْمُ بِأَجْمَعِهِمْ - : كَلَّا وَاللَّهِ، إِنَّهُمْ نُطِفَتْ فِي أَصْلَابِ الرِّجَالِ وَقَرَارَاتِ النِّسَاءِ ، كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ ، حَتَّى يَكُونَ آخِرُهُمْ لُصُوصاً سَلَابِينَ .³

1841. When the Kharijites had been killed it was said to Imam Ali (AS), 'O Commander of the Faithful, these people have been destroyed in their entirety', to which the Imam (AS) responded, 'Not at all! By Allah they still exist in the loins of men and the wombs of women. Whenever a chief appears from among them he will be cut down till the last of them will be thieves and robbers.'⁴

1842. الإمام علي عليه السلام : أَيْهَا النَّاسُ ، فَإِنِّي فَقَأْتُ عَيْنَ الْفِتْنَةِ ، وَلَمْ يَكُنْ لِيَجْتَرِئَ عَلَيْهَا أَحَدٌ غَيْرِي بَعْدَ أَنْ مَاجَ عَيْنُهَا (طَلَمَتْهَا) ، وَاشْتَدَّ كَلْبُهَا .⁵

1842. Imam Ali (AS) said, 'O people, I am the one who gouged out the eye of trouble [revolt]. There was no one except me who dared to advance towards it when its gloom was swelling and its madness was intense [when the uprising was at its peak].'⁶

Notes

1. نهج البلاغة : الحكمة 323 .
2. Nahj al-Balagha, Saying 323
3. نهج البلاغة : الخطبة 60 .
4. Ibid. Sermon 60
5. نهج البلاغة : الخطبة 93 .
6. Ibid. Sermon 93

هُيَ الْإِمَامُ عَنْ قَتْلِ الْخَوَارِجِ بَعْدَهُ - 610

610. THE IMAM'S PROHIBITION OF KILLING THE KHARIJITES AFTER HIM

1843. الإمام علي عليه السلام : لا تُقاتِلُوا (تَقْتُلُوا) الْخَوَارِجَ بَعْدِي ؛ فَلَيْسَ مَنْ طَلَبَ

الْحَقَّ فَأَخْطَأَهُ، كَمَنْ طَلَبَ الْبَاطِلَ فَأُذِرَكَ^{1, 2}.

1843. Imam Ali (AS) said, 'Do not fight (or kill) the Kharijites after me, because the one who seeks the truth and mistakes it for something else is not like the one who seeks falsehood and finds it.^{3, 4}

Notes

1. نهج البلاغة : الخطبة 61.

2. قال ابن أبي الحديد : مراده أن الخوارج ضَلُّوا بشبهةٍ دَخَلت عليهم ، كانوا يَطْلُبُونَ الْحَقَّ ، ولهم في الجملة . تَمَسَّكَ بِالذِّين ، ومُحَامَاةٌ عَنْ عَقِيدَةٍ اعتقدوها ، و إنْ أَخْطَؤُوا فِيهَا . وأما معاوية فلم يكن يطلب الحق ، وإنما كان ذا باطل ، لا يُجَامِي عَنْ اعتقادٍ قد بناه على شبهة ، وأحواله كانت تدل على ذلك ، فإنه لم يكن من أرباب الذِّين وإذا كان كذلك لم يَجُزْ أَنْ يَنْصُرَ المسلمون سلطانه ، وتحارب الخوارج عليه و إن كانوا أهل ضلال ، لأنهم أحسن حالاً منه ، فإنهم كانوا يَنْهَوْنَ عن المنكر ، وَيَبْرُونَ الخُروجَ على أئمة الجور واجباً . . . (شرح نهج البلاغة : 785).

3. Ibn Abi al-Hadid said: 'The Imam meant that the Kharijites were misled because of a misconception they had. They were searching for the truth and were relatively religious people defending their faith, although they were wrong in what they believed. As for Mu'awiah, he was not after the truth, but he was on the wrong path and was not even defending what he wrongly believed. His own lifestyle gives evidence to this fact. Mu'awiah was not a religious person, and hence it was not permissible for the Muslims were not permitted to defend his rulership. The Kharijites fought against Mu'awiah, although they were not right, but they were better than him because acted upon forbidding the wrong and considered it obligatory to rise against the oppressor.

4. Ibid. Sermon 61

الخسران - 125

125. LOSS

صِفَةُ الْخَاسِرِ - 611

611. WHO IS A LOSER

1844. رسولُ الله صلى الله عليه وآله : الخاسِرُ مَنْ غَفَلَ عَنِ إِصْلَاحِ الْمَعَادِ.¹

1844. The Prophet (SAWA) said, 'The loser is the one who is negligent of reforming his Hereafter.'²

1845. رسولُ الله صلى الله عليه وآله : الْمُنْفِقُ عُمَرُهُ فِي طَلَبِ الدُّنْيَا خَاسِرُ الصَّفَقَةِ ،

عَادِمُ التَّوْفِيقِ.³

1845. The Prophet (SAWA) said, 'The one who spends his life seeking out this world has attained a poor deal and has lost divine succour.'⁴

Notes

1. تنبيه الخواطر : 2 / 118 .

2. Tanbih al-Khawatir, v. 2, p. 118

3. تنبيه الخواطر : 2 / 119 .

4. Ibid. v. 2, p. 119

خَسِرَ الدُّنْيَا وَالْآخِرَةَ - 612

612. TO BECOME A LOSER IN THE WORLD AND THE HEREAFTER

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ
عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ).¹

“And among the people are those who worship Allah on the [very] fringe: if good fortune befalls him, he is content with it; but if an ordeal visits him he makes a turnabout, to become a loser in the world and the Hereafter. That is a manifest loss.”²

1846. الإمام علي عليه السلام - وقد سُئِلَ: مَنْ الْعَظِيمُ الشَّقَاءُ ؟ - : رَجُلٌ تَرَكَ
الدُّنْيَا لِلدُّنْيَا فَقَاتَتْهُ الدُّنْيَا وَخَسِرَ الْآخِرَةَ ، وَرَجُلٌ تَعَبَدَ وَاجْتَهَدَ وَصَامَ رِثَاءَ النَّاسِ فَذَلِكَ الَّذِي
حُرِمَ لَذَاتِ الدُّنْيَا وَلِحَقِّهِ التَّعَبُ الَّذِي لَوْ كَانَ بِهِ مُخْلِصاً لَاسْتَحَقَّ ثَوَابَهُ.³

1846. Imam Ali (AS) when asked about who has the greatest misfortune, said, 'A man who abandons the world for the sake of the world, and therefore he misses out on the world and loses the Hereafter, and a man who worships, struggles and fasts as a display for others, and thus forbids [himself] the pleasures of this world and also tires himself. And were he to do all that sincerely [for the sake of Allah], he would be deserving of its reward.'⁴

Notes

1. الحج : 11 .

2. Qur'an 22:11:

3. بحار الأنوار : 92 / 251 .

4. Bihar al-Anwar, v. 92, p. 251

أَخْسَرُ النَّاسِ - 613

613. THE BIGGEST LOSERS

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا) ¹.

“Say, 'Shall we inform you about the biggest losers in regard to works? Those whose endeavour goes awry in the life of the world, while they suppose they are doing good.’” ²

1847. الإمام علي عليه السلام : إِنَّ أَخْسَرَ النَّاسِ صَفْقَةً وَأَخْيَبَهُمْ سَعْيًا: رَجُلٌ أَحْلَقَ بَدَنَهُ فِي طَلَبِ مَالِهِ وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ ، وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ ³.

1847. Imam Ali (AS) said, 'Verily the biggest loser with the worst end of the deal and the most unsuccessful in his striving is the man who exerts himself in the quest for his wealth even though fate does not help him in his aims, and he consequently leaves this world with regret while heading towards the Hereafter, where he will face its ill consequences.' ⁴

Notes

1. الكهف : 103 ، 104 .
2. Qur'an 18:104-103:
3. نهج البلاغة : الحكمة 430 .
4. Nahj al-Balagha, Saying 430

خَسِرَ الدُّنْيَا وَالْآخِرَةَ - 612

612. TO BECOME A LOSER IN THE WORLD AND THE HEREAFTER

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ).¹

“And among the people are those who worship Allah on the [very] fringe: if good fortune befalls him, he is content with it; but if an ordeal visits him he makes a turnabout, to become a loser in the world and the Hereafter. That is a manifest loss.”²

1846. الإمام علي عليه السلام - وقد سُئِلَ: مَنْ الْعَظِيمُ الشَّقَاءُ ؟ - : رَجُلٌ تَرَكَ الدُّنْيَا لِلدُّنْيَا فَقَاتَتْهُ الدُّنْيَا وَخَسِرَ الْآخِرَةَ ، وَرَجُلٌ تَعَبَّدَ وَاجْتَهَدَ وَصَامَ رِثَاءَ النَّاسِ فَذَلِكَ الَّذِي حُرِمَ لَذَاتِ الدُّنْيَا وَلِحِقَّةُ التَّعَبِّ الَّذِي لَوْ كَانَ بِهِ مُخْلِصاً لَاسْتَحَقَّ ثَوَابَهُ.³

1846. Imam Ali (AS) when asked about who has the greatest misfortune, said, 'A man who abandons the world for the sake of the world, and therefore he misses out on the world and loses the Hereafter, and a man who worships, struggles and fasts as a display for others, and thus forbids [himself] the pleasures of this world and also tires himself. And were he to do all that sincerely [for the sake of Allah], he would be deserving of its reward.'⁴

Notes

1. الحج : 11 .

2. Qur'an 22:11:

3. بحار الأنوار : 92 / 251 .

4. Bihar al-Anwar, v. 92, p. 251

أَخْسَرُ النَّاسِ - 613

613. THE BIGGEST LOSERS

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا) ¹.

“Say, 'Shall we inform you about the biggest losers in regard to works? Those whose endeavour goes awry in the life of the world, while they suppose they are doing good.’” ²

1847. الإمام علي عليه السلام : إِنَّ أَخْسَرَ النَّاسِ صَفْقَةً وَأَخْيَبَهُمْ سَعْيًا: رَجُلٌ أَحْلَقَ بَدَنَهُ فِي طَلَبِ مَالِهِ وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ ، وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ ³.

1847. Imam Ali (AS) said, 'Verily the biggest loser with the worst end of the deal and the most unsuccessful in his striving is the man who exerts himself in the quest for his wealth even though fate does not help him in his aims, and he consequently leaves this world with regret while heading towards the Hereafter, where he will face its ill consequences.' ⁴

Notes

1. الكهف : 103 ، 104 .
2. Qur'an 18:104-103:
3. نهج البلاغة : الحكمة 430 .
4. Nahj al-Balagha, Saying 430

الحشوع - 126

126. HUMILITY

فَضْلُ الْحُشُوعِ - 614

1

614. THE VIRTUE OF HUMILITY

(أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ).²

*“Is it not time yet for those who have faith that their hearts should be humbled for Allah's remembrance.”*³

1848. إرشاد القلوب : في حديث المعراج : ما عَرَفَنِي عَبْدٌ وَخَشَعَ لِي إِلَّا خَشَعَ لَهُ كُلُّ شَيْءٍ.⁴

1848. In the tradition recounting the Prophet's Ascension, Allah says, 'No sooner does a servant come to know Me and humble himself before Me than everything is humbled before him.'⁵

1849. الإمام علي عليه السلام : نِعَمَ عَوْنُ الدُّعَاءِ الْحُشُوعُ.⁶

1849. Imam Ali (AS) said, 'The best aid for supplication is humility.'⁷

1850. الإمام زين العابدين عليه السلام - في الدعاء: -

وَأَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَفْنَى وَبَطْنٍ لَا يَشْبَعُ ، وَقَلْبٍ لَا يَخْشَعُ.⁸

1850. Imam Zayn al-Abidin (AS) said in his supplication, 'I seek refuge in you from a soul which is never content, a stomach which is not satisfied and a heart which has no humility.'⁹

Notes

1. الحشوع امام عظمة الله جلّ وعلا .

2. الحديد : 16 .

3. Qur'an 57:11:

4. إرشاد القلوب : 203 .

5. Irshad al-Qulub, p. 203

6. غرر الحكم : 9945 .

7. Ghurar al-Hikam, no. 9945

8. الإقبال : 1 / 174 .

9. Iqbal al-Amal, p. 20

صِفَاتُ الْخَاشِعِينَ - 615

615. THE CHARACTERISTICS OF THE HUMBLE

1851. رسولُ اللَّهِ صلى الله عليه وآله : أَمَّا عَلَامَةُ الْخَاشِعِ فَأَرْبَعَةٌ: مُرَاقَبَةُ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ ، وَرُكُوبُ الْجَمِيلِ ، وَالتَّفَكُّرُ لِيَوْمِ الْقِيَامَةِ ، وَالْمُنَاجَاةُ لِلَّهِ .¹

1851. The Prophet (SAWA) said, 'There are four distinguishing marks of the humble ones: they pay constant attention to Allah in private and in public, they carry out good works, they contemplate about the Day of Resurrection, and they engage in intimate supplication with Allah.'²

1852. الإمامُ عليٌّ عليه السلام : مَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَوَارِحُهُ .³

1852. Imam Ali (AS) said, 'One whose heart is humble, his limbs also humble themselves.'⁴

(أنظر) عنوان 47 «البكاء» ؛ القلب : باب 1554.

(See also: WEEPING 47; THE HEART: section 1554)

Notes

1. تحف العقول : 20 .
2. Tuhaf al-Uqul, no. 20
3. غرر الحكم : 8172 .
4. Ghurar al-Hikam, no. 8172

الخطبة - 127

127. THE SERMON

الخطبة - 616

616. THE SERMON

(وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَضَّلَ الْخِطَابَ).¹

*"We made his kingdom firm and gave him wisdom and conclusive speech."*²

1853. سعد بن إبراهيم عن أبيه : أَوَّلُ مَنْ خَطَبَ عَلَى الْمِنْبَرِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ

أُسِرَ لُوطٌ وَاسْتَأْسَرَتْهُ الرُّومُ ، فَعَزَا إِبْرَاهِيمُ حَتَّى اسْتَنْقَذَهُ مِنَ الرُّومِ.³

1853. Sad b. Ibrahim narrates from his father who said, 'The first person to deliver a sermon from the pulpit was Prophet Abraham (AS) when Prophet Lot ⁴ (AS) was captured by the Romans and Abraham fought with them till he rescued him from the Romans.'⁵

1854. جابر : كَانَ [النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ] إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ ، وَعَلَا صَوْتُهُ

، وَاشْتَدَّ غَضَبُهُ ، كَأَنَّهُ مُنْذِرٌ جَيْشٍ يَقُولُ : صَبَّحَكُمْ مَسَائِكُمْ!⁶

1854. Jabir narrates, 'When he [the Prophet (SAWA)] would deliver a sermon, his eyes would turn red, his voice would be raised, his fury would intensify as if he was an army watchman warning an army against the danger of imminent enemy attack.'⁷

1855. المعجم الكبير عن أبي أمامة : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ إِذَا بَعَثَ

أَمِيرًا قَالَ : أَقْصِرِ الْخُطْبَةَ ، وَأَقِلَّ الْكَلَامَ.⁸

1855. Abu Umama narrates, 'Whenever the Prophet (SAWA) would appoint a commander he would say, 'Keep the sermons short and reduce your speech.'⁹

1856. سنن أبي داود عن عمار بن ياسر : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

بِإِقْصَارِ الْخُطْبِ.¹⁰

1856. Ammar b. Yasir narrates, 'The Prophet (SAWA) ordered us to keep our sermons short.'¹¹

1857. سنن أبي داود عن جابر بن سمرة السَّوَّائِي : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَآلِهِ لَا يُطِيلُ الْمَوْعِظَةَ يَوْمَ الْجُمُعَةِ ، إِنَّمَا هُنَّ كَلِمَاتٌ يَسِيرَاتٌ.¹²

1857. Jabir b. Samura al-Sawa'i narrates, 'The Prophet (SAWA) would not prolong his exhortation on Fridays, rather they [his sermons] would be short speeches.'¹³

(أنظر الصلاة (3) : باب 1147 ؛ الكلام : باب 1619.

(See also: **THE FRIDAY PRAYER (3): section 1147; SPEECH: section 1619**)

Notes

1. ص : 20 .
2. Qur'an 3820:
3. الدر المنثور : 1 / 282 .
4. Prophet Lot (AS) is known as Lut in the Arabic tradition (ed.)
5. al-Durr al-Manthur, v. 1, p. 282
6. كنز العمال : 17974 .
7. Kanz al-Ummal, no. 17974
8. المعجم الكبير : 8 / 144 / 7640 و ص 7662154 .
9. al-Mujam al-Kabir, v. 8, p. 144, no. 7640, and p. 154, no. 7662
10. سنن أبي داود : 1 / 289 / 1106 .
11. Sunan Abi Dawud, no. 1106
12. سنن أبي داود : 1 / 289 / 1107 .
13. Ibid. no. 1107

الخط - 128

128. HANDWRITING

الخط - 617

617. HANDWRITING

(وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَا زِتَابَ الْمُبِطِلُونَ).¹

*“You did not use to recite any scripture before it, nor did you write with your right hand, for then the impugnors would have been sceptical.”*²

1858. رسول الله صلى الله عليه وآله : الخطُّ الحسنُ يزيْدُ الحقَّ وضْحاً.³

1858. The Prophet (SAWA) said, 'Good handwriting increases the clarity of truth.'⁴

1859. رسول الله صلى الله عليه وآله - في قوله تعالى : (أَوْ أَثَارَةَ مِنْ عِلْمٍ)⁵ - :

الخطُّ.⁶

1859. The Prophet (SAWA), regarding Allah's verse *“or some vestige of [divine] knowledge”*⁷, said that this means handwriting.'⁸

1860. الدّر المنثور عن عطاء بن يسار : سُئِلَ رسولُ الله صلى الله عليه وآله عنِ الخطِّ

، فقال : عَلَّمَهُ نَبِيٌّ ، وَمَنْ كَانَ وَافِقَهُ عِلْمٌ.⁹

1860. Ata' b. Yasar narrates, 'The Prophet (SAWA) was asked about handwriting and he said, 'It was (first) taught by a prophet and those who were with him learned it.'¹⁰

1861. الإمام عليّ عليه السلام : الخطُّ لِسَانُ الْيَدِ.¹¹

1861. Imam Ali (AS) said, 'Handwriting is the hand's tongue.'¹²

1862. الإمام عليّ عليه السلام - فيما قالَ لِكاتبِهِ عُبيدِ الله بنِ أبي رافعٍ - : أَلْقِ

دَوَاتَكَ ، وَأَطِلْ جِلْفَةَ قَلَمِكَ ، وَفَرِّجْ بَيْنَ السُّطُورِ ، وَقَرِّمِطْ بَيْنَ الْحُرُوفِ ، فَإِنَّ ذَلِكَ أَجْدَرُ

بَصْبَاحَةِ الْخَطِّ.¹³

1862. Imam Ali (AS) said to his scribe ubaydullah b. Abi Rafi, 'Put cotton flake in theinkpot, keep the nib of your pen long, leave space between lines and join up the letters because this is most suited to creating beautiful handwriting.'¹⁴

1863. الإمام عليّ عليه السلام : افْتَحْ بَرِيَّةَ قَلَمِكَ ، وَأَسْمِكْ شَحْمَتَهُ ، وَأَمْنِ قِطَّتَكَ

يَجِدُ خَطُّكَ.¹⁵

1863. Imam Ali (AS) said, 'Split the nib of your pen, thicken its blade, slant it to the right and you will beautify your handwriting.'¹⁶

Notes

1. العنكبوت : 48 .

2. Qur'an, 2948:
3. الفردوس : 2 / 200 / 2994
4. Al-Firdows, v. 2, p. 200, no. 2994
5. الأحقاف : 4
6. الدرّ المنثور : 7 / 434
7. Qur'an 464:
8. al-Durr al-Manthur, v. 7, p. 434
9. الدرّ المنثور : 7 / 434
10. Ibid. v. 7, p. 434
11. غرر الحكم : 706
12. Ghurar al-Hikam, no. 706
13. نهج البلاغة : الحكمة 315
14. Nahj al-Balagha, Saying 315
15. غرر الحكم : 2465
16. Ghurar al-Hikam, no. 2465

الخلاص - 129

129. SINCERITY

فَضْلُ الْإِخْلَاصِ - 618

618. THE VIRTUE OF SINCERITY

(قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ * إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ).¹

*"He said, 'By Your might, I will surely pervert them, except Your exclusive servants amongst them.'"*²

(أنظر) البقرة : 112 ، 139 ، 196 ، 207 ، 238 ، 265 و آل عمران : 20
والأنعام : 52 ، 79 ، 162 و يوسف : 24 والكهف : 28 ، 110 و الحج : 31 و
الروم : 38 ولقمان : 22 و الصافات : 40 والزمر : 2 ، 3 ، 11 ، 14 ، 29 و غافر
: 14 و الجن : 18 ، 20 والإنسان : 9 و الليل : 20 والبيئة : 5.

(See also: Qur'an, 2:112, 2:139, 2:196, 2:207, 2:238, 2:265, 3:20, 6:52, 6:79, 6:162, 12:24, 18:28, 18:110, 22:31, 30:38, 31:22, 37:40, 39:2, 39:3, 39:11, 39:14, 39:29, 40:14, 72:18, 72:20, 76:9, 92:20, 97:5)

1864. رسول الله صلى الله عليه وآله : العلماء كلهم هلكي إلا العاملين ، والعاملون

كلهم هلكي إلا المخلصين ، والمخلصون على خطر.³

1864. The Prophet (SAWA) said, 'The men of knowledge will all be ruined except those who acted [upon their knowledge], and those who act will all be ruined except for the sincere ones from among them, and the sincere ones are indeed in danger.'⁴

1865. الإمام علي عليه السلام : الإخلاص غاية الدين.⁵

1865. Imam Ali (AS) said, 'Sincerity is the peak of religion.'⁶

1866. الإمام علي عليه السلام : الإخلاص عبادة المقرين.⁷

1866. Imam Ali (AS) said, 'Sincerity is the worship of those brought near [to Allah].'⁸

1867. الإمام علي عليه السلام : الإخلاص ملاك العبادة.⁹

1867. Imam Ali (AS) said, 'Sincerity is the criterion for worship.'¹⁰

1868. الإمام علي عليه السلام : الإخلاص أعلى الإيمان.¹¹

1868. Imam Ali (AS) said, 'Sincerity is the summit of faith.'¹²

1869. الإمام علي عليه السلام : في الإخلاص يكون الخلاص.¹³

1869. Imam Ali (AS) said, 'Salvation is found in sincerity.'¹⁴

1870. الإمام علي عليه السلام : طوبى لمن أحلص لله عمله وعلمه ، وحبّه وبغضه ،

وأخذه وتركه ، وكلامه وصمته ، وفعله وقوله.¹⁵

1870. Imam Ali (AS) said, 'Blessed is he whose knowledge and practice, love and hate, acceptance and refusal, speech and silence, and words and actions are sincerely for the sake of Allah.'¹⁶

Notes

1. ص : 82 ، 83 .
2. Qur'an 3883-82:
3. تنبيه الخواطر : 2 / 118 .
4. Tanbih al-Khawatir, v. 2, p. 118
5. غرر الحكم : 727 .
6. Ghurar al-Hikam, no. 727
7. غرر الحكم : 667 .
8. Ibid. no. 667
9. غرر الحكم : 859 .
10. Ibid. no. 859
11. غرر الحكم : 860 .
12. Ibid. no. 860
13. تنبيه الخواطر : 2 / 154 .
14. Tanbih al-Khawatir, v. 2, p. 118
15. تحف العقول : 100 .
16. Tuhaf al-Uqul, no. 100

صُعُوبَةُ الْإِخْلَاصِ - 619

619. THE DIFFICULTY OF SINCERITY

1871. الإمامُ عليٌّ عليه السلام : تَصْنِيفَةُ الْعَمَلِ أَشَدُّ مِنْ الْعَمَلِ ، وَتَحْلِيصُ النِّيَّةِ عَنِ

الْفَسَادِ أَشَدُّ عَلَى الْعَامِلِينَ مِنْ طُولِ الْجِهَادِ .¹

1871. Imam Ali (AS) said, 'Perfecting an action is more difficult than [performing] the action itself, and purifying an intention from corruption is tougher for the striving ones than engaging in lengthy jihad.'²

1872. الإمامُ الصَّادِقُ عليه السلام : الْإِثْقَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنْ الْعَمَلِ

³ .

1872. Imam al-Sadiq (AS) said, 'Persevering with an action until it becomes pure and sincere is harder than [performing] the action itself.'⁴

Notes

1. بحار الأنوار : 77 / 288 / 1 .

2. Bihar al-Anwar, v. 77, p. 288, no. 1

3. الكافي : 2 / 16 / 4 .

4. al-Kafi, v. 2, p. 16, no. 4

كِفَايَةُ الْقَلِيلِ مِنَ الْعَمَلِ مَعَ الْإِخْلَاصِ - 620

620. THE SUFFICIENCY OF FEW ACTIONS COUPLED WITH SINCERITY

1873. الكافي : فيما ناجى الله تبارك وتعالى موسى عليه السلام : يا موسى ، ما أريدُ

بِهِ وَجْهِي فَكَثِيرٌ قَلِيلُهُ ، وما أريدُ بِهِ غَيْرِي فَقَلِيلٌ كَثِيرُهُ .¹

1873. It is narrated in al-Kafi that Allah - Blessed and most High - addressed Prophet Moses (AS) in intimate conversation saying, 'O Moses, whatever is done for My sake, a little of it is a lot and whatever is done for the sake of others, a lot of it is little.'²

1874. رسولُ الله صلى الله عليه وآله : أَخْلِصْ قَلْبَكَ يَكْفِكَ الْقَلِيلُ مِنَ الْعَمَلِ .³

1874. The Prophet (SAWA) said, 'Purify your heart and few actions will suffice you.'⁴

Notes

1. الكافي : 8 / 46 / 8 .

2. Ibid. v. 8, p. 46, no. 8

3. بحار الأنوار : 15 / 175 / 73 .

4. Bihar al-Anwar, v. 73, p. 175, no. 15

مُعَامَلَةُ اللَّهِ مَعَ الْمُخْلِصِينَ بِخَالِصِ سِرِّهِ - 621

621. The Dealing of Allah With the SINCERE ONES WITH HIS SINCERE SECRECY

1875. عِدَّةُ الدَّاعِي عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ : قَالَ الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : إِنَّ لِلَّهِ عِبَادًا عَامَلُوهُ بِخَالِصٍ مِنْ سِرِّهِ ، فَعَامَلَهُمْ بِخَالِصٍ مِنْ بَرِّهِ ، فَهُمْ الَّذِينَ تَمُرُّ صُحُفُهُمْ يَوْمَ الْقِيَامَةِ فُرْغًا ، وَإِذَا وَقَفُوا بَيْنَ يَدَيْهِ تَعَالَى مَلَأَهَا مِنْ سِرِّ مَا أَسْرَوْا إِلَيْهِ . فَقُلْتُ : يَا مَوْلَايَ ، وَلِمَ ذَلِكَ؟ فَقَالَ : أَجَلَّهُمْ أَنْ تَطَّلِعَ الْحَفَظَةُ عَلَى مَا بَيْنَهُ وَبَيْنَهُمْ.¹

1875. Imam al-Sadiq (AS) said to Mufaddal b. Salih, 'Verily Allah has servants who sincerely engage in transaction with Him in secrecy, so Allah gives them from His pure reward and goodness, for they are the ones who will come on the Day of Resurrection with their book of deeds empty, and when they stand in front of Allah, their books will be filled with the secrets that they had with Him'. [Mufaddal narrates], I asked, 'O my master, why will their books be empty?' The Imam replied, 'Allah holds them in such high regard that He does not even want the guardian angels to be aware of what is between Him and them.'²

Notes

1. عِدَّةُ الدَّاعِي : 194 .

2. Uddat al-Dai, p. 194

دَوْرُ الْإِخْلَاصِ فِي قَبُولِ الْأَعْمَالِ - 622

622. THE ROLE OF SINCERITY IN THE ACCEPTANCE OF ACTIONS

1876. الإمامُ الصّادقُ عليه السلام : قَالَ اللهُ تَبَارَكَ وَتَعَالَى : أَنَا خَيْرُ شَرِيكَ ، مَنْ

أَشْرَكَ بِي فِي عَمَلِهِ لَنْ أَقْبَلَهُ ، إِلَّا مَا كَانَ لِي خَالِصاً .¹

1876. Imam al-Sadiq (AS) said, 'Allah - most High -has said, 'I am the best partner, so whoever associates a partner with Me in his actions I will never accept them, except those actions that have been performed [sincerely for Me].'²

1877. رسولُ اللهِ صلى اللهُ عليه وآله : إِذَا عَمِلْتَ عَمَلًا فَأَعْمَلَنَّ اللهُ خَالِصًا ؛ لِأَنَّهُ لَا

يَقْبَلُ مِنْ عِبَادِهِ الْأَعْمَالَ إِلَّا مَا كَانَ خَالِصًا .³

1877. The Prophet (SAWA) said, 'If you perform an action, do it sincerely for the sake of Allah because He only accepts from His servants those actions that have been performed sincerely.'⁴

Notes

1. تفسير العياشي : 2 / 353 / 94 .

2. Tafsir al-Ayyashi v. 2, p. 353 , no. 94, and Mustadrak al-Wasa'il, v. 1, p. 203, no. 1

3. بحار الأنوار : 77 / 103 / 1 .

4. Bihar al-Anwar, v. 77, p. 103, no. 1

تَمَامُ الْإِخْلَاصِ - 623

623. THE PURE SINCERITY

1878. رسولُ الله صلى الله عليه وآله : تَمَامُ الْإِخْلَاصِ اجْتِنَابُ الْمَحَارِمِ .¹

1878. The Prophet (SAWA) said, 'Complete sincerity is abstaining from the prohibited things.'²

1879. الإمامُ الصَّادِقُ عليه السلام : مَنْ قَالَ : «لَا إِلَهَ إِلَّا اللَّهُ» مُخْلِصاً دَخَلَ الْجَنَّةَ ، وَ

إِخْلَاصُهُ أَنْ يَخْجِزَهُ «لَا إِلَهَ إِلَّا اللَّهُ» عَمَّا حَرَّمَ اللَّهُ .³

1879. Imam al-Sadiq (AS) said. 'Whoever sincerely says “*There is no god but Allah*” will enter Paradise and his sincerity should be such that his testimony of “*There is no god but Allah*” becomes a barrier for him against whatever Allah has forbidden.'⁴

Notes

1. كنز العمال : 44399 .

2. Kanz al-Ummal, no. 44399

3. بحار الأنوار : 8 / 359 / 24 .

4. Bihar al-Anwar, v. 8, p. 359, no. 24

عَلَامَاتُ الْمُخْلِصِ - 624

624. THE SIGNS OF THE SINCERE

1880. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ لِكُلِّ حَقِّ حَقِيقَةً ، وَمَا بَلَغَ عَبْدٌ حَقِيقَةَ

الإِخْلَاصِ حَتَّى لَا يُحِبَّ أَنْ يُحَمَدَ عَلَى شَيْءٍ مِنْ عَمَلٍ لِلَّهِ .¹

1880. The Prophet (SAWA) said, 'Verily for every essential truth is a reality and a servant has not reached the reality of sincerity until he dislikes to be praised [by others] for any act that he does for the sake of Allah.'²

1881. الإمامُ عليُّ عليه السلام : العِبَادَةُ الْخَالِصَةُ أَنْ لَا يَرْجُو الرَّجُلُ إِلَّا رِئْهَ ، وَلَا

يَخَافُ إِلَّا ذَنْبَهُ .³

1881. Imam Ali (AS) said, 'Pure worship is that a man does not hope for anything except his Lord and does not fear anything except [the outcome of] his sin.'⁴

1882. الإمامُ الصَّادِقُ عليه السلام : الْعَمَلُ الْخَالِصُ : الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ

أَحَدٌ إِلَّا اللَّهَ عَزَّوَجَلَّ .^{5,6}

1882. Imam al-Sadiq (AS) said, 'The pure action [done out of sincerity], is that which the servant does not wish to be praised for by anyone except Allah - Mighty and Exalted.'⁷

1883. معاني الأخبار عَنْ جَبْرِئِيلَ عَلَيْهِ السَّلَام - لَمَّا سَأَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

عَنْ تَفْسِيرِ الإِخْلَاصِ - : الْمُخْلِصُ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئاً حَتَّى يَجِدَ ، وَ إِذَا وَجَدَ رَضِيَ

، وَ إِذَا بَقِيَ عِنْدَهُ شَيْءٌ أَعْطَاهُ فِي اللَّهِ ، فَإِنَّ مَنْ لَمْ يَسْأَلِ الْمَخْلُوقَ فَقَدْ أَقَرَّ لِلَّهِ عَزَّوَجَلَّ

بِالْعُبُودِيَّةِ ، وَ إِذَا وَجَدَ فَرَضِيَ فَهُوَ عَنِ اللَّهِ رَاضٍ ، وَاللَّهُ تَبَارَكَ وَتَعَالَى عَنْهُ رَاضٍ ، وَ إِذَا أَعْطَى

لِلَّهِ عَزَّوَجَلَّ فَهُوَ عَلَى حَدِّ النِّقَّةِ بِرَبِّهِ عَزَّوَجَلَّ .⁸

1883. The archangel Gabriel (AS), when he was asked by the Prophet (SAWA) about the meaning of sincerity, replied, 'The sincere one is he who does ask the people anything until he himself finds it, and when he finds it he is pleased. Whenever he has a remainder of a thing, he gives it to others, because if a person does not ask anything from creation, he has established that his servitude is solely for Allah, Mighty and Exalted, and if he finds and he is pleased then he is pleased with Allah and Allah - Blessed and most High - is pleased with him, and if he gives for the sake of Allah then he has reached the station of reliance on his Lord, Mighty and Exalted.'⁹

Notes

1. بحار الأنوار : 51 / 304 / 72 .

2. Ibid. v. 72, p. 304, no. 51

3. غرر الحكم : 2128 .

4. Ghurar al-Hikam, no. 2128

الكافي : 2 / 16 / 4 .

قال أبو حامد الغزالي - في بيان حقيقة الإخلاص بعد ذكر أقاويل الشيوخ - : الأقاويل في هذا كثيرة ولا فائدة في تكثير النقل بعد انكشاف الحقيقة ، وإنما البيان الشافي بيان سيد الأولين والآخرين صلى الله عليه وآله ، إذ سئل عن الإخلاص فقال : هو أن تقول ربّي الله ، ثم تستقيم كما أمرت . أي لا تعبد هواك ونفسك ، ولا تعبد إلا ربك ، وتستقيم في عبادته كما أمرك . وهذه إشارة إلى قطع كل ما سوى الله عزّ وجلّ عن مجرى النظر ، وهو الإخلاص حقاً . المحجة البيضاء : 8 / 133 . وأخرج ابن ماجه في السنن تحت رقم 3972 : «أنّ سفيان .» بن عبد الله الثقفّي قال : قلت : يا رسول الله ، حدّثني بأمر أعتصم به . قال : قل ربّي الله ، ثم استقم .

7. al-Kafi, v. 2, p. 16, no. 4

8. معاني الأخبار : 1 / 261 .

9. Maani al-Akhbar, p. 261 no. 1

ما يورثُ الإخلاصَ - 625

625. WHAT BRINGS ABOUT SINCERITY

1884. الإمام علي عليه السلام : سَبَبُ الإِخْلَاصِ اليَقِينُ ¹.

1884. Imam Ali (AS) said, 'The [root] cause of sincerity is conviction.' ²

1885. الإمام علي عليه السلام : ثَمَرَةُ الْعِلْمِ إِخْلَاصُ الْعَمَلِ ³.

1885. Imam Ali (AS) said, 'The fruit of knowledge is sincerity of action.' ⁴

1886. الإمام علي عليه السلام : قَلِّلِ الْأَمَالَ تَخْلُصْ لَكَ الْأَعْمَالُ ⁵.

1886. Imam Ali (AS) said, 'Reduce your expectations and your actions will become sincere.' ⁶

1887. الإمام علي عليه السلام : أَصْلُ الإِخْلَاصِ الْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ ⁷.

1887. Imam Ali (AS) said, 'The root of sincerity is despairing of obtaining what is in the hands of men.' ⁸

Notes

1. غرر الحكم : 5538 .

2. Ghurar al-Hikam, no. 5538

3. غرر الحكم : 4642 .

4. Ibid. no. 4642

5. غرر الحكم : 6793 .

6. Ibid. no. 6793

7. غرر الحكم : 3088 .

8. Ibid. no. 3088

آثارُ الإخلاص - 626

626. THE EFFECTS OF SINCERITY

1888. رسولُ الله صلى الله عليه وآله : قَالَ اللهُ عَزَّوَجَلَّ : لَا أَطْلُغُ عَلَى قَلْبِ عَبْدٍ

فَأَعْلَمُ مِنْهُ حُبَّ الْإِخْلَاصِ لِوَجْهِهِ وَابْتِغَاءَ مَرْضَاتِي إِلَّا تَوَلَّيْتُ تَقْوِيَهُ وَسِيَاسَتَهُ.¹

1888. The Prophet (SAWA) said, 'Allah said, 'No sooner do I look into a servant's heart and find that he has sincere love for My sole obedience and he seeks My pleasure than I take charge of his plans and affairs.'²

1889. رسولُ الله صلى الله عليه وآله : مَا أَخْلَصَ عَبْدٌ لِلَّهِ عَزَّوَجَلَّ أَرْبَعِينَ صَبَاحًا إِلَّا

جَرَتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.³

1889. The Prophet (SAWA) said, 'No sooner does a servant spend his mornings in a state of sincere devotion for forty days than the springs of wisdom will flow from his heart onto his tongue.'⁴

1890. الإمامُ عليٌّ عليه السلام : مَنْ أَخْلَصَ النِّيَّةَ تَنَزَّاهُ عَنِ الدَّنِيَّةِ.⁵

1890. Imam Ali (AS) said, 'The one who purifies his intention distances himself from base qualities.'⁶

1891. الإمامُ الصادقُ عليه السلام : إِنَّ الْمُؤْمِنَ لَيَخْشَعُ لَهُ كُلُّ شَيْءٍ وَيَهَابُهُ كُلُّ شَيْءٍ

. إِذَا كَانَ مُخْلِصًا لِلَّهِ أَخَافَ اللهُ مِنْهُ كُلَّ شَيْءٍ ، حَتَّى هَوَامُّ الْأَرْضِ وَسِبَاعُهَا وَطَيْرُ السَّمَاءِ.⁷

1891. Imam al-Sadiq (AS) said, 'Verily everything is humbled and awed before the believer', and then he said, 'If he is sincere for Allah, Allah will make everything fear him including the wild and poisonous animals of the land and the birds of the sky.'⁸

Notes

1. بحار الأنوار : 16 / 136 / 85 .

2. Bihar al-Anwar, v. 85, p. 136, no. 16

3. عيون أخبار الرضا : 2 / 69 / 321 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 69, no. 321

5. غرر الحكم : 8447 .

6. Ghurar al-Hikam, no. 8447

7. بحار الأنوار : 21 / 248 / 70 .

8. Bihar al-Anwar, v. 70, p. 238, no. 21

الاختلاف - 130

130. DIFFERENCES

لا مَبْدَأَ لِلِاخْتِلَافِ فِي الْفِطْرَةِ - 627

627. THERE IS NO BASE FOR DIFFERENCES IN NATURE

(وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِّي بَيْنَهُمْ فِيمَا

فِيهِ يَخْتَلِفُونَ).¹

*“Mankind were but a single [religious] community; then they differed. And were it not for a prior decree of your Lord, decision would have been made between them concerning about that which they differ.”*²

1892. الإمام الباقر عليه السلام : كانوا قَبْلَ نُوحٍ أُمَّةً وَاحِدَةً عَلَى فِطْرَةِ اللَّهِ لَا مُهْتَدِينَ

وَلَا ضَلَالًا ، فَبَعَثَ اللَّهُ النَّبِيِّينَ .³

1892. Imam al-Baqir (AS) said, 'Before Prophet Noah (AS), they [mankind] were a single community upon the fitra⁴ of Allah, neither guided nor in error, thereafter Allah sent the prophets.'⁵

Notes

1. يونس : 19 .

2. Qur'an, 1019:

3. مجمع البيان : 2 / 543 .

4. The special origination or innate nature deposited in man by Allah which calls him to his Creator (ed.)

5. Majma al-Bayan, v. 2, p. 543

الحثُّ عَلَى نَبذِ الاختلافِ - 628

628. ENCOURAGEMENT TO DISCARD DIFFERENCES

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا).¹

*“Hold fast, all together, to Allah's cord, and do not be divided [into sects]. And remember Allah's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing.”*²

1893. رسولُ الله صلى الله عليه وآله : ما اختلفت أمة بعد نبيها إلا ظهر أهلُ باطلها

على أهلِ حقِّها.³

1893. The Prophet (SAWA) said, 'No sooner does a community differ [between themselves] after their own prophet, than the people of falsehood from amongst them become victorious over the people of truth.'⁴

1894. الإمامُ عليٌّ عليه السلام : والزمو السَّوادَ الأعظمَ ، فإنَّ يدَ الله مع الجماعة ، و

إيَّاكم والفرقة ، فإنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ ، كما أنَّ الشَّاذَّ مِنَ الْعَنَمِ لِلذِّئْبِ .⁵

1894. Imam Ali (AS) said, 'Stay with the greater majority, for verily Allah's hand is with the [larger] group. Beware of separation for verily the deviant amongst you is the victim of Satan just as the deviant amongst the cattle is the victim of a wolf.'⁶

1895. الإمامُ عليٌّ عليه السلام : والله ، لأظُنُّ أنَّ هؤلاءِ القومَ سيُبدلونَ مِنْكُمْ

باجتماعِهِمْ على باطلِهِمْ وتفرُّقِكُمْ عن حقِّكُمْ .⁷

1895. Imam Ali (AS) said, 'By Allah, verily I believe that this group will overcome you, by congregating upon their falsehood and you not being united on your truth and being on the right path.'⁸

1896. الإمامُ عليٌّ عليه السلام : ما اختلفت دَعْوَتَانِ إِلَّا كانت إحداهُما ضلالةً .⁹

1896. Imam Ali (AS) said, 'No sooner do two differing claims arise than one of them is erroneous.'¹⁰

Notes

1. آل عمران : 103 .

2. Qur'an 3103:

3. كنز العمال : 929 .

4. Kanz al-Ummal, no. 929

5. نهج البلاغة : الخطبة 127 .

6. Nahj al-Balagha, Sermon 127

7. نهج البلاغة : الخطبة 25 .

8. Ibid. Sermon 25

9. نهج البلاغة : الحكمة 183 .

10. Ibid. Saying 183

«تَفْسِيرُ «اِخْتِلَافُ أُمَّتِي رَحْمَةً - 629

629. EXPLANATION OF 'THE SEPARATION OF MY COMMUNITY IS A MERCY'

1897. معاني الأخبار عن عبد المؤمن الأنصاري : قلت للإمام الصادق عليه السلام: إِنَّ قَوْمًا رَوَوْا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ : إِنَّ اِخْتِلَافَ أُمَّتِي رَحْمَةٌ؟ فَقَالَ : صَدَقُوا . قلتُ : إِنَّ كَانَ اِخْتِلَافُهُمْ رَحْمَةً فَاجْتِمَاعُهُمْ عَذَابٌ ؟ قَالَ : لَيْسَ حَيْثُ ذَهَبَتْ وَذَهَبُوا ، إِنَّمَا أَرَادَ قَوْلَ اللَّهِ عَزَّوَجَلَّ: (فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ)¹ ، فَأَمَرَهُمْ أَنْ يَنْفَرُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَيُخْتَلِفُوا إِلَيْهِ فَيَتَعَلَّمُوا ثُمَّ يَرْجِعُوا إِلَى قَوْمِهِمْ فَيُعَلِّمُوهُمْ ، إِنَّمَا أَرَادَ اِخْتِلَافُهُمْ مِنَ الْبُلْدَانِ ، لَا اِخْتِلَافًا فِي دِينِ اللَّهِ ، إِنَّمَا الدِّينُ وَاحِدٌ .²

1897. Imam al-Sadiq (AS) was asked by Abd al-Mu'min al-Ansari, 'Verily some people narrated from the Prophet (SAWA) that he said, ***“The separation of my community is a mercy”*** and they were truthful, so I ask that if their separation is a mercy then is their congregation a chastisement?', to which the Imam replied, 'It is not as you understand it nor as they understood it, actually he meant the saying of Allah, ***“But why should not there go forth a group from each of their sections...”*** so He commanded them to go forth to the Prophet (SAWA) and to frequent him and learn from him then to return to their people and teach them, so what is meant is [physical] separation from their cities, not separation or difference with regards to the religion of Allah, for verily the religion of Allah is one.'³

Notes

1. التوبة : 122 .

2. معاني الأخبار : 1 / 157 .

3. Maani al-Akhbar, p. 157, no. 1

تفسير الجماعة والفرقة - 630

630. EXPLANATION OF CONGREGATION AND SEPARATION

1898. الإمام الصادق عليه السلام : سئل رسول الله صلى الله عليه وآله عن جماعة

أمتيه ، فقال : جماعة أمتي أهل الحق وإن قلوا .¹

1898. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) was asked about the congregation of his [religious] community, and he said, 'The congregation of my community are those who are the people of truth even if they are few in number.'²

Notes

1. معاني الأخبار : 1 / 154 .

2. Ibid. p. 154, no. 1

عَلَّةُ الْفُرْقَةِ - 631

631. THE CAUSE OF SEPARATION

1899. الإمام علي عليه السلام : إِنَّمَا أَنْتُمْ إِخْوَانٌ عَلَى دِينِ اللَّهِ ، مَا فَرَّقَ بَيْنَكُمْ إِلَّا حُبُّ السَّرَائِرِ ، وَسُوءُ الضَّمَائِرِ ، فَلَا تَوَازَرُونَ (تَأْزِرُونَ) وَلَا تَنَاصِحُونَ ، وَلَا تَبَادُلُونَ وَلَا تَوَادُّونَ .¹

1899. Imam Ali (AS) said, 'Verily you are brothers in the religion of Allah, nothing has separated you except ill natures and bad consciences, consequently you do not bear the burdens of each other, nor do you advise each other, nor spend on each other, nor love each other.'²

1900. الإمام علي عليه السلام : لَوْ سَكَتَ الْجَاهِلُ مَا اخْتَلَفَ النَّاسُ .³

1900. Imam Ali (AS) said, 'If the ignorant ones had kept silent, men would not have differed.'⁴

Notes

1. نهج البلاغة : الخطبة 113 .

2. Nahj al-Balagha, Sermon 113

3. بحار الأنوار : 75 / 81 / 78 .

4. Bihar al-Anwar, v. 78, p. 81, no. 75

الخلق - 131

131. CREATION

أصل الخلق - 632

632. THE ORIGIN OF CREATION

1901. رسول الله صلى الله عليه وآله : كلُّ شيءٍ خُلِقَ مِنْ مَاءٍ .¹

1901. The Prophet (SAWA) said, 'Everything has been created from water.'²

1902. رسول الله صلى الله عليه وآله : خَلَقَ اللَّهُ السَّمَاءَ الدُّنْيَا مِنَ الْمَوْجِ الْمَكْفُوفِ .³

1902. The Prophet (SAWA) said, 'The sky of this world was created from a controlled surge.'⁴

1903. بحار الأنوار عن حَبَّةِ الْعُرَيِّ : سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ ذَاتَ يَوْمٍ يَخْلِفُ :

وَالَّذِي خَلَقَ السَّمَاءَ مِنْ دُخَانٍ وَمَاءٍ .⁵

1903. Habbat al-Urani said, 'One day I heard Ali (AS) take an oath saying, 'By the One who created the sky from smoke and water'.⁶

Notes

1. كنز العمال : 15119 .

2. Kanz al-Ummal, no. 15119

3. كنز العمال : 15188 .

4. Ibid. no. 15188

5. بحار الأنوار : 35 / 104 / 58 .

6. Bihar al-Anwar, v. 58, p. 104, no. 35

أَوَّلُ مَا خَلَقَ اللَّهُ عَزَّوَجَلَّ - 633

633. THE FIRST THING THAT ALLAH - GLORY BE TO HIM - CREATED

1904. رسول الله صلى الله عليه وآله : إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ الْقَلَمُ ، فَأَمَرَهُ فَكَتَبَ كُلَّ شَيْءٍ يَكُونُ .²

1904. The Prophet (SAWA) said, 'Verily the first thing that Allah created was the Pen, and then He commanded it and it wrote everything that is to be.'³

1905. رسول الله صلى الله عليه وآله : أَوَّلُ مَا خَلَقَ اللَّهُ الْعَقْلُ .⁴

1905. The Prophet (SAWA) said, 'The first thing that Allah created was the intellect.'⁵

1906. رسول الله صلى الله عليه وآله : أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي .⁶

1906. The Prophet (SAWA) said, 'The first thing that Allah created was my light.'⁷

1907. رسول الله صلى الله عليه وآله : إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عَزَّوَجَلَّ أَرْوَاحَنَا ، فَأَنْطَقَهَا بِتَوْحِيدِهِ وَتَمَجِيدِهِ ، ثُمَّ خَلَقَ الْمَلَائِكَةَ .⁸

1907. The Prophet (SAWA) said, 'Verily the first thing that Allah - Mighty and Exalted - created was our spirits and then He made them profess His Unity and Majesty, then He created the angels.'⁹

1908. الإمام علي عليه السلام - وقد سئل عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ - : خَلَقَ النُّورَ .¹⁰

1908. Imam Ali (AS), when asked about what Allah first created, said, 'He created light.'¹¹

1909. الإمام الباقر عليه السلام : أَوَّلُ شَيْءٍ خَلَقَهُ مِنْ خَلْقِهِ الشَّيْءُ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ ، وَهُوَ الْمَاءُ .¹²

1909. Imam al-Baqir (AS) said, 'The first thing that He created from His creation was the substance that all things come from, and that is water.'¹³

Notes

المراد من الأُولَى في هذه الروايات هي الأُولَى النسبية ، وبناءً على هذا فلا تعارض بين روايات هذا الباب . . . وسنتطرق إلى هذا الموضوع بصورة أوضح في موسوعة ميزان الحكمة إن شاء الله تعالى .

2. كنز العمال : 15115 .

3. Kanz al-Ummal, no. 15115

4. بحار الأنوار : 8 / 97 / 1 .

5. Bihar al-Anwar, v. 1, p. 97, no. 8

6. بحار الأنوار : 7 / 97 / 1 .

7. Ibid. v. 1, p. 97, no. 7

8. عيون أخبار الرضا : 22 / 262 / 1 .

9. Uyun Akbar al-Rida (AS), v. 1, p. 262, no. 22

10. بحار الأنوار : 49 / 73 / 57 .
11. Bihar al-Anwar, v. 57, p. 73, no. 49
12. التوحيد : 20 / 67 .
13. al-Tawhid, p. 68, no. 20

خَلْقُ الْعَالَمِ - 634

634. The Creation of the World

(أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ) ¹.

“Have the faithless not regarded that the heavens and the earth were interwoven and We disjoined them, and We made every living thing out of water? Will they not then have faith.” ²

1910. الإمام علي عليه السلام : لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أَصُولٍ أَزَلِيَّةٍ ، وَلَا مِنْ أَوَائِلٍ أَبَدِيَّةٍ ، بَلْ خَلَقَ مَا خَلَقَ فَأَقَامَ حَدَّهُ ، وَصَوَّرَ مَا صَوَّرَ فَأَحْسَنَ صُورَتَهُ. ³

1910. Imam Ali (AS) said, 'He did not create things from eternal matter nor after ever-existing models, rather He created whatever He created and fixed limits to them and He shaped whatever He shaped and gave them the best form.' ⁴

1911. الإمام الباقر عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ... خَلَقَ الْأَشْيَاءَ لَا مِنْ شَيْءٍ ، وَمَنْ زَعَمَ أَنَّ اللَّهَ تَعَالَى خَلَقَ الْأَشْيَاءَ مِنْ شَيْءٍ فَقَدْ كَفَرَ. ⁵

1911. Imam al-Baqir (AS) said, 'Verily Allah, Blessed and most High...created things not from a thing and whoever claims that Allah, most High, created things from something has indeed disbelieved.' ⁶

Notes

1. الأنبياء : 30 .
2. Qur'an 2130:
3. نهج البلاغة : الخطبة 163 .
4. Nahj al-Balagha, Sermon 163
5. علل الشرائع : 81 / 607 .
6. Ilal al-Shara'i, p. 207, no. 81

عَظَمَةُ مَا غَابَ عَنَّا مِنَ الْخَلْقَةِ - 635

635. THE GREATNESS OF WHAT IS HIDDEN FROM US OF CREATION

1912. الإمام علي عليه السلام : سُبْحَانَكَ مَا أَعْظَمَ مَا نَرَى مِنْ خَلْقِكَ ! وما أَصْغَرَ كُلَّ عَظِيمَةٍ فِي جَنْبِ قُدْرَتِكَ ! وما أَهْوَلَ مَا نَرَى مِنْ مَلَكُوتِكَ ! وما أَحْقَرَ ذَلِكَ فِيما غَابَ عَنَّا مِنْ سُلْطَانِكَ ! وما أَسْبَغَ نِعَمَكَ فِي الدُّنْيَا ! وما أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ !¹

1912. Imam Ali (AS) said, 'Glory be to you! How great is Your creation that we see! But how small is every greatness when compared to Your power! How awe-striking is what we see from Your kingdom! But how low this is when compared to what is hidden from us by Your authority.'²

1913. الإمام الباقر عليه السلام : لَعَلَّكَ تَرَى أَنَّ اللَّهَ إِنَّمَا خَلَقَ هَذَا الْعَالَمَ الْوَاحِدَ ، وَتَرَى أَنَّ اللَّهَ لَمْ يَخْلُقْ بَشَرًا غَيْرَكُمْ ! بلى والله ، لقد خَلَقَ اللَّهُ أَلْفَ أَلْفِ عَالَمٍ ، وَأَلْفَ أَلْفِ آدَمَ ، أَنْتَ فِي آخِرِ تِلْكَ الْعَوَالِمِ وَأَوَّلُكَ الْأَدَمِيِّينَ .³

1913. Imam al-Baqir (AS) said, 'Perhaps you think that Allah has only created this single world, and you think that Allah has not created anyone other than yourselves! Nay by Allah, verily Allah has created a million worlds and a million Adams and you are in the last of these worlds and of the last Adams.'⁴

Notes

1. نهج البلاغة : الخطبة 109 .

2. Nahj al-Balagha, Sermon 109

3. التوحيد : 2 / 277 .

4. al-Tawhid, p. 277, no. 2

الخالق - 132

132. THE CREATOR

دَعْوَةُ الْعَقْلِ إِلَى دَفْعِ الضَّرَرِ الْمُحْتَمَلِ - 636

636. THE CALL OF THE INTELLECT TO REPEL PROBABLE HARM

1914. التوحيد - قال الإمام الصادق عليه السلام لعبد الكريم بن أبي العوجاء وهو مُنْكَرٌ لِلْمَبْدَأِ وَالْمَعَادِ - : إِنَّ يَكُنِ الْأَمْرُ كَمَا تَقُولُ - وَلَيْسَ كَمَا تَقُولُ - نَجُونَا وَنَجُوتُ ، وَ إِنَّ يَكُنِ الْأَمْرُ كَمَا نَقُولُ - وَهُوَ كَمَا نَقُولُ - نَجُونَا وَهَلَكْتَ. فَأَقْبَلَ عَبْدُ الْكَرِيمِ عَلَى مَنْ مَعَهُ فَقَالَ: وَجَدْتُ فِي قَلْبِي حَزَاةً فَرْدُونِي ، فَرَدُّوهُ وَمَاتَ .¹

1914. Imam al-Sadiq (AS) said to Abd al-Karim b. Abi al-Awja' who was a denier of the origin and the end [resurrection], 'If the matter is as you say [i.e. denial], which of course it is not, then both of us will be saved, however if the matter is as we say, which is of course the truth, then we will be saved and you will be destroyed.' Then Abd al-Karim turned to his disciples and said, 'I have found anguish and anxiety in my heart, take me from here', so they took him and he died thereafter.'²

Notes

1. التوحيد : 298 / 6 .

2. Ibid. p. 298, no. 6

مِنْ أدِلَّةِ إِبْطَاتِ الصَّانِعِ - 637

637. Some Proofs for the Existence OF THE CREATOR

فِطْرَةُ مَعْرِفَةِ اللَّهِ - 1

1. Innate Nature Regarding Knowing Allah

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا).¹

“So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind.”²

1915. رسولُ الله صلى الله عليه وآله : كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ ، يَعْنِي عَلَى الْمَعْرِفَةِ بِأَنَّ اللَّهَ عَزَّوَجَلَّ خَالِقُهُ ، فَذَلِكَ قَوْلُهُ : (وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ).³

1915. The Prophet (SAWA) said, 'Every newborn is born upon the origination (fitra) of Allah, meaning [born] with inner knowledge that affirms that Allah is his Creator and this is the meaning of His words, *“If you ask them, 'Who created the heavens and the earth?' they will surely say, 'Allah'.”*^{4, 5}

1916. الإمام العسكري عليه السلام - في تفسير البَسْمَلَةِ - : اللَّهُ هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَالشَّدَائِدِ كُلُّ مَخْلُوقٍ عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ كُلِّ مَنْ هُوَ دُونَهُ ، وَتَقَطُّعِ الْأَسْبَابِ مِنْ جَمِيعِ مَنْ سِوَاهُ.⁶

1916. Imam al-Askari (AS) said in his explanation of the basmala ⁷ , 'Allah is the one whom all creation deify when they are in need or in difficulty or when all their hopes have been severed from all except Him, and when their means of attainment have been cut off from all except Him.'⁸

قَانُونُ الْعِلِّيَّةِ - 2

2. The Law of Causality

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ * أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْقِنُونَ)⁹.

“Were they created from nothing? Or are they [their own] creators? Did they create the heavens and the earth? Rather they have no certainty.”¹⁰

1917. الإمام الباقر عليه السلام - وقد سأله رجلٌ مِنْ عُلَمَاءِ أَهْلِ الشَّامِ : ... فَالْشَّيْءُ خَلَقَهُ مِنْ شَيْءٍ أَوْ مِنْ لَا شَيْءٍ ؟ - : خَلَقَ الشَّيْءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهُ . وَلَوْ خَلَقَ الشَّيْءَ مِنْ شَيْءٍ ، إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَداً ، وَلَمْ يَزَلِ اللَّهُ إِذَا وَمَعَهُ شَيْءٌ ، وَلَكِنْ كَانَ اللَّهُ وَلَا شَيْءَ مَعَهُ.¹¹

1917. Imam al-Baqir (AS) was asked by a scholar from Damascus, 'So, the thing, did He create it from something else or from nothing?' The Imam replied, 'He created a thing whereby nothing existed before it. Were He to have created from something then there would be infinite regress and there would always have been something existing alongside Allah when in actual fact Allah existed when nothing else was in existence.'¹²

1918. الإمام الصادق عليه السلام - لما سأله أبو شاكِر الدِّيصاني: ما الدليل على أن لك صانعاً؟ - : وجدت نفسي لا تخلو من إحدى جهتين: إما أن أكون صنعتها أنا أو صنعها غيري؛ فإن كنت صنعتها أنا فلا أخلو من أحد معنيين، إما أن أكون صنعتها وكانت موجودة أو صنعتها وكانت معدومة، فإن كنت صنعتها وكانت موجودة فقد استغنيت بوجودها عن صنعها، وإن كانت معدومة فإنك تعلم أن المعدوم لا يحدث شيئاً، فقد ثبت المعنى الثالث أن لي صانعاً وهو الله رب العالمين، فقام وما أحرار جواباً.¹³

1918. Imam al-Sadiq (AS) when asked by Abu Shakir al-Daysani, 'What is the proof that you have a creator?' The Imam (AS) answered, 'I found within myself that there can only be one of two possibilities, that either I created it [myself] my own self or that someone other than me created me, so if I created myself, then that can only mean one of two possibilities, either I created myself and I was in existence beforehand or I created myself from non-existence, so if I created myself and I was already in existence beforehand then I was free of any need to be created by the fact that I already existed. If I was in non-existence then surely you know that non-existence cannot bring about anything into existence. Thus, the third meaning affirms that I have a creator and He is Allah, the Lord of the Worlds.' Then Abu Shakir had no response to the Imam (AS) so he stood up and left.'¹⁴

نظام العالم - 3

3. Order of the Universe

1919. الإمام علي عليه السلام: أيها المخلوق السوي، والمنشأ المرعي، في ظلمات الأرحام ومضاعفات الأستار، بُدِئت من سلالَةٍ من طين، ووُضعت في قرارٍ مكين، إلى قدرٍ معلومٍ وأجلٍ مفسوم، تَمُورُ في بطنِ أُمك جَنِيناً، لا تُحِيرُ دُعَاءٌ، ولا تَسْمَعُ نِدَاءً، ثُمَّ أُخْرِجْتَ مِنْ مَقْرَنِكَ إِلَى دَارٍ لَمْ تَشْهَدْهَا، وَلَمْ تَعْرِفْ سُبُلَ مَنَافِعِهَا، فَمَنْ هَذَاكَ لَا جَبْتَارَ الْغَدَاءِ مِنْ تَذِي أُمك، وَعَرَفَكَ عِنْدَ الْحَاجَةِ مَوَاضِعَ طَلَبِكَ وَإِرَادَتِكَ؟¹⁵

1919. Imam Ali (AS) said, 'O creature that has been equitably created and that has been nurtured and looked after in the darkness of wombs with multiple veils, you were originated from an extract of clay...then you were taken out of your abode to another place you had not seen, and you did not know the means of acquiring its benefits, so who guided you to attain your

sustenance from the breast of your mother and who taught you the location of what you required or wanted?'¹⁶

1920. شرح نهج البلاغة : كَانَ [الإمام علي عليه السلام] كثيراً ما يقول إذا فَرَغَ مِنْ صَلَاةِ اللَّيْلِ - : أَشْهَدُ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا آيَاتٌ تُدُلُّ عَلَيْكَ ، وَشَوَاهِدُ تَشْهَدُ بِمَا إِلَيْهِ دَعَوْتُ . كُلُّ مَا يُؤَدِّي عَنْكَ الْحُجَّةَ وَيَشْهَدُ لَكَ بِالرُّبُوبِيَّةِ مَوْسُومٌ بِآثَارِ نِعْمَتِكَ ، وَمَعَالِمُ تَدْبِيرِكَ .¹⁷

1920. It is narrated in Sharh Nahj al-Balagha that Imam Ali (AS) used to frequently say once he had completed his night prayers, 'I bear witness that the heavens and the earth and what is between them are signs that indicate to You and they bear witness to what You have called us towards. Everything that is a proof for You and demonstrates your Lordship carries the signs of Your bounties and the marks of Your administration and management.'¹⁸

1921. الإمام الباقر عليه السلام - في قوله تعالى : (وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى)¹⁹ - : فَمَنْ لَمْ يَدُلَّهُ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ، وَدَوْرَانِ الْفَلَكَ بِالشَّمْسِ وَالْقَمَرِ ، وَالآيَاتِ الْعَجِيْبَاتِ عَلَى أَنَّ وَرَاءَ ذَلِكَ أَمْرًا هُوَ أَعْظَمُ مِنْهُ ، (فَهُوَ فِي الْآخِرَةِ أَعْمَى) . قَالَ : فَهُوَ عَمَّا لَمْ يُعَايِنِ أَعْمَى وَأَضَلَّ سَبِيلًا .²⁰

1921. Imam al-Baqir (AS) said with regards to the following verse of Allah - most High- *“But whoever has been blind in this [world], will be blind in the Hereafter”*, said, 'Whoever does not see that there is a great creator behind the creation of the heavens and the earth, the alternating night and day, the orbits of the sun and the moon and all the other wondrous signs *“will be blind in the Hereafter.”*' He (AS) then said, 'This means he is blind to what he did not witness and (even) more astray from the (right) way.'²¹

1922. الإمام الصادق عليه السلام : لَوْ رَأَيْتَ فَرْدًا مِنْ مِصْرَاعَيْنِ فِيهِ كَلْبُوتٌ ، أَكُنْتَ تَتَوَهَّمُ أَنَّهُ جُعِلَ كَذَلِكَ بِلَا مَعْنَى ؟ بَلْ كُنْتَ تَعْلَمُ ضَرُورَةَ أَنَّهُ مَصْنُوعٌ يَلْقَى فَرْدًا آخَرَ ، فَتُزَوِّجُ لِيَكُونَ فِي اجْتِمَاعِهِمَا ضَرْبٌ مِنَ الْمَصْلَحَةِ ، وَهَكَذَا يَجِدُ الذَّكَرُ مِنَ الْحَيَوَانِ كَأَنَّهُ فَرْدٌ مِنْ زَوْجٍ مَهِيًّا مِنْ فَرْدٍ أُثْنَى ، فَيَلْتَقِيَانِ لِمَا فِيهِ مِنْ دَوَامِ النَّسْلِ وَبَقَائِهِ ، فَتَبَأً وَخَيْبَةً وَتَعْسًا لِمُنْتَحَلِي الْفَلَسَفَةِ ، كَيْفَ عَمِيَتْ قُلُوبُهُمْ عَنْ هَذِهِ الْحِلْقَةِ الْعَجِيْبَةِ ، حَتَّى أَنْكَرُوا التَّدْبِيرَ وَالْعَمَدَ فِيهَا ؟!²²

1922. Imam al-Sadiq (AS) said, 'If you saw a single door [on its own], from what normally comprises a pair [of doors], with a protruding attachment, would you ever imagine that this [single door with a protrusion] was created in such a way without purpose? Rather you would certainly know that it was made in such a way to connect with another part [thus comprising the pair and providing a purpose for the protrusion]. So you would expose the other component in order to unite it [with the first one] and hence reach a useful purpose. In the same way you find a male animal as if he is part of a pair equipped for its female partner, and they unite in order to procreate and preserve [the human race]. So destroyed, defeated

and wretched are the claimants of philosophy²³. How did their hearts get blinded from this wonderful creation so as to deny the organization and purpose in it?'²⁴

1923. الإمام الصادق عليه السلام - للمفضل بن عمر - : فَكِّرْ يَا مُفَضَّلُ فِي الْأَفْعَالِ الَّتِي جُعِلَتْ فِي الْإِنْسَانِ مِنَ الطَّعْمِ وَالنَّوْمِ ... لَوْ كَانَ إِنَّمَا يَصِيرُ إِلَى النَّوْمِ بِالتَّفَكُّرِ فِي حَاجَتِهِ إِلَى رَاحَةِ الْبَدَنِ وَ إِجْمَامِ قُوَاهُ كَانَ عَسَى أَنْ يَتَنَاقَلَ عَنْ ذَلِكَ ، فَيَذْمُغُهُ حَتَّى يَنْهَكَ بَدَنُهُ .²⁵

1923. Imam al-Sadiq (AS) said, 'Reflect, O Mufaddal, upon the actions that have been designated for mankind such as eating and sleeping... if man were to have to go to sleep while having to think about relaxing his body and reviving his powers, he would probably find it burdensome and turn away [from sleeping], and refuse himself [sleep] till his body would wear out and waste away.'²⁶

فَسْخُ الْعَزَائِمِ وَنَقْضُ الْهَمَمِ - 4

4. Cancellation of Firm Intentions and Failure of Ambitions

1924. الإمام علي عليه السلام - وقد سُئِلَ عَنِ الدَّلِيلِ عَلَى إِثْبَاتِ الصَّانِعِ - : ثَلَاثَةُ أَشْيَاءَ : تَحْوِيلُ الْحَالِ ، وَضَعْفُ الْأَرْكَانِ ، وَنَقْضُ الْهَمَمَةِ .²⁷

1924. Imam Ali (AS), when asked for a proof to affirm the existence of a creator, said, 'Three things: the changing of states, the weakness of the body's limbs, and the thwarting of ambition.'²⁸

1925. الإمام الصادق عليه السلام - وقد سُئِلَ : بِمَا عَرَفْتَ رَبَّكَ ؟ - : بِفَسْخِ الْعَزْمِ وَنَقْضِ الْهَمَمِ ؛ عَزَمْتُ فَفَسَخَ عَزْمِي ، وَهَمَمْتُ فَنَقَضَ هَمِّي .²⁹

1925. Imam al-Sadiq (AS), when asked through what means he knew his Lord, answered, 'By the cancellation of firm intention and the thwarting of ambition, I made a firm intention and it got cancelled, and I had ambition and it was thwarted.'³⁰

Notes

1. الروم : 30 .

2. Qur'an 3030:

3. التوحيد : 331 / 9 .

4. Qur'an 3030:

5. Al-Tawhid, p. 331, no. 9

6. التوحيد : 231 / 5 .

7. Basmala: This phrase Bismillah al-Rahmanir al-Rahim, meaning 'In the Name of Allah, the all-Beneficent the all-Merciful' (ed.)

8. Ibid. p. 231, no. 5

9. الطور : 35 ، 36 .

10. Qur'an 5237-36:
11. التوحيد : 20 / 66 .
12. al-Tawhid, p. 66, no. 20
13. التوحيد : 10 / 290 .
14. Ibid. p. 290, no. 10
15. نهج البلاغة : الخطبة 163 .
16. Nahj al-Balagha, Sermon 163
17. شرح نهج البلاغة : 20 / 255 .
18. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 20, p. 255
19. الإسراء : 72 .
20. بحار الأنوار : 2 / 28 / 3 .
21. Bihar al-Anwar, v. 3, p. 28, no. 2
22. بحار الأنوار : 3 / 75 .
23. Philosophy here denotes the fallacious philosophy of the atheists, not the commonly known philosophy that is used to provide demonstrations and proofs for the Existence of God (ed.)
24. Ibid. v. 3, p. 75
25. بحار الأنوار : 3 / 78 .
26. Ibid. v. 3, p. 78
27. بحار الأنوار : 3 / 55 / 29 .
28. Ibid. v. 3, p. 55, no. 29
29. التوحيد : 8 / 289 .
30. al-Tawhid, p. 289, no. 8

إِسْنَادُ الْخَلْقِ إِلَى الطَّبِيعَةِ - 638

638. ATTRIBUTING CREATION TO NATURE

1926. الإمام الصادق عليه السلام - في جواب قول المفضل: يا مولاي، إن قوماً يزعمون أن هذا من فعل الطبيعة - : سألهم عن هذه الطبيعة: أهى شيء له علم وقدر على مثل هذه الأفعال، أم ليست كذلك؟ فإن أوجبوا لها العلم والقدر فما يمنعهم من إثبات الخالق؟ فإن زعموا أنها تفعل هذه الأفعال بغير علم ولا عمد وكان في أفعالها ما قد تراه من الصواب والحكمة علم أن هذا الفعل للخالق الحكيم، وأن الذي سموه طبيعة هو سنة في خلقه الجارية على ما أجزاها عليه.¹

1926. Imam al-Sadiq (AS) was asked by Mufaddal, 'O my master, there is a group of people that claim that this [creation] is the doing of nature [itself]', the Imam (AS) said, 'Ask them about this nature, does it have knowledge and power to carry out such actions [as creation] or not? For if they answer that it has knowledge and power, then what is preventing them from acknowledging the existence of a creator? - for verily this is His creation. If they claim that nature does these actions without knowledge or without purpose while having witnessed the exactness and wisdom therein, it is [obviously] known that this is the work of a very wise creator, and what they have called 'nature' is the very system running through creation.'²

(أنظر) عنوان 271 «المعرفة (2)» .

(See also: INNER KNOWLEDGE OF ALLAH(2) 271)

Notes

1. بحار الأنوار : 3 / 67 .

2. Bihar al-Anwar, v. 3, p. 67

الخلق - 133

133. CHARACTER

أَهَمِّيَّةُ حُسْنِ الْخُلُقِ - 639

639. THE IMPORTANCE OF GOOD NATUREDNESS (CHARACTER)

1927. رسولُ الله صلى الله عليه وآله : الإسلامُ حُسْنُ الْخُلُقِ.¹

1927. The Prophet (SAWA) said, 'Islam is to be good-natured.'²

1928. رسولُ الله صلى الله عليه وآله : حُسْنُ الْخُلُقِ نِصْفُ الدِّينِ.³

1928. The Prophet (SAWA) said, 'Good nature is half of religion.'⁴

1929. الإمامُ عليُّ عليه السلام : حُسْنُ الْخُلُقِ رَأْسُ كُلِّ بَرٍّ.⁵

1929. Imam Ali (AS) said, 'Good naturedness is the fountainhead of every goodness.'⁶

Notes

1. كنز العمال : 5225 .

2. Kanz al-Ummal, no. 5225

3. الخصال : 106 / 30 .

4. al-Khisal, p. 30, no. 106

5. غرر الحكم : 4857 .

6. Ghurar al-Hikam, no. 4857

بَرَكَاتُ حُسْنِ الْخُلُقِ فِي الدُّنْيَا - 640

640. The blessing of Good Naturedness IN THIS WORLD

1930. رسول الله صلى الله عليه وآله: حُسْنُ الْخُلُقِ يُنْبِثُ الْمَوَدَّةَ.¹

1930. The Prophet (SAWA) said, 'Good nature establishes love.'²

1931. الإمام الصادق عليه السلام: حُسْنُ الْخُلُقِ يَزِيدُ فِي الرِّزْقِ.³

1931. Imam al-Sadiq (AS) said, 'Being good-natured brings about an increase in sustenance.'⁴

1932. الإمام الصادق عليه السلام: إِنَّ الْبِرَّ وَحُسْنَ الْخُلُقِ يَعْظُمَانِ الدِّيَارَ ، وَيَزِيدَانِ فِي

الأَعْمَارِ.⁵

1932. Imam al-Sadiq (AS) said, 'Verily goodness and good nature cause the homes to flourish and increase in life spans.'⁶

1933. الإمام الصادق عليه السلام: لَا عَيْشَ أَهْنًا مِنْ حُسْنِ الْخُلُقِ.⁷

1933. Imam al-Sadiq (AS) said, 'There is no life more wholesome than that lived with a good nature.'⁸

Notes

1. بحار الأنوار: 77 / 148 / 71 .

2. Bihar al-Anwar, v. 77, p. 148, no. 71

3. بحار الأنوار: 71 / 396 / 77 .

4. Ibid. v. 71, p. 396, no. 77

5. بحار الأنوار: 71 / 395 / 73 .

6. Ibid. v. 71, p. 395, no. 73

7. علل الشرائع: 560 / 1 .

8. Ilal al-Shara'i, p. 560, no. 1

بَرَكَاتُ حُسْنِ الْخُلُقِ فِي الْآخِرَةِ - 641

641. The Blessings of Good Naturedness IN THE HEREAFTER

1934. رسولُ الله صلى الله عليه وآله : إِنَّ الْعَبْدَ لَيَبْلُغُ بِحُسْنِ خُلُقِهِ عَظِيمَ دَرَجَاتٍ

الْآخِرَةِ وَشَرَفِ الْمَنَازِلِ ، وَ إِنَّهُ لَضَعِيفُ الْعِبَادَةِ .¹

1934. The Prophet (SAWA) said, 'Verily a servant will definitely reach high ranks and honourable stations in the Hereafter, through his good nature, even if he is weak in his worship.'²

1935. رسولُ الله صلى الله عليه وآله : إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ

الْقَائِمِ .³

1935. The Prophet (SAWA) said, 'Verily the one with a good nature has the same reward as the one who fasts and prays during the night.'⁴

1936. رسولُ الله صلى الله عليه وآله : مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ

.⁵

1936. The Prophet (SAWA) said, 'Nothing will be heavier on the scale of deeds than good nature.'⁶

1937. رسولُ الله صلى الله عليه وآله : إِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ مَجْلِسًا

أَحْسَنُكُمْ خُلُقًا ، وَأَشَدُّكُمْ تَوَاضُعًا .⁷

1937. The Prophet (SAWA) said, 'The most beloved and nearest to me on the Day of Resurrection will be the most good-natured, and the one who is most humble.'⁸

1938. رسولُ الله صلى الله عليه وآله : أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا .⁹

1938. The Prophet (SAWA) said, 'The believers with the most perfect faith are those who are the most good-natured.'¹⁰

1939. الإمامُ عليُّ عليه السلام : غُنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُسْنُ خُلُقِهِ .¹¹

1939. Imam Ali (AS) said, 'The distinguishing feature of a believer is his good nature.'¹²

Notes

1. المعجم الكبير : 1 / 260 / 754 .

2. al-Mujam al-Kabir, v. 1, p. 260 no. 754

3. الكافي : 2 / 100 / 5 .

4. al-Kafi, v. 2, p. 100, no. 5

5. عيون أخبار الرضا : 2 / 37 / 98 ، بحار الأنوار : 71 / 383 / 17 .

6. Uyun Akhbar al-Rida (AS), v. 2, p. 37, no. 98, Bihar al-Anwar, v. 71, p. 38, no. 26

7. بحار الأنوار : 71 / 385 / 26 .

8. Bihar al-Anwar, v. 71, p. 385, no. 26

9. الأُمالي للطوسي : 140 / 227 .
10. Amali al-Tusi, p. 140, no. 227
11. بحار الأنوار : 71 / 392 / 59 .
12. Bihar al-Anwar, v. 71, p. 392, no. 59

تفسيرُ حُسنِ الخُلُق - 642

642. Explanation of Good Naturedness

1940. الإمامُ عليٌّ عليه السلام : حُسْنُ الخُلُقِ في ثلاثٍ : اجْتِنَابُ المحارِمِ ، وَطَلَبُ

الحلالِ ، والتَّوَسُّعُ على العِيَالِ .¹

1940. Imam Ali (AS) said, 'Good naturedness is found in three things: abstaining from the forbidden, seeking the lawful and providing peace and comfort for your family.'²

1941. الإمامُ عليٌّ عليه السلام : إِنَّ بَذْلَ التَّحِيَّةِ مِنْ مَحاسِنِ الأخلاقِ .³

1941. Imam Ali (AS) said, 'Giving greetings comes from beautiful character.'⁴

1942. الإمامُ الصادقُ عليه السلام - لَمَّا سُئِلَ عَنْ حَدِّ حُسْنِ الخُلُقِ - : ثَلَاثُ

جَانِبَاتٍ ، وَتُطَيِّبُ كَلَامَكَ ، وَتَلْقَى أَخَاكَ بِبِشْرٍ حَسَنٍ .⁵

1942. Imam al-Sadiq (AS), when he was asked about the meaning and bounds of good naturedness, said, 'Be lenient, make your words pleasant and meet your brother joyfully.'⁶

Notes

1. بحار الأنوار : 71 / 394 / 63 .

2. Ibid. v. 71, p. 394, no. 63

3. غرر الحكم : 3404 .

4. Ghurar al-Hikam, no. 3404

5. معاني الأخبار : 253 / 1 .

6. Maani al-Akhbar, p. 253, no. 1

معالي الأخلاق - 643

643. High Moral Virtues

1943. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ يُحِبُّ مَعَالِيَ الْأَخْلَاقِ وَيَكْرَهُ سَفْسَافَهَا

¹.

1943. The Prophet (SAWA) said, 'Verily Allah loves high moral virtues and detests poor manners.'²

1944. الإمام علي عليه السلام : عَلَيْكُمْ بِمَكَارِمِ الْأَخْلَاقِ فَإِنَّهَا رِفْعَةٌ ، وَ إِيَّاكُمْ

وَالْأَخْلَاقَ الدَّنِيَّةَ فَإِنَّهَا تَضَعُ الشَّرِيفَ وَتَهْدِمُ الْمَجْدَ .³

1944. Imam Ali (AS) said, 'I urge you towards the most noble traits for verily they are exalted and possess a high rank, and beware of [adopting] vile traits for verily they derogate noble people and destroy the famous and celebrated.'⁴

1945. الإمام علي عليه السلام : ثَابِرُوا عَلَى اقْتِنَاءِ الْمَكَارِمِ .⁵

1945. Imam Ali (AS) said, 'Persevere in acquiring noble moral traits.'⁶

Notes

1. كنز العمال : 5180 .

2. Kanz al-Ummal, no. 5180

3. بحار الأنوار : 78 / 53 / 89 .

4. Bihar al-Anwar, v. 78, p. 53, no. 89

5. غرر الحكم : 4712 .

6. Ghurar al-Hikam, no. 4712

تفسير مكارم الأخلاق - 644

644. Explanation of Noble Moral Traits

1946. رسول الله صلى الله عليه وآله : إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ .¹

1946. The Prophet (SAWA) said, 'Verily I was deputed to perfect noble moral traits.'²

1947. الإمام الصادق عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَصَّ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِمَكَارِمِ الْأَخْلَاقِ ، فَاُمْتَحِنُوا أَنْفُسَكُمْ ؛ فَإِنْ كَانَتْ فِيكُمْ فَاحْمَدُوا اللَّهَ عَزَّوَجَلَّ وَارْغَبُوا إِلَيْهِ فِي الزِّيَادَةِ مِنْهَا . فَذَكَرَهَا عَشْرَةً : الْيَقِينُ ، وَالْقَنَاعَةُ ، وَالصَّبْرُ ، وَالشُّكْرُ ، وَالْحِلْمُ ، وَحُسْنُ الْخُلُقِ ، وَالسَّخَاءُ ، وَالْعِفَّةُ ، وَالشَّجَاعَةُ ، وَالْمُرُوءَةُ .³

1947. Imam al-Sadiq (AS) said, 'Verily Allah - Blessed and most High - distinguished the Prophet (SAWA) with noble moral traits, therefore examine yourselves and if you find them within yourselves, then praise Allah and beseech Him for an increase in them', then the Imam listed ten of them, 'Conviction, contentment, patience, thankfulness, clemency, excellent character, liberality, self-respect, courage and valour.'⁴

1948. الإمام الصادق عليه السلام - وَقَدْ سُئِلَ عَنْ مَكَارِمِ الْأَخْلَاقِ - : الْعَفْوُ عَمَّنْ

ظَلَمَكَ ، وَصِلَةُ مَنْ قَطَعَكَ ، وَإِعْطَاءُ مَنْ حَرَمَكَ ، وَقَوْلُ الْحَقِّ وَلَوْ عَلَى نَفْسِكَ .⁵

1948. Imam al-Sadiq (AS) was asked about noble moral traits, to which he replied, 'Pardoning someone who has oppressed you, repairing broken ties, giving to the one who has deprived you, and speaking the truth even if it is against yourself.'⁶

Notes

1. كنز العمال : 5217 .

2. Kanz al-Ummal, no. 5217

3. الأمالي للصدوق : 324 / 290 .

4. Amali al-Saduq, p. 183, no. 8

5. معاني الأخبار : 1 / 191 .

6. Maani al-Akhbar, p. 191, no. 1

خَيْرُ الْمَكَارِمِ - 645

645. THE BEST OF NOBLE TRAITS

1949. الإمام علي عليه السلام: خَيْرُ الْمَكَارِمِ الْإِثَارُ.¹

1949. Imam Ali (AS) said, 'The best noble moral trait is self-sacrifice.'²,
3

1950. الإمام علي عليه السلام: أَحْسَنُ الْمَكَارِمِ عَفْوُ الْمُقْتَدِرِ وَجُودُ الْمُفْتَقِرِ.⁴

1950. Imam Ali (AS) said, 'The best noble moral traits are the pardoning by one who has the upper hand and the open-handedness of one who is himself in need.'⁵

1951. الإمام علي عليه السلام: أَفْضَلُ الْكَرَمِ إِتْمَامُ النَّعَمِ.⁶

1951. Imam Ali (AS) said, 'The best moral trait is completing one's favours.'⁷

Notes

1. غرر الحكم : 4953 .

2. Self-sacrifice: ithar - selflessness, the quality of unselfish concern for the welfare of others (ed.)

3. Ghurar al-Hikam, no. 4953

4. غرر الحكم : 3165 .

5. Ibid. no. 3165

6. غرر الحكم : 2983 .

7. Ibid. no. 2983

ثَمَرَاتُ حُسْنِ الْخُلُقِ - 646

646. The Fruits of Good Naturedness

1952. الإمام علي عليه السلام : حَسِّنْ خُلُقَكَ يُخَفِّفَ اللَّهُ حِسَابَكَ .¹

1952. Imam Ali (AS) said, 'Adorn yourself with good nature and Allah will ease your account.'²

1953. الإمام الصادق عليه السلام : الْخُلُقُ الْحَسَنُ يَمْحِثُ الْخَطِيئَةَ كَمَا تَمْحِثُ الشَّمْسُ

الْجَلِيدَ .³

1953. Imam al-Sadiq (AS) said, 'Good nature melts away mistakes just as the sun melts away ice.'⁴

Notes

1. الأُمالي للصدوق : 308 / 278 .

2. Amali al-Saduq, p. 395, no. 9

3. الكافي : 7 / 100 / 2 .

4. al-Kafi, v. 2, p. 100, no. 907

دَمُّ سَوْءِ الْخُلُقِ - 647

647. Denouncing Ill Naturedness

1954. رسول الله صلى الله عليه وآله : سَوْءُ الْخُلُقِ ذَنْبٌ لَا يُعْفَرُ.¹

1954. The Prophet (SAWA) said, 'Being ill-natured is a sin that is not forgiven.'²

1955. رسول الله صلى الله عليه وآله : إِنَّ الْعَبْدَ لَيَبْلُغُ... بِسَوْءِ خُلُقِهِ أَسْفَلَ دَرَجَةٍ فِي

جَهَنَّمَ.³

1955. The Prophet (SAWA) said, 'Verily the servant with an ill nature will be in the lowest reach of Hell.'⁴

1956. رسول الله صلى الله عليه وآله - وَقَدْ قِيلَ لَهُ : إِنَّ فُلَانَةً تَصُومُ النَّهَارَ وَتَقُومُ

الَّيْلَ ، وَهِيَ سَيِّئَةُ الْخُلُقِ تُؤْذِي جِيرَانَهَا بِلِسَانِهَا - : لَا خَيْرَ فِيهَا ، هِيَ مِنْ أَهْلِ النَّارِ .⁵

1956. It was said to the Prophet (SAWA) that, 'Such and such a woman fasts during the days and stands for prayer during the nights, but she is ill-natured and insults her neighbours with her tongue', the Prophet (SAWA) then said, 'There is no good in her, she is of the people of the Hellfire.'⁶

1957. الإمام علي عليه السلام : سَوْءُ الْخُلُقِ نَكْدُ الْعَيْشِ وَعَذَابُ النَّفْسِ .⁷

1957. Imam Ali (AS) said, 'Ill nature causes life to be miserable and torments the soul.'⁸

Notes

1. المحجّة البيضاء : 5 / 93 .

2. al-Mahajjat al-Bayda', v. 5, p. 93

3. المعجم الكبير : 1 / 260 / 754 .

4. al-Mujam al-Kabir, v. 1, p. 260, no. 753

5. بحار الأنوار : 71 / 394 / 63 .

6. Bihar al-Anwar, v. 71, p. 394, no. 63

7. غرر الحكم : 5639 .

8. Ghurar al-Hikam, no. 5639

عاقبة الخلق السيئ - 648

648. THE FINAL OUTCOME OF THE ILL-NATURED PERSON

1958. الإمام علي عليه السلام : مَنْ سَاءَ خُلُقُهُ مَلَّهُ أَهْلُهُ .¹

1958. Imam Ali (AS) said, 'Whoever is ill-natured, his family is rendered weary of him.'²

1959. الإمام علي عليه السلام : مَنْ ضَاعَتْ سَاحَتُهُ قَلَّتْ رَاحَتُهُ .³

1959. Imam Ali (AS) said, 'Whoever has low tolerance will see his comfort reduce.'⁴

1960. الإمام علي عليه السلام : مَنْ سَاءَ خُلُقُهُ ضَاقَ رِزْقُهُ .⁵

1960. Imam Ali (AS) said, 'Whoever is ill-natured, his sustenance will be straitened.'⁶

1961. الإمام الصادق عليه السلام : اللَّحْمُ يُنْبِثُ اللَّحْمَ ، وَمَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ يَوْمًا

سَاءَ خُلُقُهُ .⁷

1961. Imam al-Sadiq (AS) said, 'Eating meat produces flesh [on the body] and the one who avoids meat for forty [consecutive] days will become ill-natured.'⁸

1962. الإمام الصادق عليه السلام : إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ

الْعَسَلُ .⁹

1962. Imam al-Sadiq (AS) said, 'Verily ill nature spoils one's deeds just as vinegar spoils honey.'¹⁰

Notes

1. غرر الحكم : 8595 .

2. Ibid. no. 8595

3. غرر الحكم : 9192 .

4. Ibid. no. 9192

5. غرر الحكم : 8023 .

6. Ibid. no. 8023

7. الكافي : 1 / 309 / 6 .

8. al-Kafi, v. 6, p. 309, no. 1

9. الكافي : 1 / 321 / 2 .

10. Ibid. v. 6, p. 309, no. 1

أَفْضَلُ الْأَخْلَاقِ - 649

649. THE BEST VIRTUES

1963. الإمام علي عليه السلام : أَكْرَمُ الْأَخْلَاقِ السَّخَاءُ ، وَأَعَمُّهَا نَفْعُ الْعَدْلِ .¹

1963. Imam Ali (AS) said, 'The noblest moral virtue is liberality and the most beneficial moral virtue is justice.'²

1964. الإمام علي عليه السلام : أَشْرَفُ الْخَلَائِقِ التَّوَاضُّعُ وَالْحِلْمُ وَلِينُ الْجَانِبِ .³

1964. Imam Ali (AS) said, 'The most eminent moral traits are humbleness, clemency, and leniency.'⁴

1965. الإمام الباقر عليه السلام - وقد سُئِلَ عَنْ أَفْضَلِ الْأَخْلَاقِ - : الصَّبْرُ

وَالسَّمَاخَةُ .⁵

1965. Imam al-Baqir (AS), when asked about the best virtues, said, 'Patience and magnanimity.'⁶

Notes

1. غرر الحكم : 3219 .

2. Ghurar al-Hikam, no. 3219

3. غرر الحكم : 3223 .

4. Ibid. no. 3223

5. بحار الأنوار : 36 / 358 / 228 .

6. Bihar al-Anwar, v. 36, p. 358, no. 228

ارتباطُ السَّجَايا بِبَعْضِهَا - 650

650. THE LINK BETWEEN VARIOUS TRAITS

1966. الإمام علي عليه السلام : إذا كانَ في رَجُلٍ خَلَّةٌ رَائِقَةٌ فانتَظَرُوا أَحْوَاجَهَا .¹

1966. Imam Ali (AS) said, 'When a man has a pure and praiseworthy quality then expect him to have other such qualities.'²

1967. الإمام الصادق عليه السلام : إِنَّ خِصَالَ الْمَكَارِمِ بَعْضُهَا مُقَيَّدٌ بِبَعْضٍ .³

1967. Imam al-Sadiq (AS) said, 'Verily the noble moral traits are all connected and linked to each other.'⁴

Notes

1. نهج البلاغة : الحكمة 445 .

2. Nahj al-Balagha, Saying 445

3. الأمالي للطوسي : 301 / 597 .

4. Amali al-Tusi, p. 301, no. 597

الخمر - 134

134. ALCOHOL

دَمُ شَرِبِ الخمر - 651

651. DENOUNCING DRINKING ALCOHOL

1968. رسول الله صلى الله عليه وآله : لا تُجْمَعُ الخمرُ والإيمانُ في جوفِ أو قلبِ رجلٍ

أبداً.¹

1968. The Prophet (SAWA) said, 'Alcohol and faith will never be together in the breast or heart of a man.'²

1969. رسول الله صلى الله عليه وآله : الخمرُ أمُّ الفواحشِ والكبائرِ.³

1969. The Prophet (SAWA) said, 'Alcohol is the mother of all indecent acts and grave sins.'⁴

1970. رسول الله صلى الله عليه وآله : جُمِعَ الشرُّ كُلُّهُ في بَيْتٍ ، وجُعِلَ مِفْتَاحُهُ شُرْبُ

الخمرِ.⁵

1970. The Prophet (SAWA) said, 'All evil in its entirety has been gathered in one house and drinking alcohol is the key to that house.'⁶

Notes

1. بحار الأنوار : 79 / 152 / 64 .

2. Bihar al-Anwar, v. 79, p. 152, no. 64

3. كنز العمال : 13181 .

4. Kanz al-Ummal, no. 13181

5. بحار الأنوار : 79 / 148 / 58 .

6. Bihar al-Anwar, v. 79, p. 148, no. 63

عِلَّةُ تَحْرِيمِ الْخَمْرِ - 652

652. THE REASON FOR THE PROHIBITION of Alcohol

1971. الإمام علي عليه السلام : فَرَضَ اللَّهُ ... تَذَكُّ شُرْبِ الْخَمْرِ تَخْصِيناً لِلْعَقْلِ .¹

1971. Imam Ali (AS) said, 'Allah imposed...the abandonment of drinking alcohol in order to safeguard the intellect.'²

1972. الإمام الرضا عليه السلام : حَرَّمَ اللَّهُ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ ، وَمِنْ تَغْيِيرِهَا

عُقُولَ شَارِبِيهَا ، وَحَمَلِهَا إِيَّاهُمْ عَلَى انْكَارِ اللَّهِ عَزَّوَجَلَّ ، وَالْفُرْيَةِ عَلَيْهِ وَعَلَى رُسُلِهِ ، وَسَائِرِ مَا

يَكُونُ مِنْهُمْ مِنَ الْفَسَادِ وَالْقَتْلِ .³

1972. Imam al-Rida (AS) said, 'Allah forbade alcohol due the corruption that accompanies it, and due to the way in which it alters the drinkers' reason, and how it encourages them to deny Allah, Mighty and Exalted, and to slander Him and His messenger, and for all the other accompaniments of corruption and murder.'⁴

Notes

1. نهج البلاغة : الحكمة 252 .

2. Nahj al-Balagha, Saying 252

3. عيون أخبار الرضا : 2 / 98 / 2 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 98, no. 2

عاقبة شرب الخمر - 653

653. THE CONSEQUENCE OF DRINKING ALCOHOL

1973. الإمام علي عليه السلام : مُدْمِنُ الْخَمْرِ يَلْقَى اللَّهَ عَزَّوَجَلَّ حِينَ يَلْقَاهُ كَعَابِدٍ

وَتَيْنٍ¹.

1973. Imam Ali (AS) said, 'When the alcoholic one meets Allah, Mighty and Exalted, he will meet him as an idol worshipper.'²

1974. الإمام علي عليه السلام : مَنْ شَرِبَ الْمُسْكِرَ لَمْ تُقْبَلْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا وَلَيْلَةً

³.

1974. Imam Ali (AS) said, 'The one who drinks an intoxicant, his prayers will not be accepted for forty days and nights.'⁴

Notes

1. الخصال : 10 / 632 .

2. al-Khisal, p. 632, no. 10

3. الخصال : 10 / 632 .

4. Ibid. p. 632, no. 10

مُعَامَلَةُ شَارِبِ الْخَمْرِ - 654

654. INTERACTING [DEALING] WITH AN ALCOHOL DRINKER

1975. رسولُ الله صلى الله عليه وآله : شاربُ الخمر لا تُصدِّقوه إذا حدَّث ، ولا تُزوِّجوه إذا خطَّب ، ولا تعودوه إذا مَرِضَ ، ولا تحضروه إذا مات ، ولا تأتمنوه على أمانة¹ .

1975. The Prophet (SAWA) said, 'When one who drinks alcohol speaks, do not believe him, and if he proposes do not marry him, if he falls sick do not visit him, and if he dies do not attend his funeral, and do not entrust him with anything.'²

1976. رسولُ الله صلى الله عليه وآله : مثْلُ شارِبِ الخمرِ كمثْلِ الكَبْرِيتِ ، فاحذروه لا يُنِّتْكُمْ كما يُنِّتُ الكَبْرِيتُ³ .

1976. The Prophet (SAWA) said, 'The alcohol drinker is like sulphur, so keep away from him lest he pollute you with his stench for sulphur has a bad stench.'⁴

Notes

1. بحار الأنوار : 7 / 127 / 79 .

2. Bihar al-Anwar, v. 79, p. 127, no. 7

3. بحار الأنوار : 64 / 150 / 79 .

4. Ibid. v. 79, p. 150, no. 64

صِفَةُ حَشَرٍ شَارِبِ الْخَمْرِ - 655

655. How an Alcohol Drinker Will be Resurrected

1977. الإمام الصادق عليه السلام : إِنَّ أَهْلَ الرَّيِّ فِي الدُّنْيَا مِنَ الْمُسْكِرِ يَمُوتُونَ عِطَاشاً

، وَيُحْشَرُونَ عِطَاشاً ، وَيَدْخُلُونَ النَّارَ عِطَاشاً .¹

1977. Imam al-Sadiq (AS) said, 'The ones who have quenched themselves in this world with an intoxicant [alcohol] will die thirsty, will be resurrected thirsty and will enter the Hellfire thirsty.'²

Notes

1. ثواب الأعمال : 5 / 290 .

2. Thawab al-Amal, p. 290, no. 5

الْحُثُّ عَلَى تَرْكِ الْخَمْرِ وَلَوْ لِغَيْرِ اللَّهِ - 656

656. Enjoinment of Abandoning Alcohol even if it be for Other Than Allah

1978. بحار الأنوار - قال رسولُ الله صلى الله عليه وآله - : مَنْ تَرَكَ الْخَمْرَ لِغَيْرِ اللَّهِ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ ، فقالَ عليٌّ عليه السلام : لَغَيْرِ اللَّهِ ؟! قَالَ : نَعَمْ وَاللَّهِ ، صِيَانَةٌ لِنَفْسِهِ .¹

1978. The Prophet (SAWA) said, 'Whoever abandons alcohol for other than the sake of Allah, Allah will quench his thirst [in Paradise] with the sealed wine'. Imam Ali (AS) exclaimed, 'For other than Allah?' The Prophet (SAWA) replied, 'Yes, by Allah, for his own protection and well-being.'²

Notes

1. بحار الأنوار : 64 / 150 / 79 .

2. Bihar al-Anwar, v. 79, p. 412, no. 2

حُرْمَةُ مَا فَعَلَ فِعْلَ الْخَمْرِ - 657

657. The Prohibition of That Which PRODUCES THE SAME EFFECTS AS ALCOHOL

1979. الإمام الكاظم عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ لَمْ يُحَرِّمِ الْخَمْرَ لاسْمِهَا، وَلَكِنَّهُ

حَرَّمَهَا لِعَاقِبَتِهَا ؛ فَمَا كَانَ عَاقِبَتُهُ عَاقِبَةَ الْخَمْرِ فَهُوَ خَمْرٌ.¹

1979. Imam al-Kazim (AS) said, 'Allah did not prohibit alcohol because of its name, rather He prohibited it due to its effects, so whatever produces the same effects as alcohol is [treated as] alcohol.'²

Notes

1. الكافي : 6 / 412 / 2 .

2. al-Kafi, v. 6, p. 412, no. 2

الخوف - 135

135. FEAR

فَضْلُ مَخَافَةِ اللَّهِ - 658

658. THE VIRTUE OF FEARING ALLAH

1980. رسول الله صلى الله عليه وآله : رأسُ الحِكْمَةِ مَخَافَةُ اللَّهِ.¹

1980. The Prophet (SAWA) said, 'The fountainhead of wisdom is the fear of Allah.'²

1981. رسول الله صلى الله عليه وآله : أَعْلَى النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ أَخَوْفُهُمْ مِنْهُ.³

1981. The Prophet (SAWA) said, 'The person with the highest station in the sight of Allah is the one who fears Him the most.'⁴

1982. رسول الله صلى الله عليه وآله : ثَلَاثُ مُنْجِيَّاتٍ ... خَوْفُ اللَّهِ فِي السِّرِّ كَأَنَّكَ

تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.⁵

1982. The Prophet (SAWA) said, 'Three things provide salvation...fear of Allah in private, as if you see Him, for verily even though you do not see Him, He surely sees you.'⁶

1983. رسول الله صلى الله عليه وآله : مَنْ كَانَ بِاللَّهِ أَعْرَفَ كَانَ مِنَ اللَّهِ أَخْوَفَ.⁷

1983. The Prophet (SAWA) said, 'The one who knows Allah the most is the one who fears Allah the most.'⁸

1984. الإمام علي عليه السلام : الْخَوْفُ جِلْبَابُ الْعَارِفِينَ.⁹

1984. Imam Ali (AS) said, 'Fear is the garment of the gnostics.'¹⁰

1985. الإمام زين العابدين عليه السلام : ابْنُ آدَمَ ، لَا تَزَالُ بِخَيْرٍ ... مَا كَانَ الْخَوْفُ

لَكَ شِعَارًا وَالْحَزَنُ دِثَارًا.¹¹

1985. Imam Zayn al-Abidin, (AS) said, 'O son of Adam, you will always be with the good...as long as fear [of Allah] is your motto and grief your cloak.'¹²

Notes

1. بحار الأنوار : 43 / 133 / 77 .

2. Bihar al-Anwar, v. 77, p. 133, no. 43

3. بحار الأنوار : 10 / 180 / 77 .

4. Ibid. v. 77, p. 180, no. 10

5. بحار الأنوار : 5 / 7 / 70 .

6. Ibid. v. 70, p. 7, no. 5

7. بحار الأنوار : 64 / 393 / 70 .

8. Ibid. v. 70, p. 393, no. 64

9. غرر الحكم : 664 .

10. Ghurar al-Hikam, no. 664

11. الأمالي للطوسي : 115 / 176 .
12. Amali al-Tusi, p. 115, no. 176

المؤمن بين مخافتين - 659

659. THE BELIEVER LIES BETWEEN TWO FEARS

1986. الإمام الصادق عليه السلام : المؤمن بين مخافتين: ذنب قد مضى لا يدري ما صنع الله فيه ، وعمر قد بقي لا يدري ما يكتسب فيه من المهالك ، فهو لا يُصبح إلا خائفاً ولا يُصلحهُ إلا الخوف.¹

1986. Imam al-Sadiq (AS) said, 'The believer lies between two fears, fear of a sin that he has committed in the past and does not know what action Allah has taken [with regards to it], and fear for the remainder of his life in which he does not know what destructive sins he may commit, therefore he always wakes up in the morning fearful and it is only fear that reforms him.'

²

Notes

1. الكافي : 2 / 71 / 12 .

2. al-Kafi, v. 2, p. 71, no. 12

المُؤْمِنُ بَيْنَ الْخَوْفِ وَالرَّجَاءِ - 660

660. THE BELIEVER LIES BETWEEN HOPE AND FEAR

1987. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : لَوْ تَعْلَمُونَ قَدْرَ رَحْمَةِ اللَّهِ لَا تَتَكَلَّمُونَ عَلَيْهَا وَمَا

عَمِلْتُمْ إِلَّا قَلِيلًا ، وَلَوْ تَعْلَمُونَ قَدْرَ غَضَبِ اللَّهِ لَطَنَنْتُمْ بِأَنْ لَا تَنْجُوا .¹

1987. The Prophet (SAWA) said, 'If you knew the extent of Allah's mercy, you would have depended on it and performed only a few deeds, and if you knew the extent of Allah's anger, you would believe that you will not be saved.'²

1988. الإمامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : ارْجُ اللَّهَ رَجَاءً لَا يُجِرُّكَ عَلَى مَعَاصِيهِ ، وَخَفِ

اللَّهَ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ .³

1988. Imam al-Sadiq (AS) said, 'Hope in Allah with such hope that it will not embolden you to disobey Him, and fear Allah with such fear that it will not cause you to despair of His mercy.'⁴

1989. الإمامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : كَانَ أَبِي عَلَيْهِ السَّلَامُ يَقُولُ : إِنَّهُ لَيْسَ مِنْ عَبْدٍ

مُؤْمِنٍ إِلَّا وَ فِي قَلْبِهِ نُورَانِ : نُورٌ خِيفَةٍ وَنُورٌ رَجَاءٍ ، لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا ، وَلَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا .⁵

1989. Imam al-Sadiq (AS) said, 'My father (AS) used to say, 'There is no believing servant except that in his heart are two lights, a light of fear and a light of hope, if they were each to be measured neither would exceed the other.'⁶

Notes

1. كنز العمال : 5894 .

2. Kanz al-Ummal, no. 5894

3. بحار الأنوار : 39 / 384 / 70 .

4. Bihar al-Anwar, v. 70, p. 384, no. 39

5. الكافي : 1 / 67 / 2 .

6. al-Kafi, v. 2, p. 67, no. 1

عَلَامَاتُ الْخَائِفِ - 661

661. THE MARKS OF THE FEARFUL ONE

1990. الإمام علي عليه السلام : مَنْ خَافَ رَبَّهُ كَفَّ ظُلْمَهُ.¹

1990. Imam Ali (AS) said, 'The one who fears his Lord refrains from wrongdoing.'²

1991. الإمام الصادق عليه السلام : لَا يَكُونُ الْعَبْدُ مُؤْمِنًا حَتَّى يَكُونَ خَائِفًا رَاجِيًا ،

وَلَا يَكُونُ خَائِفًا رَاجِيًا حَتَّى يَكُونَ عَامِلًا لِمَا يَخَافُ وَيَرْجُو.³

1991. Imam al-Sadiq (AS) said, 'A servant is not a believer until he is both fearful and hopeful, and he is not fearful and hopeful until he acts in accordance with what he fears and what he hopes for.'⁴

1992. الإمام الصادق عليه السلام : الْخَائِفُ مَنْ لَمْ تَدَعْ لَهُ الرَّهْبَةَ لِسَانًا يَنْطِقُ بِهِ.⁵

1992. Imam al-Sadiq (AS) said, 'The fearful one is he whose dread has not left him with a tongue with which to speak.'⁶

Notes

1. بحار الأنوار : 3 / 309 / 75 .

2. Bihar al-Anwar, v. 75, p. 309, no. 3

3. بحار الأنوار : 61 / 392 / 70 .

4. Ibid. v. 70, p. 392, no. 61

5. بحار الأنوار : 54 / 244 / 78 .

6. Ibid. v. 78, p. 244, no. 54

مَعْنَى مَخَافَةِ اللَّهِ - 662

662. EXPLANATION OF FEARING ALLAH

1993. الإمام علي عليه السلام: لا تَخَافُوا ظُلْمَ رَبِّكُمْ ، وَلَكِنْ خَافُوا ظُلْمَ أَنْفُسِكُمْ .¹

1993. Imam Ali (AS) said, 'Do not fear oppression from your Lord, rather fear oppression from your own selves.'²

1994. الإمام علي عليه السلام : لا تَخَفْ إِلَّا ذَنْبَكَ ، لا تَرْجُ إِلَّا رَبَّكَ .³

1994. Imam Ali (AS) said, 'Do not fear anything except your sin, and do not place your hope in anyone except your Lord.'⁴

1995. الإمام علي عليه السلام : إِذَا خِفْتَ الْخَالِقَ فَارْتِ إِِلَيْهِ ، إِذَا خِفْتَ الْمَخْلُوقَ

فَارْتِ مِنْهُ .⁵

1995. Imam Ali (AS) said, 'When you fear the Creator you will escape to Him, and when you fear a creature, you will escape from it.'⁶

Notes

1. غرر الحكم : 10234 .

2. Ghurar al-Hikam, no. 10234

3. غرر الحكم : 10161 - 10162 .

4. Ibid. nos. 10161-10162

5. غرر الحكم : 4027 - 4028 .

6. Ibid. nos. 4928-2029

ثَمَرَاتُ خُفَاةِ اللَّهِ - 663

663. THE FRUITS OF FEAR OF ALLAH

1996. رسولُ الله صلى الله عليه وآله : مَنْ خَافَ أَذْلَجَ ، وَمَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ . أَلَا إِنَّ

سِلْعَةَ اللَّهِ غَالِيَةٌ ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ .¹

1996. The Prophet (SAWA) said, 'Whoever fears is active during the night, and whoever is active during the night reaches the [desired] station. Verily Allah's commodity is valuable, verily Allah's commodity is Paradise.'²

1997. رسولُ الله صلى الله عليه وآله : قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى : وَعِزَّتِي وَجَلَالِي ، لَا

أَجْمَعُ عَلَى عَبْدِي خَوْفَيْنِ ، وَلَا أَجْمَعُ لَهُ أَمْنَيْنِ ، فَإِذَا أَمِنَنِي فِي الدُّنْيَا أَحَقَّقْتُهُ يَوْمَ الْقِيَامَةِ ، وَ إِذَا خَافَنِي فِي الدُّنْيَا أَمِنْتُهُ يَوْمَ الْقِيَامَةِ .³

1997. The Prophet (SAWA) said, 'Allah, Blessed and most High, says, 'By My Honour and Majesty, I do not combine two types of fear for My servant, neither do I combine two types of security for him. If he feels secure from Me [and My punishment] in this world, I will frighten him on the Day of Resurrection, and if he fears Me in this world, I will provide security for him on the Day of Resurrection.'⁴

1998. الإمامُ عليٌّ عليه السلام: الْخَوْفُ سِجْنُ النَّفْسِ عَنِ الذُّنُوبِ ، وَرَادِعُهَا عَنِ

المعاصي .⁵

1998. Imam Ali (AS) said, 'Fear is the soul's prison [preventing it] from sinning and is its deterrent from disobedience.'⁶

1999. الإمامُ عليٌّ عليه السلام: مَنْ كَثُرَتْ مَخَافَتُهُ قَلَّتْ آفَتُهُ.⁷

1999. Imam Ali (AS) said, 'He whose fear increases, his affliction reduces.'⁸

2000. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ الْخَوْفِ الْأَمْنُ .⁹

2000. Imam Ali (AS) said, 'The fruit of fear is security.'¹⁰

2001. الإمامُ الحسنُ عليه السلام : مَنْ عَبْدَ اللَّهِ عَبْدَ اللَّهِ لَهُ كُلُّ شَيْءٍ .¹¹

2001. Imam al-Hasan (AS) said, 'The one who is subservient to Allah, Allah will make everything else subservient to him.'¹²

2002. الإمامُ الصادقُ عليه السلام : مَنْ خَافَ اللَّهَ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ ، وَمَنْ لَمْ

يَخْفَ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ .¹³

2002. Imam al-Sadiq (AS) said, 'The one who fears Allah, Allah will make everything fear him, and the one who does not fear Allah, Allah will make him fear everything else.'¹⁴

2003. الإمامُ الهاديُّ عليه السلام : مَنْ اتَّقَى اللَّهَ يُتَّقَى .¹⁵

2003. Imam al-Hadi (AS) said, 'The one who is wary of Allah, Allah will make everyone wary of him.'¹⁶

Notes

1. كنز العمال : 5885 .
2. Kanz al-Ummal, no. 5885
3. بحار الأنوار : 28 / 379 / 70 .
4. Bihar al-Anwar, v. 70, p. 379, no. 28
5. غرر الحكم : 1987 .
6. Ghurar al-Hikam, no. 1987
7. 8036 : غرر الحكم .
8. Ibid. no. 8036
9. 4591 : غرر الحكم .
10. Ibid. no. 4591
11. تنبيه الخواطر : 108 / 2 .
12. Tanbih al-Khawatir, v. 2, p. 108
13. الكافي : 3 / 68 / 2 .
14. al-Kafi, v. 2. p. 28, no. 3
15. 2 / 366 / 78 : بحار الأنوار .
16. Bihar al-Anwar, v. 77, p. 366, no. 32

التَّحْذِيرُ مِنْ مَخَافَةِ غَيْرِ اللَّهِ - 664

664. CAUTION AGAINST FEARING OTHER THAN ALLAH

2004. رسولُ الله صلى الله عليه وآله : ما سَلَطَ اللهُ على ابنِ آدَمَ إلَّا مَنْ خَافَهُ ابنُ آدَمَ ، وَلَوْ أَنَّ ابنَ آدَمَ لَمْ يَخَفْ إلَّا اللهَ ما سَلَطَ اللهُ عَلَيْهِ غَيْرُهُ وَلَا وُكِّلَ ابنُ آدَمَ إلَّا إلى مَنْ رَجَأَهُ ، وَلَوْ أَنَّ ابنَ آدَمَ لَمْ يَرْجُ إلَّا اللهَ ما وُكِّلَ إلى غَيْرِهِ .¹

2004. The Prophet (SAWA) said, 'Allah does not empower anyone over man except one whom he fears. If man was to fear none but Allah, Allah would not allow anyone else to dominate him other than Himself. Man is not assigned to anyone except him in whom he places his hope and if he hopes in none but Allah, he will not be assigned to anyone other than Him.'²

2005. رسولُ الله صلى الله عليه وآله : طُوبَى لِمَنْ شَعَلَهُ خَوْفُ اللهِ عَنِ خَوْفِ النَّاسِ

³.

2005. The Prophet (SAWA) said, 'Blessed is the one whose fear of Allah preoccupies him from fearing people.'⁴

2006. رسولُ الله صلى الله عليه وآله : لَا تَخَفْ فِي اللهِ لَوْمَةً لَائِمَةً .⁵

2006. The Prophet (SAWA) said, 'Do not fear the reproach of blame on the path of Allah.'⁶

Notes

1. كنز العمال : 5909 .

2. Kanz al-Ummal, no. 5909

3. بحار الأنوار : 32 / 126 / 77 .

4. Bihar al-Anwar, v. 77, p. 126, no. 32

5. الخصال : 13 / 526 .

6. al-Khisal, p. 526, no. 13

ما يَنْبَغِي عِنْدَ الْخَوْفِ مِمَّا يُهَابُ - 665

665. HOW ONE SHOULD REACT WHEN IN FEAR OF SOMETHING AWESOME

2007. الإمامُ عليٌّ عليه السلام : إِذَا هَبْتَ أَمْرًا فَفَعَّ فِيهِ ، فَإِنَّ شِدَّةَ تَوَقُّيهِ أَعْظَمُ مِمَّا

تَخَافُ مِنْهُ .¹

2007. Imam Ali (AS) said, 'When you fear a matter, dive straight into it for verily the intensity of your wariness of it is greater than what you actually fear.'²

2008. الإمامُ عليٌّ عليه السلام : إِذَا خِفْتَ صُعُوبَةَ أَمْرٍ فَاصْغُبْ لَهُ يَذِلُّ لَكَ ، وَخَادِعِ

الزَّمَانَ عَنْ أَحْدَاثِهِ تَهْنُ عَلَيْكَ .³

2008. 2013. Imam Ali (AS) said, 'If you fear the difficulty of a situation, be hard and firm in front of it and it will lower [in difficulty] for you, and wittingly deceive the problems of the age and they will become easy for you.'⁴

Notes

1. نهج البلاغة : الحكمة 175 .

2. Nahj al-Balagha, Saying 175

3. غرر الحكم : 4108 .

4. Ghurar al-Hikam, no. 4108

النَّوَادِرُ - 666

666. MISCELLANEOUS

2009. الإمام علي عليه السلام : مَنْ لَمْ يُخَفْ أَحَدًا لَمْ يُخَفْ أَبَدًا.¹

2009. Imam Ali (AS) said, 'The one who does not frighten anyone will never fear.'²

2010. الإمام الصادق عليه السلام : إِذَا دَخَلْتَ مَذْخَلًا تَخَافُهُ فَاقْرَأْ هَذِهِ الْآيَةَ: (رَبِّ

أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا)³ ، فَإِذَا عَايَنْتَ الَّذِي تَخَافُهُ فَاقْرَأْ آيَةَ الْكُرْسِيِّ.⁴

2010. Imam al-Sadiq (AS) said, 'If you enter a place which you fear, then recite this verse, *“My Lord! Admit me with a worthy entrance, and bring me out with a worthy departure, and render me a favourable authority from yourself”*⁵, and if you see someone whom you fear, then recite Ayat al-Kursi⁶.⁷

2011. الإمام الرضا عليه السلام : مَنْ لَمْ يَخَفِ اللَّهَ فِي الْقَلِيلِ لَمْ يَخَفْهُ فِي الْكَثِيرِ.⁸

2011. Imam al-Rida (AS) said, 'Whoever does not fear Allah with regards to small matters will not fear Allah with regards to large matters.'⁹

Notes

1. غرر الحكم : 8955 .

2. Ibid. no. 8955

3. الإسراء : 80 .

4. بحار الأنوار : 37 / 247 / 76 .

5. Qur'an 1780:

6. The verse of the Throne in the Holy Qur'an, 2257-255:

7. Bihar al-Anwar, v. 76, p. 237, no. 37

8. بحار الأنوار : 10 / 174 / 71 .

9. Ibid. v. 71, p. 174, no. 10

الخيانة - 136

136. BETRAYAL

التَّحْذِيرُ مِنَ الْخِيَانَةِ - 667

667. CAUTION AGAINST BETRAYAL

2012. رسولُ الله صلى الله عليه وآله : لا تُخُنْ مَنْ خَانَكَ فتَكُونُ مِثْلَهُ .¹

2012. The Prophet (SAWA) said, 'Do not betray the one who betrays you lest you be like him.'²

2013. رسولُ الله صلى الله عليه وآله : لَيْسَ مِنَّا مَنْ خَانَ بِالْأَمَانَةِ .³

2013. The Prophet (SAWA) said, 'The one who betrays his trust is not from us.'⁴

2014. الإمامُ عليٌّ عليه السلام : الْخِيَانَةُ رَأْسُ الْبِفَاقِ .⁵

2014. Imam Ali (AS) said, 'Betrayal is the fountainhead of hypocrisy.'⁶

2015. الإمامُ الصَّادِقُ عليه السلام : يُجْبَلُ الْمُؤْمِنُ عَلَى كُلِّ طَبِيعَةٍ إِلَّا الْخِيَانَةَ وَالْكَذِبَ .⁷

2015. Imam al-Sadiq (AS) said, 'The believer is naturally disposed to all the traits except betrayal and lying.'⁸

2016. الكافي عن مُعَاوِيَةَ بْنِ عَمَّارٍ : قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : الرَّجُلُ يَكُونُ لِي عَلَيْهِ الْحَقُّ فَيَجْحَدُنِيهِ ثُمَّ يَسْتَوْدِعُنِي مَالًا ، أَلَيْ أَنَا أَخْذُ مَالِي عِنْدَهُ ؟ قَالَ : لَا ، هَذِهِ خِيَانَةٌ .⁹

2016. Mu'awiyah b. Ammar narrated, 'I asked Imam al-Sadiq (AS), 'If I entrust some money with a man and he denies that I entrusted him with anything, and then he [in the future] entrusts me with money, can I keep that money [to make up for the money that he took from me]? Imam al-Sadiq (AS) replied, 'No, that is betrayal.'¹⁰

2017. علل الشرائع عن أبي ثُمَامَةَ : دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَقُلْتُ لَهُ : جُعِلْتُ فِدَاكَ ، إِنِّي رَجُلٌ أُرِيدُ أَنْ أَلْزِمَ مَكَّةَ وَعَلَيَّ دَيْنٌ لِلْمُرْجِيَّةِ ، فَمَا تَقُولُ ؟ قَالَ : ارْجِعْ إِلَى مُؤَدَّى دَيْنِكَ وَانظُرْ أَنْ تَلْقَى اللَّهَ تَعَالَى وَلَيْسَ عَلَيْكَ دَيْنٌ ، فَإِنَّ الْمُؤْمِنَ لَا يَخُونُ .¹¹

2017. Abu Thumama narrated: 'I came to Imam al-Sadiq (AS) and said to him, 'May I be your ransom! I am a man who wishes to go to Makkah but I have an overdue debt to a Murji'ite, ¹² so can you please advise me?' The Imam (AS) replied, 'Pay your debt and focus on meeting your Lord without any debt on your shoulders, for verily a believer does not betray [his trust].'¹³

(أنظر) عنوان 31 «الأمانة» .

(See also: THE TRUST 31)

Notes

1. بحار الأنوار : 3 / 175 / 103 .
2. Ibid. v. 103, p. 175, no. 3
3. بحار الأنوار : 14 / 172 / 75 .
4. Ibid. v. 75, p. 172, no. 14
5. غرر الحكم : 969 .
6. Ghurar al-Hikam, no. 969
7. الاختصاص : 231 .
8. al-Ikhtisas, p. 231
9. الكافي 2 / 98 / 5 .
10. al-Kafi, v. 5, p. 98, no. 2
11. علل الشرائع : 7 / 528 .
12. A sect of Muslims who believe in faith alone without action.
13. Ilal al-Shara'i, p. 528, no. 7

تفسيرُ الخِيَانَةِ وَالْخَائِنِ - 668

668. EXPLANATION OF BETRAYAL AND THE BETRAYER

2018. رسولُ الله صلى الله عليه وآله : إفشاءُ سِرِّ أخيك خِيَانَةٌ ، فاجتنب ذلك .¹

2018. The Prophet (SAWA) said, 'Disclosing the secret of your brother is betrayal, so keep away from that.'²

2019. رسولُ الله صلى الله عليه وآله : أما علامةُ الخائنِ فأربعةٌ: عَصِيَانُ الرَّحْمَانِ ، وأذى الجيرانِ ، وبُعْضُ الْأَقْرَانِ ، والقُرْبُ إِلَى الطُّغْيَانِ .³

2019. The Prophet (SAWA) said, 'As for the signs of the betrayer, there are four: disobedience to the All-Beneficent, disturbance to neighbours, loathing his associates, and being close to tyranny and oppression.'⁴

2020. الإمامُ عليٌّ عليه السلام : الخائنُ مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ ، وَكَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِهِ .⁵

2020. Imam Ali (AS) said, 'The betrayer is the one who busies himself with [the affairs of] others and his today is worse than his yesterday.'⁶

2021. الإمامُ الصَّادِقُ عليه السلام : أَيُّمَا رَجُلٍ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ ، فَلَمْ يُبَالِغْ فِيهَا بِكُلِّ جُهِدِهِ ، فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ .⁷

2021. Imam al-Sadiq (AS) said, 'Whoever from among our companions seeks assistance from one of his brothers, who does not exercise his full efforts [in trying to help him], then he has betrayed Allah and His messenger and the believers.'⁸

2022. الإمامُ الجوادُ عليه السلام : كَفَى بِالْمَرْءِ خِيَانَةً أَنْ يَكُونَ أَمِينًا لِلْخَوْنَةِ .⁹

2022. Imam al-Jawad (AS) said, 'It is sufficient for someone to be classified as a betrayer if he is the trustee of a disloyal person.'¹⁰

Notes

1. بحار الأنوار : 77 / 89 / 3 .

2. Bihar al-Anwar, v. 77, p. 89, no. 3

3. تحف العقول : 22 .

4. Tuhaf al-Uqul, no. 22

5. غرر الحكم : 2013 .

6. Ghurar al-Hikam, no. 2013

7. بحار الأنوار : 75 / 175 / 7 .

8. Bihar al-Anwar, v. 75, p. 175, no. 7

9. بحار الأنوار : 78 / 364 / 4 .

10. Ibid. v. 78, p. 364, no. 4

غَايَةُ الْخِيَانَةِ - 669

669. THE PEAK OF BETRAYAL

2023. الإمام علي عليه السلام : غَايَةُ الْخِيَانَةِ خِيَانَةُ الْخَلِّ الْوَدُودِ ، وَنَقْضُ الْعُهُودِ .¹

2023. Imam Ali (AS) said, 'The peak of betrayal is disloyalty to a beloved friend and the breaking of vows.'²

2024. الإمام علي عليه السلام : مَنْ أَفْحَشَ الْخِيَانَةَ خِيَانَةُ الْوَدَائِعِ .³

2024. Imam Ali (AS) said, 'One of the worst forms of betrayal is being disloyal with things entrusted in one's possession.'⁴

2025. الإمام علي عليه السلام : إِنَّ أَعْظَمَ الْخِيَانَةِ خِيَانَةُ الْأُمَّةِ (الْأُمَّةُ) ، وَأَفْظَعَ الْغِشِّ

غِشُّ الْأَئِمَّةِ .⁵

2025. Imam Ali (AS) said, 'Verily the worst betrayal is the betrayal of the [religious] community, and the most repulsive deceit is that of the leaders.'⁶

Notes

1. غرر الحكم : 6374 .

2. Ghurar al-Hikam, no. 6374

3. غرر الحكم : 9310 .

4. Ibid. no. 931

5. نهج البلاغة : الكتاب 26 .

6. Nahj al-Balagha, Letter 26

الخير - 137

137. GOOD

فَضْلُ الْخَيْرِ - 670

670. THE VIRTUE OF GOOD

2026. رسول الله صلى الله عليه وآله : مَنْ يَزْرَعْ خَيْرًا يُوشِكُ أَنْ يَخْصِدَ خَيْرًا.¹

2026. The Prophet (SAWA) said, 'The one who sows good is bound to reap good.'²

2027. الإمام علي عليه السلام : فِعْلُ الْخَيْرِ دَخِيرَةٌ بَاقِيَةٌ ، وَثَمَرَةٌ زَاكِيَةٌ.³

2027. Imam Ali (AS) said, 'A good action is an ever-remaining store and a pure yield.'⁴

2028. الإمام علي عليه السلام : غَارِسُ شَجَرَةِ الْخَيْرِ يَجْتَنِيهَا أَهْلَى ثَمَرَةٍ.⁵

2028. Imam Ali (AS) said, 'The one who plants the tree of goodness will reap the sweetest fruit.'⁶

2029. الإمام علي عليه السلام : مَنْ فَعَلَ الْخَيْرَ فَبِنَفْسِهِ بَدَأَ.⁷

2029. Imam Ali (AS) said, 'The one who does good will be the first to reap its result.'⁸

2030. الإمام علي عليه السلام : الْخَيْرُ أَسْهَلُ مِنْ فِعْلِ الشَّرِّ.⁹

2030. Imam Ali (AS) said, 'A good action is easier [to do] than a bad one.'¹⁰

Notes

1. بحار الأنوار : 3 / 76 / 77 .

2. Bihar al-Anwar, v. 77, p. 76, no. 3

3. غرر الحكم : 6545 .

4. Ghurar al-Hikam, no. 6545

5. غرر الحكم : 6442 .

6. Ibid. no. 6442

7. غرر الحكم : 8177 .

8. Ibid. no. 8177

9. غرر الحكم : 1199 .

10. Ibid. no. 1199

جَوَامِعُ الْخَيْرِ - 671

671. ACTIONS ENCOMPASSED BY GOODNESS

2031. رسول الله صلى الله عليه وآله : جَمَاعُ الْخَيْرِ حَشِيَّةُ اللَّهِ .¹

2031. The Prophet (SAWA) said, 'All of goodness lies in the awe of Allah.'²

2032. الإمام علي عليه السلام : ثَلَاثُ هُنَّ جَمَاعُ الْخَيْرِ : إِسْدَاءُ النَّعَمِ ، وَرِعَايَةُ الذِّمَمِ

، وَصِلَةُ الرَّحِمِ .³

2032. Imam Ali (AS) said, 'Three things sum up all of goodness: bestowing of favours, maintaining covenants and pacts, and strengthening blood-kinship.'⁴

2033. الإمام علي عليه السلام : جَمَاعُ الْخَيْرِ فِي الْعَمَلِ بِمَا يَبْقَى ، وَالِاسْتِهَانَةِ بِمَا يَفْنَى

.⁵

2033. Imam Ali (AS) said, 'All of goodness is contained in those actions which remain, and in contempt for all that is transient.'⁶

2034. الإمام علي عليه السلام : جَمَاعُ الْخَيْرِ فِي الْمَوَالِقَةِ فِي اللَّهِ ، وَالْمُعَادَاةِ فِي اللَّهِ ،

وَالْمُحَبَّةِ فِي اللَّهِ ، وَالْبُغْضِ فِي اللَّهِ .⁷

2034. Imam Ali (AS) said, 'All of goodness is in friendship for the sake of Allah, enmity for the sake of Allah, love for the sake of Allah and hate for the sake of Allah.'⁸

2035. الإمام زين العابدين عليه السلام : رَأَيْتُ الْخَيْرَ كُلَّهُ قَدْ اجْتَمَعَ فِي قِطْعِ الطَّمَعِ

عَمَّا فِي أَيْدِي النَّاسِ .⁹

2035. Imam Zayn al-Abidin (AS) said, 'I saw goodness in its entirety was summed up in cutting off one's greed for other people's possessions.'¹⁰

2036. الإمام زين العابدين عليه السلام : الْخَيْرُ كُلُّهُ صِيَانَةُ الْإِنْسَانِ نَفْسَهُ .¹¹

2036. Imam Zayn al-Abidin (AS) said, 'Goodness in its entirety is man's guarding over himself.'¹²

Notes

1. تنبيه الخواطر : 2 / 122 .

2. Tanbih al-Khawatir, v. 2, p. 122

3. غرر الحكم : 4675 .

4. Ghurar al-Hikam, no. 4675

5. غرر الحكم : 4735 .

6. Ibid. no. 4735

7. غرر الحكم : 4781 .

8. Ibid. no. 4781

9. بحار الأنوار : 73 / 171 / 10 .

10. Bihar al-Anwar, v. 73, p. 171, no. 10

11. تحف العقول : 278 .

12. Tuhaf al-Uqul, no. 278

ما يُنالُ بِهِ خَيْرُ الدُّنْيَا وَالْآخِرَةِ - 672

672. HOW THE GOOD OF THIS WORLD AND THE HEREAFTER IS OBTAINED

2037. رسولُ الله صلى الله عليه وآله : أَرْبَعٌ مَنْ أُعْطِيَھُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا

وَالْآخِرَةِ : بَدَنًا صَابِرًا ، وَلِسَانًا ذَاكِرًا ، وَقَلْبًا شَاكِرًا ، وَزَوْجَةً صَالِحَةً .¹

2037. The Prophet (SAWA) said, 'There are four things which when given to someone, they have indeed been given the good of this world and the Hereafter: a persevering body, a remembering tongue, a thankful heart and a righteous wife.'²

2038. الإمامُ عليٌّ عليه السلام : جُمِعَ خَيْرُ الدُّنْيَا وَالْآخِرَةِ فِي كِتْمَانِ السِّرِّ وَمُصَادَقَةِ

الْأَخْيَارِ .³

2038. Imam Ali (AS) said, 'The good of this world and the Hereafter has been brought together in the concealing of secrets and the befriending of good people.'⁴

2039. الإمامُ عليٌّ عليه السلام : ثَلَاثٌ مَنْ كُنَّ فِيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ ،

هُنَّ : الرِّضَا بِالْقَضَاءِ ، وَالصَّبْرُ عَلَى الْبَلَاءِ ، وَالشُّكْرُ فِي الرِّخَاءِ .⁵

2039. Imam Ali (AS) said, 'There are three things which if one possesses, they have been endowed with the good of this world and the Hereafter. They are: contentment with [Allah's] decree, patience in the face of tribulation, and thankfulness in times of ease.'⁶

2040. الإمامُ عليٌّ عليه السلام : مَا أُعْطِيَ اللَّهُ سُبْحَانَهُ الْعَبْدَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا

وَالْآخِرَةِ إِلَّا بِحُسْنِ خُلُقِهِ وَحُسْنِ نِيَّتِهِ .⁷

2040. Imam Ali (AS) said, 'Allah - glory be to Him - does not give His servant any good of this world or the Hereafter except as a result of his good nature and good intention.'⁸

2041. الإمامُ عليٌّ عليه السلام : أَرْبَعٌ مَنْ أُعْطِيَھُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ :

صِدْقُ حَدِيثٍ ، وَأَدَاءُ أَمَانَةٍ ، وَعِفَّةُ بَطْنٍ ، وَحُسْنُ خُلُقٍ .⁹

2041. Imam Ali (AS) said, 'There are four things which when given to someone, they have indeed been given the good of this world and the Hereafter: truthful speech, fulfilment of trust, restraint in [filling] one's stomach [from the forbidden], and a good nature.'¹⁰

Notes

1. الجعفریات : 230 . أنظر وسائل الشيعة : 14 / 23 / 8 .

2. al-Jafariyyat, p. 230

3. بحار الأنوار : 74 / 178 / 17 .

4. Bihar al-Anwar, v. 74, p. 178, no. 17

5. غرر الحكم : 4670 .

6. Ghurar al-Hikam, no. 4670

7. 9670 : غرر الحكم .

8. Ibid. no. 9670

9. 2142 : غرر الحكم .

10. Ibid. no. 2142

تفسير الخير - 673

673. Explanation of Good

2042. الإمام علي عليه السلام : ليس الخير أن يكثر مالك وولدك ، ولكن الخير أن يكثر علمك ، وأن يعظم حلمك ، وأن تباهي الناس بعبادة ربك ، فإن أحسنت حمدت الله ، وإن أسأت استغفرت الله .¹

2042. Imam Ali (AS) said, 'Goodness does not lie in the increase of your wealth and of your progeny, rather goodness lies in the increase of your knowledge, and the heightening of your clemency, and in your vying with other people in the worship of Allah. If you do good then you should praise Allah, but if you commit evil then seek forgiveness from Allah.'²

2043. الإمام الحسن عليه السلام : الخير الذي لا شر فيه: الشكر مع التعمية ، والصبر على التازلة .³

2043. Imam al-Hasan (AS) said, 'Absolute goodness that is untainted with evil is being thankful for bounties and having patience in calamity.'⁴

Notes

1. نهج البلاغة : الحكمة 94 .
2. Nahj al-Balagha, Saying 94
3. تحف العقول : 234 .
4. Tuhaf al-Uqul, no. 234

إذا أراد الله بعبده خيراً - 674

674. When Allah Wants Good for a Servant

2044. رسول الله صلى الله عليه وآله : إذا أراد الله عز وجل بعبده خيراً ففقهه في الدين، وزهده في الدنيا، وبصره بغيوب نفسه.¹

2044. The Prophet (SAWA) said, 'When Allah wants good for a servant, He makes him proficient in the knowledge of religion, induces him to abstain from the world and gives him insight into his own faults.'²

2045. رسول الله صلى الله عليه وآله : إذا أراد الله بعبده خيراً عاتبه في منامه.³

2045. The Prophet (SAWA) said, 'When Allah wants good for a servant, He censures him in his dreams.'⁴

2046. كنز العمال عن أبي عنبه: - قال رسول الله صلى الله عليه وآله - : إذا أراد الله بعبده خيراً غسله . قيل : وما غسله ؟ قال : يفتح له عملاً صالحاً قبل موته ثم يفيضه عليه.⁵

2046. The Prophet (SAWA) said, 'When Allah wants good for a servant, He sweetens his affairs', at which he was asked, 'How does He sweeten affairs?' The Prophet (SAWA) replied, 'He opens the way for him to do righteous deeds before his death and causes him to die in the state of doing good.'⁶

2047. الإمام علي عليه السلام : إذا أراد الله بعبده خيراً ألهمه الفناعة ، وأصلح له روجه.⁷

2047. Imam Ali (AS) said, 'When Allah wants good for a servant, He inspires him with contentment and gives him a righteous spouse.'⁸

2048. الإمام الصادق عليه السلام : إن الله عز وجل إذا أراد بعبده خيراً نكت في قلبه نكتة بيضاء ، فجال القلب بطلب الحق ، ثم هو إلى أمركم أسرع من الطير إلى وكره.⁹

2048. Imam al-Sadiq (AS) said, 'Verily when Allah wants good for a servant, He marks his heart with a white spot so that his heart is occupied with seeking the truth, then He is faster at fulfilling your needs than a bird flying to its nest.'¹⁰

Notes

1. بحار الأنوار : 3 / 80 / 77 .

2. Bihar al-Anwar, v. 77, p. 80, no. 3

3. كنز العمال : 30765 .

4. Kanz al-Ummal, no. 30765

5. كنز العمال : 30763 .

6. Ibid. no. 30763

7. غرر الحكم : 4115 .

8. Ghurar al-Hikam, no. 4115

9. 2 / 292 / 78 : بحار الأنوار .

10. Bihar al-Anwar, v. 78, p. 292, no. 2

إذا أراد الله بَقَوْمٍ خَيْرًا - 675

675. IF ALLAH WANTS GOOD FOR A COMMUNITY

2049. رسولُ الله صلى الله عليه وآله : إذا أراد الله بَقَوْمٍ خَيْرًا أَكْثَرَ فَفُحَاءَهُمْ وَأَقَلَّ

جُهَاهُكُمْ ، فإذا تَكَلَّمَ الفقيهُ وَجَدَ أَعْوَانًا ، و إذا تَكَلَّمَ الجاهِلُ فُهِرَ .¹

2049. The Prophet (SAWA) said, 'When Allah wants good for a community, He increases their scholars and decreases their ignorant ones, so when the scholar speaks, he finds supporters, but when the ignorant one speaks, he is defeated.'²

2050. رسولُ الله صلى الله عليه وآله : إِنَّ الله تبارك وتعالى إذا أراد بَقَوْمٍ بَقَاءً أو نَمَاءً

رَزَقَهُمُ الْقَصْدَ وَالْعِفَافَ .³

2050. The Prophet (SAWA) said, 'Verily when Allah - Blessed and most High - wants a community to remain and thrive, He endows them with moderation and chastity.'⁴

2051. رسولُ الله صلى الله عليه وآله : إذا أراد الله بأهلِ بَيْتٍ خَيْرًا فَفَقَّهُهُمْ فِي الدِّينِ ،

وَوَقَّرَ صَغِيرَهُمْ كَبِيرَهُمْ ، وَرَزَقَهُمُ الرِّفْقَ فِي مَعِيشَتِهِمْ ، وَالْقَصْدَ فِي نَفَقَاتِهِمْ ، وَبَصَرَهُمْ غُيُوبَهُمْ

فَيَتُوبُوا مِنْهَا ، و إذا أراد بهم غيرَ ذلك تَرَكَهُمْ هَمَلًا .⁵

2051. The Prophet (SAWA) said, 'When Allah wants good for a household, He makes them proficient in the knowledge of religion, He causes the younger ones from among them to revere the elders, He bestows them with moderation in their livelihood and with economy in their spending, He gives them insight into their faults, thus causing them to repent, and when He wants other than that [i.e. good for them] then He leaves them unattended.'⁶

Notes

1. كنز العمال : 28692 .

2. Kanz al-Ummal, no. 28692

3. الدر المنثور : 3 / 270 .

4. al-Durr al-Manthur, v. 3, p. 270

5. كنز العمال : 28691 .

6. Kanz al-Ummal, no. 28691

الحثُّ عَلَى الْمُبَادَرَةِ إِلَى الْخَيْرَاتِ - 676

676. ENJOINMENT OF HASTENING TOWARDS GOOD DEEDS

2052. رسولُ الله صلى الله عليه وآله : مَنْ فُتِحَ لَهُ بَابُ خَيْرٍ فَلْيَنْتَهِزْهُ ، فَإِنَّهُ لَا يَدْرِي مَتَى يُغْلَقُ عَنْهُ .¹

2052. The Prophet (SAWA) said, 'He for whom a door of goodness is opened must seize the opportunity for verily he does not know when it will close.'²

2053. رسولُ الله صلى الله عليه وآله : إِنَّ اللَّهَ يُحِبُّ مِنَ الْخَيْرِ مَا يُعَجَّلُ .³

2053. The Prophet (SAWA) said, 'Verily Allah loves those good actions which are hastened towards.'⁴

2054. الإمامُ عليُّ عليه السلام : بَادِرُوا بِعَمَلِ الْخَيْرِ قَبْلَ أَنْ تُشْغَلُوا عَنْهُ بِغَيْرِهِ .⁵

2054. Imam Ali (AS) said, 'Rush to undertake good actions before you are preoccupied with other things.'⁶

2055. الإمامُ الصادقُ عليه السلام : كَانَ أَبِي يَقُولُ : إِذَا هَمَمْتَ بِخَيْرٍ فَبَادِرْ ، فَإِنَّكَ لَا تَدْرِي مَا يَحْدُثُ .⁷

2055. Imam al-Sadiq (AS) said, 'My father used to say, 'When you intend to do a good thing, then hasten to undertake it for you do not know what will happen.'⁸

(أنظر) العجلة : باب 1228.

(See also: HASTE: section 1228)

Notes

1. بحار الأنوار : 2 / 165 / 77 .

2. Bihar al-Anwar, v. 77, p. 165, no. 2

3. الكافي : 4 / 142 / 2 .

4. al-Kafi, v. 2, p. 142, no. 4

5. الخصال : 10 / 620 .

6. al-Khisal, p. 620, no. 10

7. الكافي : 3 / 142 / 2 .

8. al-Kafi, v. 2, p. 142, no. 3

خَيْرُ الْأُمُورِ - 677

677. The Best of Matters

2056. رسول الله صلى الله عليه وآله : خَيْرُ الْأُمُورِ عَزَائِمُهَا ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا.¹

2056. The Prophet (SAWA) said, 'The best of matters are the religious obligations and the worst of them are the innovations.'²

2057. رسول الله صلى الله عليه وآله : خَيْرُ الْأُمُورِ خَيْرُهَا عَاقِبَةً.³

2057. The Prophet (SAWA) said, 'The best of matters are those with the best outcomes.'⁴

2058. الإمام علي عليه السلام : خَيْرُ الْأُمُورِ مَا سَهَلَتْ مَبَادِئُهَا، وَحَسَنْتْ خَوَائِمُهَا،

وَحُمِدَتْ عَوَاقِبُهَا.⁵

2058. Imam Ali (AS) said, 'The best of matters are those that are easy to start, pleasant to finish and whose outcome is praiseworthy.'⁶

2059. الإمام الكاظم عليه السلام : خَيْرُ الْأُمُورِ أَوْسَطُهَا.⁷

2059. Imam al-Kazim (AS) said, 'The best matters are those of the middle way.'⁸

Notes

1. الاختصاص : 342 .

2. al-Ikhtisas, p. 342

3. الأمالي للصدوق : 788 / 576 .

4. Amali al-Saduq, p. 395, no. 1

5. غرر الحكم : 5032 .

6. Ghurar al-Hikam, no. 5032

7. بحار الأنوار : 16 / 292 / 76 .

8. Bihar al-Anwar, v. 76, p. 292, no. 16

النَّهْيُ عَنِ تَحْقِيرِ الْقَلِيلِ مِنَ الْخَيْرِ - 678

678. PROHIBITION OF CONTEMPT FOR LITTLE GOOD

2060. الإمام علي عليه السلام : افعلوا الخير ولا تحقروا منه شيئاً ؛ فإنَّ صغيره كبيرٌ ،

وقليله كثيرٌ .¹

2060. Imam Ali (AS) said, 'Do good and do not underestimate it at all, for verily a little good is actually a lot and a small amount of it is much.'²

2061. الإمام الصادق عليه السلام : لا تُصَغِّرْ شيئاً من الخير ، فإنَّكَ تراه غداً حيثُ

يسُرُّكَ .³

2061. Imam al-Sadiq (AS) said, 'Do not belittle anything that is good, for verily you will see it tomorrow and it will make you happy.'⁴

Notes

1. نهج البلاغة : الحكمة 422 .

2. Nahj al-Balagha, Saying 422

3. بحار الأنوار : 37 / 182 / 71 .

4. Bihar al-Anwar, v. 71, p. 182, no. 37

مِيزَانُ الْحَيْرِ وَالشَّرِّ - 679

679. The Criteria for Good and Evil

2062. الإمام علي عليه السلام : إِنَّ الْحَيْرَ وَالشَّرَّ لَا يُعْرَفَانِ إِلَّا بِالنَّاسِ ، فإذا أَرَدْتَ أَنْ تَعْرِفَ الْحَيْرَ فَاعْمَلِ الْحَيْرَ تَعْرِفَ أَهْلَهُ ، و إذا أَرَدْتَ أَنْ تَعْرِفَ الشَّرَّ فَاعْمَلِ الشَّرَّ تَعْرِفَ أَهْلَهُ¹.

2062. Imam Ali (AS) said, 'Verily good and evil can only be known through people, so if you want to know good then do good and you will know its people, and if you want to know evil then commit evil and you will know its people.'²

(أنظر) الحق : باب 553.

(See also: **THE TRUTH:** section 553)

Notes

1. بحار الأنوار : 78 / 41 / 26 .

2. Ibid. v. 78, p. 41, no. 26

صِفَاتُ أَهْلِ الْخَيْرِ - 680

680. The Characteristics of Good People

2063. بحار الأنوار : في حديث المعراج : يا أحمد ، إِنَّ أَهْلَ الْخَيْرِ وَأَهْلَ الْآخِرَةِ رَقِيقَةٌ وَجُوهُهُمْ ، كَثِيرٌ حَيَاؤُهُمْ ، قَلِيلٌ حُمُومُهُمْ ، كَثِيرٌ نَفْعُهُمْ ، قَلِيلٌ مَكْرُهُمْ ، النَّاسُ مِنْهُمْ فِي رَاحَةٍ ، وَأَنْفُسُهُمْ مِنْهُمْ فِي تَعَبٍ ، كَلَامُهُمْ مَوْزُونٌ ، مُحَاسِبِينَ لَأَنْفُسِهِمْ مُنْعِبِينَ لَهَا ، تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ قُلُوبُهُمْ ، أَعْيُنُهُمْ بَاكِئَةٌ ، وَقُلُوبُهُمْ ذَاكِرَةٌ . إِذَا كُتِبَ النَّاسُ مِنَ الْغَافِلِينَ كُتِبُوا مِنَ الذَّاكِرِينَ ... لَا يَشْغَلُهُمْ عَنِ اللَّهِ شَيْءٌ طَرْفَةَ عَيْنٍ ، وَلَا يُرِيدُونَ كَثْرَةَ الطَّعَامِ ، وَلَا كَثْرَةَ الْكَلَامِ ، وَلَا كَثْرَةَ اللَّبَاسِ . النَّاسُ عِنْدَهُمْ مَوْتَى ، وَاللَّهُ عِنْدَهُمْ حَيٌّ قَيُّومٌ .¹

2063. It is narrated in the tradition recounting the Prophet's Ascension to the Heavens (al-miraj) that Allah addresses the Prophet (SAWA) saying, 'O Ahmad, Verily the good people and the people worthy of a good Hereafter have gentle countenances and much modesty, they possess little foolishness, they are of much benefit and they are seldom deceptive. People are at ease when with them whereas their souls are exhausted on account of them. Their words are balanced, they take account of their souls and exhaust them [through making them perform good]. Their eyes sleep but their hearts do not, their eyes weep and their hearts are remembering. When people are recorded as being neglectful, they are recorded amongst the remembering ones... Nothing preoccupies them from Allah for a split second. They do not desire much food, neither wish to speak much nor have many clothes. According to them, people are dead and Allah is the Living One, the All-Sustainer.'²

Notes

1. بحار الأنوار : 6 / 24 / 77 .

2. Ibid. v. 77, p. 24, no. 6

مَا هُوَ أَفْضَلُ مِنَ الْخَيْرِ - 681

681. WHAT IS BETTER THAN GOODNESS

2064. الإمام علي عليه السلام : لَيْسَ بِخَيْرٍ مِنَ الْخَيْرِ إِلَّا ثَوَابُهُ ¹.

2064. Imam Ali (AS) said, 'There is nothing better than goodness except its own reward.' ²

2065. الإمام الصادق عليه السلام : أَحْسَنُ مِنَ الصِّدْقِ قَائِلُهُ ، وَخَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ ³.

2065. Imam al-Sadiq (AS) said, 'Better than truthfulness is the one who practices it, and better than good is its doer.' ⁴

2066. الإمام الهادي عليه السلام : خَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ ، وَأَجْمَلُ مِنَ الْجَمِيلِ قَائِلُهُ،

وَأَرْجَحُ مِنَ الْعِلْمِ حَامِلُهُ ⁵.

2066. Imam al-Hadi (AS) said, 'Better than good is its doer, more beautiful than beautiful words is the one who says them and weightier than knowledge is the one who carries it.' ⁶

(أنظر) الشرّ : باب 1017.

(See also: EVIL: section 1017)

Notes

1. غرر الحكم : 7487 .

2. Ghurar al-Hikam, no. 7487

3. الأمالي للطوسي : 385 / 223 .

4. Amali al-Tusi, p. 223, no. 385

5. بحار الأنوار : 78 / 370 / 4 .

6. Bihar al-Anwar, v. 78, p. 370, no. 4

صِفَاتُ أَهْلِ الْخَيْرِ - 680

680. The Characteristics of Good People

2063. بحار الأنوار : في حديث المعراج : يا أحمد ، إِنَّ أَهْلَ الْخَيْرِ وَأَهْلَ الْآخِرَةِ رَقِيقَةٌ وَجُوهُهُمْ ، كَثِيرٌ حَيَاؤُهُمْ ، قَلِيلٌ حُمْقُهُمْ ، كَثِيرٌ نَفْعُهُمْ ، قَلِيلٌ مَكْرُهُمْ ، النَّاسُ مِنْهُمْ فِي رَاحَةٍ ، وَأَنْفُسُهُمْ مِنْهُمْ فِي تَعَبٍ ، كَلَامُهُمْ مَوْزُونٌ ، مُحَاسِبِينَ لَأَنْفُسِهِمْ مُنْعِبِينَ لَهَا ، تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ قُلُوبُهُمْ ، أَعْيُنُهُمْ بَاكِئَةٌ ، وَقُلُوبُهُمْ ذَاكِرَةٌ . إِذَا كُتِبَ النَّاسُ مِنَ الْغَافِلِينَ كُتِبُوا مِنَ الذَّاكِرِينَ ... لَا يَشْغَلُهُمْ عَنِ اللَّهِ شَيْءٌ طَرْفَةَ عَيْنٍ ، وَلَا يُرِيدُونَ كَثْرَةَ الطَّعَامِ ، وَلَا كَثْرَةَ الْكَلَامِ ، وَلَا كَثْرَةَ اللَّبَاسِ . النَّاسُ عِنْدَهُمْ مَوْتَى ، وَاللَّهُ عِنْدَهُمْ حَيٌّ قَيُّومٌ .¹

2063. It is narrated in the tradition recounting the Prophet's Ascension to the Heavens (al-miraj) that Allah addresses the Prophet (SAWA) saying, 'O Ahmad, Verily the good people and the people worthy of a good Hereafter have gentle countenances and much modesty, they possess little foolishness, they are of much benefit and they are seldom deceptive. People are at ease when with them whereas their souls are exhausted on account of them. Their words are balanced, they take account of their souls and exhaust them [through making them perform good]. Their eyes sleep but their hearts do not, their eyes weep and their hearts are remembering. When people are recorded as being neglectful, they are recorded amongst the remembering ones... Nothing preoccupies them from Allah for a split second. They do not desire much food, neither wish to speak much nor have many clothes. According to them, people are dead and Allah is the Living One, the All-Sustainer.'²

Notes

1. بحار الأنوار : 6 / 24 / 77 .

2. Ibid. v. 77, p. 24, no. 6

الاستخارة - 138

138. SEEKING A GOOD OUTCOME [FROM ALLAH]

فَضْلُ الاسْتِخَارَةِ - 683

683. THE VIRTUE OF SEEKING A GOOD OUTCOME [FROM ALLAH]

2069. رسولُ الله صلى الله عليه وآله : إذا هَمَمْتَ بأمرٍ فاستخِرْ ربَّكَ فيه سَبْعَ مَرَّاتٍ ، ثُمَّ انظرْ إلى الذي يَسْبِقُ إلى قَلْبِكَ فإنَّ الحَيْرَةَ فيه ، يعني : أَفْعَلْ ذَلِكَ .¹

2069. The Prophet (SAWA) said, 'When you set out to do something then seek a good outcome for it from your Lord seven times, then look to see what comes to your heart first, for verily there is good in that, meaning, act accordingly.'²

2070. الإمامُ عليٌّ عليه السلام : ما نَدِمَ مَنْ اسْتَخَارَ .³

2070. Imam Ali (AS) said, 'The one who seeks a good outcome [from Allah] does not regret.'⁴

2071. الإمامُ عليٌّ عليه السلام : اسْتَخِرْ وَلَا تَتَخَيَّرْ ، فَكَمْ مَنْ تَخَيَّرَ أَمْرًا كَانَ هَلَاكُهُ

فيه .⁵

2071. Imam Ali (AS) said, 'Seek a good outcome [from Allah] and do not choose [your own preference] for verily how many have chosen something within which lay their destruction.'⁶

2072. الإمامُ الصَّادِقُ عليه السلام : ما اسْتَخَارَ اللهَ عَزَّوَجَلَّ عَبْدٌ مُؤْمِنٌ إِلَّا خَارَ لَهُ وَ

إِنْ وَقَعَ مَا يَكْرَهُ .⁷

2072. Imam al-Sadiq (AS) said, 'No sooner does a believing servant seek goodness from Allah than the choice is made for him, even if what he detests occurs [but it will be what is good].'⁸

2073. الإمامُ الصَّادِقُ عليه السلام - لابن أبي يَغْفُورٍ فِي الاسْتِخَارَةِ - : تُعْظِمُ اللهَ

وَتُجِدُّهُ وَتَحْمَدُهُ وَتُصَلِّيَ عَلَى النَّبِيِّ وَآلِهِ ، ثُمَّ تَقُولُ : اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ ، وَأَنْتَ عَلَّامُ الْغُيُوبِ ، أَسْتَخِيرُ اللهَ بِرَحْمَتِهِ .⁹

2073. Imam al-Sadiq (AS) said to Ibn Abi Yafur about seeking goodness, 'Magnify Allah, glorify Him and praise Him and send blessings on the Prophet (SAWA) and his family (AS), then say, *"O Allah I ask you by the fact that you are the Knower of the unseen and the seen, the All-Beneficent, the All-Merciful, indeed you are the Knower of all the unseen things, I seek goodness from Allah by His Mercy"*.'¹⁰

2074. الإمام الصادق عليه السلام - لِمَنْ قَالَ لَهُ : أُرِيدُ الشَّيْءَ وَأَسْتَخِيرُ اللَّهَ فِيهِ فَلَا

يُؤَفِّقُ فِيهِ الرَّأْيُ - : افْتَحَ الْمُصْحَفَ ، فَاَنْظُرْ إِلَى أَوَّلِ مَا تَرَى فَخُذْ بِهِ ، إِنْ شَاءَ اللَّهُ .¹¹

2074. person asked Imam al-Sadiq (AS), 'I seek goodness from Allah when I want to do something but I am unable to make up my mind', so the Imam (AS) said to him, 'Open the Qur'an and look at the first verse that you see and act by it, Allah willing.'¹²

2075. الإمام الصادق عليه السلام : صَلِّ رَكَعَتَيْنِ وَاسْتَخِرِ اللَّهَ . فَوَاللَّهِ ، مَا اسْتَخَارَ

اللَّهُ مُسْلِمٌ إِلَّا خَارَ لَهُ الْبَتَّةَ .¹³

2075. Imam al-Sadiq (AS) said, 'Pray two units of prayer and seek goodness from Allah, and by Allah, no sooner does a Muslim seek goodness from Allah than He surely chooses [the good] for him.'¹⁴

Notes

1. بحار الأنوار : 91 / 265 / 19 .
2. Bihar al-Anwar, v. 91, p. 265, no. 19
3. غرر الحكم : 9453 .
4. Ghurar al-Hikam, no. 9453
5. غرر الحكم : 2346 .
6. Ibid. no. 2346
7. بحار الأنوار : 91 / 224 / 4 .
8. Bihar al-Anwar, v. 91, p. 224, no. 4
9. بحار الأنوار : 91 / 256 / 1 .
10. Ibid. v. 91, p. 256, no. 1
11. تهذيب الأحكام : 3 / 310 / 960 .
12. al-Tahdhib, v. 3, p. 310, no. 960
13. الكافي : 3 / 470 / 1 .
14. al-Kafi, v. 3, p. 470, no. 1

المداواة - 139

139. AMICABLENESS

فَضْلُ الْمُدَاوَةِ - 684

684. The Virtue of Amicableness

2076. رسولُ الله صلى الله عليه وآله : أَمَرَنِي رَبِّي بِمُدَاوَةِ النَّاسِ كَمَا أَمَرَنِي بِإِدَاءِ

الْفَرَائِضِ.¹

2076. The Prophet (SAWA) said, 'Allah has commanded me to treat people amicably just as He has commanded me to fulfil the religious obligations.'²

2077. رسولُ الله صلى الله عليه وآله : مُدَاوَةُ النَّاسِ نِصْفُ الْإِيمَانِ ، وَالرِّفْقُ بِهِمْ نِصْفُ

الْعَيْشِ.³

2077. The Prophet (SAWA) said, 'Being amicable towards people is half of faith, and being gentle and kind to them is half of life.'⁴

2078. رسولُ الله صلى الله عليه وآله : ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتِمَّ لَهُ عَمَلٌ : وَرَعٌ

يَحْجُزُهُ عَنِ مَعَاصِي اللَّهِ ، وَحُلُقٌ يُدَارِي بِهِ النَّاسَ ، وَحِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ.⁵

2078. The Prophet (SAWA) said, 'There are three things that if are not present with someone then their actions are incomplete: piety preventing one from disobeying Allah, a character through which one is amicable towards people, and clemency with which to deal with the rashness of the ignorant.'⁶

2079. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ الْعَقْلِ مُدَاوَةُ النَّاسِ.⁷

2079. Imam Ali (AS) said, 'The fruit of [strong] intellect is amicableness with people.'⁸

2080. الإمامُ عليٌّ عليه السلام : سَلَامَةُ الدِّينِ وَالْدُّنْيَا فِي مُدَاوَةِ النَّاسِ.⁹

2080. Imam Ali (AS) said, 'The security of this world and the Hereafter lies in amicableness with people.'¹⁰

2081. الإمامُ عليٌّ عليه السلام : مَنْ دَارَى أَضْدَادَهُ أَمِنَ الْمَحَارِبَ.¹¹

2081. Imam Ali (AS) said, 'Whoever is amicable towards his enemies is secure from war.'¹²

2082. الإمامُ عليٌّ عليه السلام : مَنْ لَمْ يُصْلِحْهُ حُسْنُ الْمُدَاوَةِ أَصْلَحَهُ سُوءُ الْمِكَافَةِ

.¹³

2082. Imam Ali (AS) said, 'Whoever is not improved by the goodness of amicableness will be improved by the evil consequences [of the absence of it].'¹⁴

2083. الإمام علي عليه السلام - مِنْ كَلَامٍ لَهُ يُؤَيِّخُ فِيهِ أَصْحَابُهُ - : كَمْ أَدَارِيكُمْ
كَمَا تُدَارَى الْبَكَارُ الْعِمْدَةُ ، وَالْيَتَابُ الْمَدَاعِيَةُ ، كُلُّمَا حِيصَتْ مِنْ جَانِبٍ تَهْتَكُ مِنْ آخَرِ
... وَ إِنِّي لَعَالِمٌ بِمَا يُصْلِحُكُمْ وَيُقِيمُ أَوْدَكُمْ ، وَلَكِنِّي لَا أَرَى إِصْلَاحَكُمْ بِإِفْسَادِ نَفْسِي .¹⁵

2083. Imam Ali (AS) when reprimanding his companions said, 'How long should I continue to be amicable with you the way one is amicable with camels with a wounded hump, or to worn clothes which when stitched on one side give way on the other... and verily I know what can improve you and how to straighten your crookedness, but I shall not improve your condition by marring myself.'¹⁶

Notes

1. الكافي : 2 / 117 / 4 .
2. Ibid. v. 2, p. 117, no. 4
3. الكافي : 2 / 117 / 5 .
4. Ibid. v. 2, p. 117, no. 5
5. الكافي : 2 / 116 / 1 .
6. Ibid. v. 2, p. 116, no. 1
7. غرر الحكم : 4629 .
8. Ghurar al-Hikam, no. 4629
9. غرر الحكم : 5610 .
10. Ibid. no. 5610
11. غرر الحكم : 8539 .
12. Ibid. no. 8539
13. غرر الحكم : 8202 .
14. Ibid. no. 8202
15. نهج البلاغة : الخطبة 69 .
16. Nahj al-Balagha, Sermon 69

الدعاء - 140

140. SUPPLICATION

فَضْلُ الدُّعَاءِ - 685

685. THE VIRTUE OF SUPPLICATION

(قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا).¹

*"Say, 'What store my Lord would set by you were it not for your supplication? But you impugned [me and my advice] so that will continue to haunt you.'"*²

(وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ).³

*"Your Lord has said, 'Call Me, and I will hear you[r supplications]!' Indeed those who are disdainful of My worship will enter hell in utter humility."*⁴

2084. رسول الله صلى الله عليه وآله : الدُّعَاءُ مُخُّ الْعِبَادَةِ ، وَلَا يَهْلِكُ مَعَ الدُّعَاءِ أَحَدٌ

⁵.

2084. The Prophet (SAWA) said, 'Supplication is the essence of worship and no one who supplicates will be destroyed.'⁶

2085. رسول الله صلى الله عليه وآله : الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَعَمُودُ الدِّينِ وَنُورُ

السَّمَاوَاتِ وَالْأَرْضِ.⁷

2085. The Prophet (SAWA) said, 'Supplication is the weapon of the believer, the pillar of religion, and the light of the heavens and the earth.'⁸

2086. رسول الله صلى الله عليه وآله : إِنَّ أَعْجَزَ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعَاءِ.⁹

2086. The Prophet (SAWA) said, 'Verily the weakest person is the one who is incapable of supplicating.'¹⁰

2087. رسول الله صلى الله عليه وآله : أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ ، فَإِذَا أُذِنَ لِلَّهِ لِلْعَبْدِ فِي

الدُّعَاءِ فَتَحَ لَهُ بَابَ الرَّحْمَةِ ، إِنَّهُ لَنْ يَهْلِكَ مَعَ الدُّعَاءِ أَحَدٌ.¹¹

2087. The Prophet (SAWA) said, 'The best worship is supplication, for when Allah gives permission [and divine succour] for His servant to supplicate, He opens for him the door of mercy. Surely the one who supplicates will never be destroyed.'¹²

2088. الإمام علي عليه السلام - فِي وَصِيَّتِهِ لِابْنِهِ الْحَسَنِ عَلَيْهِ السَّلَام - : إَعْلَمَنَّ أَنَّ

الَّذِي يَبْدِهِ خَزَائِنُ مَلَكُوتِ الدُّنْيَا وَالْآخِرَةِ قَدْ أُذِنَ لِدُعَائِكَ ، وَتَكْفَلُ لِإِجَابَتِكَ ، وَأَمَرَكَ أَنْ تَسْأَلَهُ لِيُعْطِيَكَ ، وَهُوَ رَحِيمٌ كَرِيمٌ ، لَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ مَنْ يَحْجُبُكَ عَنْهُ ، وَلَمْ يُلْجِئْكَ إِلَى مَنْ

يَشْفَعُ لَكَ إِلَيْهِ ... ثُمَّ جَعَلَ فِي يَدِكَ مَفَاتِيحَ خَزَائِنِهِ بِمَا أَدِنَ فِيهِ مِنْ مَسْأَلَتِهِ ، فَمَتَى شِئْتَ اسْتَفْتَحْتَ بِالدُّعَاءِ أَبْوَابَ خَزَائِنِهِ .¹³

2088. Imam Ali (AS) said in his counsel to his son Hasan (AS), 'Know that the one in whose hands are the treasures of the kingdom of this world and the Hereafter has allowed you to supplicate, He has guaranteed to answer you, He has commanded you to ask Him so He can give you, and He is the All-Merciful, the Kind. He has not placed any barrier between Him and you, He has not committed you to whoever intercedes for you... then He has placed in your hands the keys to His treasures by allowing you to ask from Him, so whenever you wish, open the doors of His treasures by supplicating to Him.'¹⁴

2089. الإمام علي عليه السلام : الدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ وَمَصْبَاحُ الظُّلْمَةِ .¹⁵

2089. Imam Ali (AS) said, 'Supplication is the key to mercy and a lantern in the darkness.'¹⁶

2090. الإمام علي عليه السلام : أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّوَجَلَّ فِي الْأَرْضِ الدُّعَاءُ

¹⁷.

2090. Imam Ali (AS) said, 'The most beloved action on this earth with Allah - Mighty and Exalted - is supplication.'¹⁸

2091. الإمام علي عليه السلام : الدُّعَاءُ ثُرْسُ الْمُؤْمِنِ .¹⁹

2091. Imam Ali (AS) said, 'Supplication is the shield of the believer.'²⁰

2092. الإمام الصادق عليه السلام : عَلَيْكَ بِالدُّعَاءِ ، فَإِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ .²¹

2092. Imam al-Sadiq (AS) said, 'I urge you to supplicate, for verily in supplication is a cure for every ailment.'²²

2093. الكافي عن ميسر بن عبد العزيز عن أبي عبد الله عليه السلام : قَالَ لِي : يَا

مَيْسَرُ أَدْعُ وَلَا تَقُلْ : إِنَّ الْأَمْرَ قَدْ فُرِغَ مِنْهُ ، إِنَّ عِنْدَ اللَّهِ عَزَّوَجَلَّ مَنَزِلَةً لَا تُنَالُ إِلَّا بِمَسْأَلَةٍ .²³

2093. Imam al-Sadiq (AS) said, 'Supplicate and do not say, “*the matter has already been decreed*”, for verily there is a station with Allah that can only be attained through supplication.'²⁴

2094. الإمام الصادق عليه السلام : الدُّعَاءُ أَنْفَذُ مِنَ السِّبْطَانِ الْحَدِيدِ .²⁵

2094. Imam al-Sadiq (AS) said, 'Supplication is more useful than a sharp iron spearhead.'²⁶

2095. الكافي عن الإمام الرضا عليه السلام : عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ . فَقِيلَ : وَمَا

سِلَاحُ الْأَنْبِيَاءِ؟ قَالَ : الدُّعَاءُ .²⁷

2095. Imam al-Rida (AS) said, 'I urge you to use the weapon of the prophets', upon which he was asked, 'What is the weapon of the prophets?', to which he replied, 'Supplication.'²⁸

Notes

1. الفرقان : 77 .
2. Qur'an 2577:
3. غافر : 60 .
4. Qur'an 4060:
5. بحار الأنوار : 93 / 300 / 37 .
6. Bihar al-Anwar, v. 93, p. 300, no. 37
7. الكافي : 2 / 468 / 1 .
8. al-Kafi, v. 2, p. 468, no. 1
9. الأمالي للطوسي : 89 / 136 .
10. Amali al-Tusi, p. 89, no. 136
11. تنبيه الخواطر : 2 / 237 .
12. Tanbih al-Khawahir, v. 2, p. 237
13. بحار الأنوار : 77 / 204 / 1 .
14. Bihar al-Anwar, v. 77, p. 204, no. 1
15. بحار الأنوار : 93 / 300 / 37 .
16. Ibid. v. 93, p. 300, no. 37
17. الكافي : 2 / 467 / 8 .
18. al-Kafi, v. 2, p. 467, no. 8
19. الكافي : 2 / 468 / 4 .
20. Ibid. v. 2, p. 468, no. 7
- 21.. مكارم الأخلاق : 2 / 12 / 2008 .
22. Makarim al-Akhlaq, v. 2, p. 12, no. 2008
23. الكافي : 2 / 466 / 3 .
24. al-Kafi, v. 2, p. 466, no. 3
25. الكافي : 2 / 469 / 7 .
26. Ibid. v. 2, p. 297, no. 25
27. الكافي : 2 / 468 / 5 .
28. Ibid. v. 2, p. 468, no. 5

الدُّعَاءُ يَرُدُّ الْقَضَاءَ الْمُبْرَمَ - 686

686. Supplication Wards Off Inescapable Fate

2096. رسول الله صلى الله عليه وآله : لا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ.¹

2096. The Prophet (SAWA) said, 'Nothing wards off fate except supplication.'²

2097. الإمام زين العابدين عليه السلام : الدُّعَاءُ يَدْفَعُ الْبَلَاءَ النَّازِلَ وَمَا لَمْ يَنْزِلْ.³

2097. Imam Zayn al-Abidin (AS) said, 'Supplication repels descended calamities and those which are yet to descend.'⁴

2098. الإمام الكاظم عليه السلام : عَلَيْكُمْ بِالدُّعَاءِ ، فَإِنَّ الدُّعَاءَ لِلَّهِ ، وَالطَّلَبَ إِلَى

اللَّهِ يَرُدُّ الْبَلَاءَ وَقَدْ قُدِّرَ وَقُضِيَ وَلَمْ يَبْقَ إِلَّا إِمَاضَاؤُهُ ، فَإِذَا دُعِيَ اللَّهُ عَزَّوَجَلَّ وَسُئِلَ صَرَفَ

الْبَلَاءَ صَرَفَهُ.⁵

2098. Imam al-Kazim (AS) said, 'I urge you to supplicate, for verily supplication to Allah and seeking from Allah repels calamity which may have been destined and decreed with just the execution remaining, so if Allah is supplicated and is asked to avert a calamity, it is averted.'⁶

Notes

1. مكارم الأخلاق : 2 / 7 / 1978.

2. Makarim al- Akhlaq, v. 2, p. 7, no. 1978

3. الكافي : 2 / 469 / 5.

4. al-Kafi, v. 2, p. 469, no. 5

5. الكافي : 2 / 470 / 8.

6. Ibid. v. 2, p. 470, no. 8

الدُّعَاءُ يَدْفَعُ أَنْوَاعَ الْبَلَاءِ - 687

687. SUPPLICATION REPELS VARIOUS TYPES OF CALAMITY

2099. رسولُ الله صلى الله عليه وآله : اِدْفَعُوا أَبْوَابَ الْبَلَاءِ بِالدُّعَاءِ .¹

2099. The Prophet (SAWA) said, 'Repel the doors of calamity with supplication.'²

2100. الإمامُ عليٌّ عليه السلام : اِدْفَعُوا أَمْوَاجَ الْبَلَاءِ بِالدُّعَاءِ ، مَا الْمَيْتَلَى الَّذِي اسْتَدْرَ

بِهِ الْبَلَاءُ بِأَحْوَجَ إِلَى الدُّعَاءِ مِنَ الْمَعَانِي الَّذِي لَا يَأْمُرُ الْبَلَاءُ .³

2100. Imam Ali (AS) said, 'Repel the surges of calamity with supplication. The person who is continuously facing calamities is not more in need of supplication than that person who is free and secure from calamity.'⁴

2101. الإمامُ الصَّادِقُ عليه السلام : مَنْ تَخَوَّفَ بَلَاءً يُصِيبُهُ فَتَقَدَّمَ فِيهِ بِالْدُّعَاءِ لَمْ يُرِهِ

اللهُ عَزَّوَجَلَّ ذَلِكَ الْبَلَاءَ أَبَدًا .⁵

2101. Imam al-Sadiq (AS) said, 'The one who fears the onset of a calamity and precedes it with supplication, Allah will never afflict him with that calamity.'⁶

. انظر : البلاء : باب 275

(See also: THE ORDEAL: section 275)

Notes

1. بحار الأنوار : 3 / 288 / 93 .

2. Bihar al-Anwar, v. 93, p. 288, no. 3

3. بحار الأنوار : 37 / 301 / 93 .

4. Ibid. v. 93, p. 301, no. 37

5. مكارم الأخلاق : 2 / 10 / 1992 .

6. Makarim al-Akhlaq, v. 2, p. 10, no. 1992

التَّقَدُّمُ فِي الدُّعَاءِ - 688

688. Priority with Supplication

(وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نِسِيَ مَا كَانَ يُدْعُوا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ).¹

“When distress befalls man, he supplicates his Lord, turning to Him penitently. Then, when He grants him a blessing from Himself, he forgets that for which he had supplicated Him before, and sets up equals to Allah that he may lead [people] astray from His way. Say, ‘Revel in your ingratitude for a while. Indeed you are among the inmates of the fire.’”²

(أَمِنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَمْ لَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ).³

“Is He who answers the call of the distressed [person] when he invokes Him and removes his distress, and makes you the earth's successors...? What! Is there a god besides Allah? Little is that admonition that you take.”⁴

انظر : الزمر : 49 و يونس : 22 و العنكبوت : 65 والروم : 33 . والأنعام : 40 ، 41 ، 63 و الاسراء : 67 .

(See also: Qur'an 39:49, 10:22, 29:65, 30:33, 6:40-41, 6:63, and 17:67)

2102. رسول الله صلى الله عليه وآله : أَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ:

أَذْكُرْنِي فِي سَرَائِكَ أَسْتَجِبَ لَكَ فِي ضَرَّائِكَ.⁵

2102. The Prophet (SAWA) said, 'Allah revealed to Prophet David (AS), 'Remember me in the good days so that I may answer [and assist] you in the bad [and difficult] days.'⁶

2103. رسول الله صلى الله عليه وآله : تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ.⁷

2103. The Prophet (SAWA) said, 'Acquaint yourself with Allah in times of ease and Allah will acknowledge you in times of difficulty.'⁸

2104. الإمام الباقر عليه السلام : يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ

دُعَائِهِ فِي الشَّدَّةِ.⁹

2104. Imam al-Baqir (AS) said, 'A believer must supplicate Allah in times of ease the same way that he supplicates Allah in times of difficulty.'¹⁰

Notes

1. الزمر : 8 .

2. Qur'an 398:

3. النمل : 62 .

4. Qur'an 2762:

5. مكارم الأخلاق : 2 / 10 / 1991 .
6. Makarim al-Akhlaq, v. 2, p. 10, no. 1991
7. بحار الأنوار : 77 / 87 / 3 .
8. Bihar al-Anwar, v. 77, p. 87, no. 3
9. الكافي : 2 / 488 / 1 .
10. al-Kafī, v. 2, p. 488, no. 1

الحُثُّ عَلَى الدُّعَاءِ فِي كُلِّ حَاجَةٍ - 689

689. ENJOINMENT OF SUPPLICATION FOR EVERY NEED

2105. بحار الأنوار : فيما أوحى الله إلى موسى عليه السلام : يا موسى ، سألني كلَّ

ما تُحتاجُ إليه ، حتَّى عَلفَ شاتِكَ ، وملحَ عَجِينِكَ .¹

2105. It is narrated in Bihar al-Anwar that Allah revealed to Prophet Moses (AS), 'O Moses, ask Me for every single thing that you need, even the grass for your sheep to graze and the salt for your dough.'²

2106. رسولُ الله صلى الله عليه وآله : سَلُوا اللهَ عَزَّوَجَلَّ ما بدا لَكُمْ مِنْ حوائِجِكُمْ

حتَّى شِسَعَ النِّعْلِ ؛ فَإِنَّهُ إِنْ لَمْ يُيسِّرْهُ لَمْ يَتيسَّر .³

2106. The Prophet (SAWA) said, 'Ask Allah for whatever occurs to you from your needs even for the laces of your shoes, for verily if He does not facilitate for it, it will not be facilitated.'⁴

2107. الإمامُ الباقر عليه السلام : لا تُحَقِّقُوا صَغِيرًا مِنْ حَوَائِجِكُمْ ؛ فَإِنَّ أَحَبَّ الْمُؤْمِنِينَ

إِلَى اللَّهِ تَعَالَى أَسْأَلُهُمْ .⁵

2107. Imam al-Baqir (AS) said, 'Do not deem the smallest of your needs as insignificant, for verily the most beloved of the believers with Allah is the one who asks [Him] the most.'⁶

Notes

1. بحار الأنوار : 39 / 303 / 93 .

2. Bihar al-Anwar, v. 93, p. 303, no. 39

3. بحار الأنوار : 23 / 295 / 93 .

4. Ibid. v. 93, p. 295, no. 23

5. مكارم الأخلاق : 2275 / 97 / 2 .

6. Makarim al-Akhlaq, v. 2, p. 97, no. 2275

الدُّعَاءُ مِفْتَاحُ الْإِجَابَةِ - 690

690. SUPPLICATION IS THE KEY TO GRANTING [OF A REQUEST]

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ) ¹

“When My servants ask you about Me, [tell them that] I am indeed nearmost. I answer the supplicant's call when he calls Me. So let them respond to Me, and let them have faith in Me, so that they may fare rightly.” ²

2108. رسول الله صلى الله عليه وآله : إِذَا أَرَادَ اللَّهُ أَنْ يَسْتَجِيبَ لِعَبْدٍ أَذِنَ لَهُ فِي

الدُّعَاءِ. ³

2108. The Prophet (SAWA) said, 'When Allah wants to answer or respond to His servant, He allows him [through divine succour] to supplicate.' ⁴

2109. الإمام علي عليه السلام : مَنْ فَتَحَ بَابَ اللَّهِ سَبَحَانَهُ فَتُحَ لَهُ. ⁵

2109. Imam Ali (AS) said, 'He who knocks on Allah's door, it is opened for him.' ⁶

2110. الإمام الحسن عليه السلام : مَا فَتَحَ اللَّهُ عَزَّوَجَلَّ عَلَى أَحَدٍ بَابَ مَسْأَلَةٍ فَخَزَنَ

عَنْهُ بَابَ الْإِجَابَةِ. ⁷

2110. Imam al-Hasan (AS) said, 'Allah has never opened the door of request for anyone only to hold back the door of response.' ⁸

Notes

1. البقرة : 186 .

2. Qur'an 2186:

3. كنز العمال : 3156 .

4. Kanz al-Ummal, no. 3156

5.. غرر الحكم : 8292 .

6. Ghurar al-Hikam, no. 8292

7. بحار الأنوار : 78 / 113 / 7 .

8. Bihar al-Anwar, v. 78, p. 113, no. 7

شُرُوطُ اسْتِجَابَةِ الدُّعَاءِ - 691

691. The Conditions for the Answering OF SUPPLICATION

المعرفة - 1

1. Inner Knowledge:

2111. الإمام الصادق عليه السلام - وَ قَدْ سَأَلَهُ قَوْمٌ : نَدَعُو فَلَا يُسْتَجَابُ لَنَا ؟! - : لَأَنْكُمْ تَدْعُونَ مَنْ لَا تَعْرِفُونَهُ.¹

2111. group of people asked Imam al-Sadiq (AS), 'We supplicate but are not answered?' the Imam said, 'Because you call upon One whom you do not know.'²

2112. الإمام الصادق عليه السلام - فِي قَوْلِهِ : (فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي)³ - : يَعْلَمُونَ أَنِّي أَقْدِرُ عَلَى أَنْ أُعْطِيَهُمْ مَا يَسْأَلُونِي.⁴

2112. Regarding the saying of Allah, “so let them respond to Me, and let them have faith in Me”⁵ Imam al-Sadiq (AS) said, 'It means that: “they should know that I [Allah] am capable of giving them what they ask Me for”.'⁶

العمل بما تقتضيه المعرفة - 2

2. Acting According to What Inner Knowledge Necessitates:

2113. الإمام علي عليه السلام - لَمَّا سُئِلَ عَنْ قَوْلِ اللَّهِ تَعَالَى : (أَدْعُونِي أَسْتَجِبْ لَكُمْ)⁷ فَمَا بَالُنَا نَدْعُو فَلَا نُجَابُ ؟ - : لِأَنَّ قُلُوبَكُمْ خَانَتْ بِثَمَانِي خِصَالٍ : أَوَّلُهَا أَنَّكُمْ عَرَفْتُمْ اللَّهَ فَلَمْ تُؤَدُّوا حَقَّهُ كَمَا أَوْجَبَ عَلَيْكُمْ، فَمَا أَغْنَتْ عَنْكُمْ مَعْرِفَتُكُمْ شَيْئاً ... فَأَيُّ دُعَاءٍ يُسْتَجَابُ لَكُمْ مَعَ هَذَا وَقَدْ سَدَدْتُمْ أَبْوَابَهُ وَطُرُقَهُ؟⁸

2113. Imam Ali (AS) when he was asked regarding Allah's verse: “Call Me and I will hear you[r supplications]”⁹ - 'So why does it happen that we supplicate and are not answered?' - replied, 'Because your hearts have been treacherous in eight areas, the first of them being that you know Allah but you do not fulfil your right towards Him as is obligatory upon you, so your inner knowledge of Him has not benefited you at all... so then which supplication will be answered for you with this [state of affairs] after you have blocked its doors and paths?!'¹⁰

طِيبُ الْمَكْسَبِ - 3

3. Lawful Earning:

2114. رسول الله صلى الله عليه وآله : إِنَّ الْعَبْدَ لَيَرْفَعُ يَدَهُ إِلَى اللَّهِ وَمَطْعَمُهُ حَرَامٌ، فَكَيْفَ يُسْتَجَابُ لَهُ وَهَذَا حَالُهُ؟¹¹

2114. The Prophet (SAWA) said, 'Verily a servant raises his hands to Allah [in supplication] while his food is unlawful! So how can his supplications be answered while he is in this state?!'¹²

2115. رسول الله صلى الله عليه وآله : أَطْبَ كَسْبَكَ تُسْتَجَبَ دَعْوَتُكَ ، فَإِنَّ الرَّجُلَ يَرْفَعُ اللَّقْمَةَ إِلَى فِيهِ (حَرَامًا)¹³ فَمَا تُسْتَجَابُ لَهُ دَعْوَةٌ أَرْبَعِينَ يَوْمًا .¹⁴

2115. The Prophet (SAWA) said, 'Make your earnings lawful and your supplication will be answered, for verily when a man raises an unlawful morsel of food to his mouth, his supplication is not answered for forty days.'¹⁵

2116. الإمام الصادق عليه السلام : إِذَا أَرَادَ أَحَدُكُمْ أَنْ يُسْتَجَابَ لَهُ فَلْيُطَيِّبْ كَسْبَهُ وَلْيُخْرِجْ مِنْ مَظَالِمِ النَّاسِ ، وَ إِنَّ اللَّهَ لَا يُرْفَعُ إِلَيْهِ دُعَاءُ عَبْدٍ وَفِي بَطْنِهِ حَرَامٌ أَوْ عِنْدَهُ مَظْلَمَةٌ لِأَحَدٍ مِنْ خَلْقِهِ .¹⁶

2116. Imam al-Sadiq (AS) said, 'If any of you wants his supplication to be answered then he should make a lawful earning and repay people their rights, for verily the supplication of a servant who has unlawful food in his stomach or has wronged anyone from Allah's creation will not be raised to Allah.'¹⁷

حضور القلب ورقته عند الدعاء - 4

4. Presence of the Heart and its Tenderness During Supplication:

2117. رسول الله صلى الله عليه وآله : إَعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٌ غَافِلٌ لَاهٍ .¹⁸

2117. The Prophet (SAWA) said, 'Know that Allah does not answer supplication from a heedless and distracted heart.'¹⁹

2118. رسول الله صلى الله عليه وآله : اغْتَنِمُوا الدُّعَاءَ عِنْدَ الرَّقَّةِ فَإِنَّهَا رَحْمَةٌ .²⁰

2118. The Prophet (SAWA) said, 'Seize the opportunity to supplicate during tenderness [of your heart] for verily it is a mercy.'²¹

2119. الإمام الصادق عليه السلام : إِنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ قَاسٍ .²²

2119. Imam al-Sadiq (AS) said, 'Verily Allah does not answer the supplication that comes from a hard heart.'²³

2120. الإمام الصادق عليه السلام : إِذَا رَقَّ أَحَدُكُمْ فَلْيَدْعُ ، فَإِنَّ الْقَلْبَ لَا يَرِقُّ حَتَّى

يَخْلُصَ .²⁴²⁵

2120. Imam al-Sadiq (AS) said, 'When any of you feels softness and compassion, then he should supplicate, for no sooner does the heart soften than it becomes pure and sincere.'²⁶

Notes

. بحار الأنوار : 93 / 368 / 1.4

2. Ibid. v. 93, p. 368, no. 4
3. البقرة : 186 .
4. بحار الأنوار : 37 / 323 / 93 .
5. Qur'an 2186:
6. Bihar al-Anwar, v. 93, p. 323, no. 37
7. غافر : 60 .
8. أعلام الدين : 269 ، أنظر تمام الحديث .
9. Qur'an 4060:
10. Alam al-Din, no. 269
11. إرشاد القلوب : 149 .
12. Irshad al-Qulub, no. 149
13. ما بين القوسين أثبتناه من بحار الأنوار : 16 / 358 / 93 نقلاً عن المصدر .
14. مكارم الأخلاق : 2045 / 20 / 2 .
15. Makarim al-Akhlaq, v. 2, p. 20, no. 2045
16. بحار الأنوار : 31 / 321 / 93 .
17. Bihar al-Anwar, v. 93, p. 321, no. 31
18. بحار الأنوار : 31 / 321 / 93 .
19. Ibid. v. 93, p. 321, no. 31
20. الدعوات : 60 / 30 .
21. al-Daawat, p. 30, no. 60
22. الكافي : 4 / 474 / 2 .
23. al-Kafi, v. 2, p. 473, no. 1
24. الكافي : 5 / 477 / 2 .
25. ويأتي ما يناسب هذا الباب .
26. Ibid. v. 2, p. 477, no. 5

مَوَانِعُ الإِجَابَةِ - 692

692. Factors that Prevent the Answering OF SUPPLICATION

الذنب - 1

1. Sins:

2121. الإمام الباقر عليه السلام : إِنَّ الْعَبْدَ يَسْأَلُ اللَّهَ الْحَاجَةَ فَيَكُونُ مِنْ شَأْنِهِ قَضَاؤُهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ إِلَى وَقْتٍ بَاطِلٍ ، فَيُذْنِبُ الْعَبْدُ ذَنْبًا فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْمَلَكِ : لَا تَقْضِ حَاجَتَهُ وَاحْرِمَهُ إِيَّاهَا ، فَإِنَّهُ تَعَرَّضَ لِسَخَطِي وَاسْتَوْجَبَ الْحِرْمَانَ مِنِّي .¹

2121. Imam al-Baqir (AS) said, 'Verily a servant asks Allah his need and it is Allah's way that He either grants it very soon or after some time. The servant sins and Allah - Blessed and most High - says to the angels, 'Do not grant him, and deprive him of it for verily he has exposed himself to My displeasure and has made himself deserving of My deprivation.'²

الظُّلْمُ - 2

2. Oppression:

2122. الإمام علي عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ أَوْحَى إِلَى عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ : قُلْ لِلْمَلَا مِنْ بَنِي إِسْرَائِيلَ ... إِنِّي غَيْرُ مُسْتَجِيبٍ لِأَحَدٍ مِنْكُمْ دَعْوَةً وَلَا أَحَدٍ مِنْ خَلْقِي قِبَلَهُ مَظْلَمَةٌ .³

2122. Imam Ali (AS) said, 'Allah revealed to Prophet Jesus (AS) saying, 'Tell the community of Israelites that... verily I do not answer the supplication of anyone from among you against whom one of My creation holds a claim of wrong or oppression.'⁴

2123. الإمام الصادق عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ : وَعَزَّتِي وَجَلَالِي ، لَا أُجِيبُ دَعْوَةَ مَظْلُومٍ دَعَانِي فِي مَظْلَمَةٍ ظَلَمَهَا وَلَا أَحَدٍ عِنْدَهُ مِثْلُ تِلْكَ الْمَظْلَمَةِ .⁵

2123. Imam al-Sadiq (AS) said, 'Verily Allah says, 'By My Might and Exaltedness, I do not answer the supplication of one who has been wronged when he calls Me regarding the wrong that has been done unto him, while someone else holds a similar claim of wrong against him.'⁶

مُنَافَصَتُهُ لِلْحِكْمَةِ - 3

3. It Opposing Wisdom:

2124. الإمام علي عليه السلام : إِنَّ كَرَمَ اللَّهِ سُبْحَانَهُ لَا يَنْفُضُ حِكْمَتَهُ ، فَلِذَلِكَ لَا يَفْعُ الإِجَابَةُ فِي كُلِّ دَعْوَةٍ .^{7 8}

2124. Imam Ali (AS) said, 'Verily the Kindness of Allah, glory be to Him, does not contradict His Wisdom, therefore not all supplications are answered.'⁹

توصيفُ اللهِ بغيرِ صفاته - 4

4. Describing Allah with Attributes Other Than His

2125. الإمامُ الصادقُ عليه السلام : جاء رجلٌ إلى أمير المؤمنين عليه السلام فقال :
إني دَعَوْتُ اللهَ فلم أَرِ الإجابةَ ! فقال : لقد وَصَفْتَ اللهَ بغيرِ صفاته ، و إنَّ للدُّعاءِ أربعَ
خصالٍ : إخلاصُ السَّريَّةِ ، و إحضارُ النِّيَّةِ ، ومَعْرِفَةُ الوَسِيلَةِ ، والإنصافُ في المسألةِ ، فهل
دَعَوْتَ وأنت عارفٌ بهذه الأربعِ ؟ قال : لا ، قال : فاعْرِفْهُنَّ .¹⁰

2125. Imam al-Sadiq (AS) said, 'A man came to the Commander of the Faithful and said, 'Verily I have supplicated to Allah, but I have not received an answer!', the Imam (AS) said, 'You have described Allah in a manner that He is not worthy of being described, for verily supplication has four stages: sincerity of the heart, making the intention, having true knowledge of the means, and being fair regarding the request. So did you supplicate knowing these four conditions?' He said, 'No', then the Imam (AS) said, 'Then know them now'.¹¹

Notes

1. بحار الأنوار : 73 / 329 / 11 .
2. Bihar al-Anwar, v. 73, p. 329, no. 11
3. الخصال : 337 / 40 .
4. al-Khisal, p. 337, no. 40
5. بحار الأنوار : 75 / 312 / 20 .
6. Bihar al-Anwar, 75, p. 312, no. 20
7. غرر الحكم : 3478 .
8. قال ابن سينا : سبب إجابة الدعاء توافي الأسباب معاً لحكمة إلهية ، وهو أن يتوافي سبب دعاء رجل فيما يدعو فيه ، وسبب وجود ذلك الشيء معاً عن الباري . فإن قيل : فهل يصح وجود ذلك الشيء من دون الدعاء ، وموافاته لذلك الدعاء ؟ قلنا : لا ، لأنَّ علتهما واحدة ، وهو الباري الذي جعل سبب وجود ذلك الشيء الدعاء ، كما جعل سبب صحة المريض شرب الدواء ، وما لم يشرب الدواء لم يصح ، وكذلك الحال في الدَّعاء . وموافاة ذلك الشيء فلحكمة ما توافيا معاً على حسب ما قدَّر وقضى ، فالدَّعاء واجب وتوقُّع الإجابة واجب . (. . .) (بحار الأنوار : 93 / 361 / 23 ، أنظر تمام الكلام .)
9. Ghurar al-Hikam, no. 3478
10. تنبيه الخواطر : 1 / 302 .
11. Tanbih al-Khawahir, v. 1, p. 302

آدابُ الدُّعاءِ - 693

693. The Etiquettes of Supplication

البَسْمَلَةُ - 1

1. The Basmala:

2126. رسولُ الله صلى الله عليه وآله : لا يُرَدُّ دُعَاءُ أَوَّلُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .¹

2126. The Prophet (SAWA) said, 'The supplication that is preceded by *"In the Name of Allah, the all-Beneficent, the all-Merciful"* will not be rejected.'²

التَّحْمِيدُ - 2

2. Praise:

2127. رسولُ الله صلى الله عليه وآله : إِنَّ كُلَّ دُعَاءٍ لَا يَكُونُ قَبْلَهُ تَحْمِيدٌ فَهُوَ أَبْتَرُ .³

2127. The Prophet (SAWA) said, 'Verily every supplication that is not preceded by praise [of Allah] is incomplete.'⁴

الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ - 3

3. Blessings upon Prophet Muhammad (SAWA) and his Family:

2128. الإمامُ الصادقُ عليه السلام : لَا يَزَالُ الدُّعَاءُ مُحْجُوبًا حَتَّى يُصَلَّى عَلَى مُحَمَّدٍ

وَعَلَى آلِ مُحَمَّدٍ .⁵

2128. Imam al-Sadiq (AS) said, 'A supplication remains veiled until the supplicant sends blessings on Muhammad and the family of Muhammad.'⁶

2129. الإمامُ الصادقُ عليه السلام : مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ عَزَّوَجَلَّ فَلْيَبْدَأْ

بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ ، ثُمَّ يَسْأَلْ حَاجَتَهُ ، ثُمَّ يَخْتِمَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، فَإِنَّ اللَّهَ عَزَّوَجَلَّ أَكْرَمُ مَنْ أَنْ يَقْبَلَ الطَّرْفَيْنِ وَيَدْعَ الْوَسْطَ إِذْ كَانَتْ الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ لَا تُحْجَبُ عَنْهُ .⁷

2129. Imam al-Sadiq (AS) said, 'If anyone has a need from Allah, then he should begin by sending blessings upon Muhammad and his family, then ask his need. Thereafter he should seal it by sending blessings upon Muhammad and the family of Muhammad, for verily Allah is too kind than to just accept the two blessings [at the beginning and at the end] and leave the middle, because the request for blessings on Muhammad and his family is never veiled from Him.'⁸

الِاسْتِشْفَاعُ بِالصَّالِحِينَ - 4

4. Seeking Intercession of the Righteous:

2130. الإمام الكاظم عليه السلام : إذا كانت لك حاجة إلى الله فقل : اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ ، فَإِنَّهُمَا عِنْدَكَ شَأْنًا مِنَ الشَّأْنِ .⁹

2130. Imam al-Kazim (AS) said, 'If you have a need from Allah, then say, "O Allah, verily I ask you for the sake of Muhammad and Ali, for verily they have a special station with You."¹⁰

الإِقْرَارُ بِالذَّنْبِ - 5

5. Acknowledgement of Sins:

2131. الإمام الصادق عليه السلام : إِنَّمَا هِيَ الْمِدْحَةُ ، ثُمَّ الْإِقْرَارُ بِالذَّنْبِ ، ثُمَّ الْمَسْأَلَةُ

¹¹.

2131. Imam al-Sadiq (AS) said, '[In supplication] praise Allah, then acknowledge your sins, then ask your request.'¹²

التَّضَرُّعُ وَالِابْتِهَالُ - 6

6. Imploring and Begging:

2132. بحار الأنوار: فيما وَعَظَ اللَّهُ بِهِ عِيسَى عَلَيْهِ السَّلَامُ: يَا عِيسَى ، أَدْعُنِي دُعَاءَ الْحَزِينِ الْعَرِيقِ الَّذِي لَيْسَ لَهُ مُغِيثٌ ... وَلَا تَدْعُنِي إِلَّا مُتَضَرِّعًا إِلَيَّ وَهُمْ هَمًّا وَاحِدًا ، فَإِنَّكَ مَتَى تَدْعُنِي كَذَلِكَ أَجِبُكَ .¹³

2132. It is narrated in Bihar al-Anwar that among Allah's exhortations to Prophet Jesus (AS) was, 'O Jesus, call upon Me with a supplication of a sorrowful one, as if he is drowning and has no saviour...and only supplicate Me by imploring Me, with the supplication being your prime concern, for verily if you call Me like that, I will answer you.'¹⁴

2133. الإمام الحسين عليه السلام : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَرْفَعُ يَدَيْهِ إِذَا ابْتَهَلَ وَدَعَا كَمَا يَسْتَطِيعُ الْمِسْكِينُ .¹⁵

2133. Imam al-Husayn (AS) said, 'The Prophet (SAWA) used to raise his hands and implore and beg [to Allah] just like the poor man begs for food.'¹⁶

أَنْ يُصَلِّيَ رَكَعَتَيْنِ - 7

7. Performing Two Units of Prayer:

2134. الإمام الصادق عليه السلام : مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ، ثُمَّ صَلَّى رَكَعَتَيْنِ ، فَأَتَمَّ رُكُوعَهُمَا وَسُجُودَهُمَا ، ثُمَّ سَلَّمَ ، وَأَثْنَى عَلَى اللَّهِ عَزَّوَجَلَّ وَعَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، ثُمَّ سَأَلَ حَاجَتَهُ ، فَقَدْ طَلَبَ فِي مَظَانِّهِ ، وَمَنْ طَلَبَ الْخَيْرَ فِي مَظَانِّهِ لَمْ يَجِبْ .¹⁷

2134. Imam al-Sadiq (AS) said, 'Whoever performs the ablution correctly and thereafter prays two units of prayer, completes its genuflections and prostrations, sends the salutations [at the end of the prayer], praises Allah

and the Prophet (SAWA), then asks his need in the right place will not be disappointed, because whoever seeks good from the right place is never disappointed.'¹⁸

أَنْ لَا يَسْتَكْثِرَ مَطْلُوبُهُ - 8

8. Not to Regard One's Own Request as Too Much:

2135. رسولُ الله صلى الله عليه وآله : أوحى الله إلى بعضِ أنبيائه : ... لو أنَّ أهلَ سَبْعِ سَمَاوَاتٍ وَأَرْضَيْنِ سَأَلُونِي جَمِيعاً فَأَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُم مَسْأَلَتَهُ ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي مِثْلَ جَنَاحِ بَعُوضَةٍ ، وَكَيْفَ يَنْقُصُ مُلْكُ أَنَا قَيِّمُهُ؟!¹⁹

2135. The Prophet (SAWA) said, 'Allah revealed unto one of His prophets.....If the people of the seven heavens and worlds were all to request from Me and I was to give each one their request, it would not decrease in My Sovereignty even the amount of the wing of an insect, and how can My Sovereignty decrease and I am its owner.'²⁰

2136. الإمامُ الباقر عليه السلام : لَا تَسْتَكَثِرُوا شَيْئاً مِمَّا تَطْلُبُونَ ، فَمَا عِنْدَ اللَّهِ أَكْثَرُ مِمَّا تُقَدِّرُونَ .²¹

2136. Imam al-Baqir (AS) said, 'Do not regard anything that you seek from Allah as too much, for verily what is with Allah is much greater than you could comprehend.'²²

أَنْ يَكُونَ عَالِي الْهِمَّةِ فِيمَا يَطْلُبُ - 9

9. To Have a High Ambition for What You Seek:

2137. رسولُ الله صلى الله عليه وآله : إِذَا دَعَا أَحَدُكُمْ فَلْيُعْظِمِ الرَّغْبَةَ ؛ فَإِنَّهُ لَا يَتَعَاظَمُ عَلَى اللَّهِ شَيْءٌ .²⁴

2137. The Prophet (SAWA) said, 'If you were to supplicate, amplify the appeal, as there is nothing great that Allah cannot do.'²⁵

2138. الإمامُ عليُّ عليه السلام - فِي وَصِيَّتِهِ إِلَى ابْنِهِ الْحَسَنِ عَلَيْهِ السَّلَام - : وَلْتَكُنْ مَسْأَلَتُكَ فِيمَا يَعْزِيكَ مِمَّا يَبْقَى لَكَ جَمَالُهُ وَيُنْفَى عَنْكَ وَبَالُهُ ، وَالْمَالُ لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ .²⁶

2138. Imam Ali (AS) in his counsel to his son al-Hasan (AS) said, 'Your request [from Allah] must be for such as will aid you of the things whose beauty and goodness will remain for you and whose evil consequences will not touch you, and wealth will neither remain for you, and nor will you remain for it.'²⁷

تَعْمِيمُ الدُّعَاءِ - 10

10. To Supplicate for Everyone:

2139. رسولُ الله صلى الله عليه وآله : إذا دَعَا أَحَدٌ فَلْيُعِمَّ فَإِنَّهُ أَوْجِبُ للدُّعَاءِ ، وَمَنْ قَدَّمَ أَرْبَعِينَ رَجُلًا مِنْ إِخْوَانِهِ قَبْلَ أَنْ يَدْعُو لِنَفْسِهِ اسْتُجِيبَ لَهُ فِيهِمْ وَفِي نَفْسِهِ .²⁸

2139. The Prophet (SAWA) said, 'When someone supplicates, he should pray for everyone, for it renders his supplication more conducive to being answered, and whoever precedes forty from among his brothers in supplication before supplicating for himself, his supplication for them as well as himself will duly be answered.'²⁹

الإِسْرَارُ بالدُّعَاءِ - 11

11. Supplicating in Secrecy:

2140. رسولُ الله صلى الله عليه وآله : دَعْوَةٌ فِي السِّرِّ تَعْدِلُ سَبْعِينَ دَعْوَةً فِي الْعَلَانِيَةِ .³⁰

2140. The Prophet (SAWA) said, 'A supplication asked in secret equals seventy supplications asked openly.'³¹

الاجْتِمَاعُ فِي الدُّعَاءِ - 12

12. Supplication in Congregation:

2141. الإمامُ الصَّادِقُ عليه السلام : مَا اجْتَمَعَ أَرْبَعَةٌ رَهْطٍ قَطُّ عَلَى أَمْرٍ وَاحِدٍ فَدَعَاوُا اللَّهَ إِلَّا تَفَرَّقُوا عَنْ إِجَابَةٍ .³²

2141. Imam al-Sadiq (AS) said, 'No sooner do four people congregate to supplicate together for one matter than they depart with an answer.'³³

حُسْنُ الظَّنِّ بِالْإِجَابَةِ - 13

13. Being Optimistic about the Answer:

2142. رسولُ الله صلى الله عليه وآله : أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ .³⁴

2142. The Prophet (SAWA) said, 'Supplicate to Allah while being convinced that He will answer you.'³⁵

2143. الإمامُ الصَّادِقُ عليه السلام : إِذَا دَعَوْتَ فَظُنَّ أَنَّ حَاجَتَكَ بِالْبَابِ .³⁶

2143. Imam al-Sadiq (AS) said, 'When you supplicate, be optimistic that your request has been met.'³⁷

اخْتِيَارُ الْأَوْقَاتِ الْمُنَاسِبَةِ - 14

14. Selecting a Suitable Time:

2144. الإمامُ الصَّادِقُ عليه السلام : قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله : خَيْرُ وَقْتٍ دَعَوْتُمْ اللَّهَ عَزَّوَجَلَّ فِيهِ الْأَسْحَارُ ، وَتِلَا هَذِهِ الْآيَةِ فِي قَوْلِ يَعْقُوبَ عَلَيْهِ السَّلَامُ : (سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي) ³⁸ وَ قَالَ : أَخْرَجَهُمْ إِلَى السَّحْرِ .³⁹

2144. Imam al-Sadiq (AS) said : The Prophet (SAWA) said, 'The best time to supplicate to Allah, Mighty and Exalted, is the time before dawn', then he recited the verse which is the saying of Prophet Jacob ⁴⁰ (AS), ***"I shall plead with my Lord to forgive you"*** ⁴¹, then he said, 'He postponed [supplicating for them] till the time before dawn.' ⁴²

2145. الإمام الصادق عليه السلام : ثلاثه أوقات لا يُجِبُّ فيها الدعاء عن الله : في أثر المكتوبة ، وعند نُزُولِ القطر ، وظهور آية معجزة لله في أرضه . ⁴³

2145. Imam al-Sadiq (AS) said, 'There are three times when supplication is not veiled from Allah at all: after completion of an obligatory act, during rainfall, and during the manifestation of a miraculous sign from Allah on the earth [like an eclipse].' ⁴⁴

الإلحاح - 15

15. Insistence:

2146. رسول الله صلى الله عليه وآله : رَحِمَ الله عبداً طَلَبَ مِنْ الله عَزَّوَجَلَّ حاجةً فَأَلَحَّ فِي الدُّعَاءِ ، أَسْتَجِيبَ لَهُ أَوْ لَمْ يُسْتَجَبْ لَهُ . ⁴⁵

2146. The Prophet (SAWA) said, 'Allah has mercy on a servant who seeks a need from Him and insists in supplication, whether it is answered or unanswered for him.' ⁴⁶

2147. الإمام الباقر عليه السلام : والله لا يُلْحِجُّ عبدٌ مؤمناً على الله عزَّوجلَّ في حاجته إلا قضاها له . ⁴⁷

2147. Imam al-Baqir (AS) said, 'By Allah, no sooner does a believing servant insist to Allah, Mighty and Exalted, regarding a need than He fulfils it for him.' ⁴⁸

Notes

1. الدعوات : 52 / 131 .
2. al-Daawat, p. 52, no. 131
3. بحار الأنوار : 93 / 317 / 21 .
4. Bihar al-Anwar, v. 93, p. 317, no. 21
5. الكافي : 2 / 491 / 1 .
6. al-Kafi, v. 2, p. 491, no. 1
7. مكارم الأخلاق : 2 / 19 / 2040 .
8. Makarim al-Akhlaq, v. 2, p. 19, no. 2040
9. الدعوات : 51 / 127 .
10. al-Daawat, p. 51, no. 127
11. بحار الأنوار : 93 / 318 / 23 .
12. Bihar al-Anwar, v. 93, p. 318, no. 23
13. بحار الأنوار : 93 / 314 / 19 .
14. Ibid. v. 93, p. 314, no. 19

15. مكارم الأخلاق : 2 / 8 / 1981 .
16. Makarim al-Akhlaq, v. 2, p. 8, no. 1981
17. بحار الأنوار : 93 / 314 / 20 .
18. Bihar al-Anwar, v. 93, p. 314, no. 20
19. الأمالي للطوسي : ص 584 ح 1208 .
20. Amali, Tusi, p.584, no. 1208
21. مكارم الأخلاق : 2 / 97 / 2275 .
22. Makarim al-Akhlaq, v. 2, p. 97, no. 2275
23. «لا يتعاضمني : أي لا يعظم عليَّ (النهاية : 2603 عظم .
24. صحيح ابن حبان : 3 / 177 / 896 .
25. Sahih ibn Habbān, v. 3, p. 177, no. 896, Musnad Ibn Hanbal, v. 3, p. 478, no. 9907, al-Daawat al-Kabir, v. 2 p. 93, no. 330, all narrated from Abu Hurayra, al-Dua al-Ma'thur wa Adabih, p. 53, Kanz al-Umal, v. 2, p. 84, no. 3250
26. بحار الأنوار : 77 / 205 / 1 .
27. Bihar al-Anwar, v. 77, p. 205, no. 1
28. بحار الأنوار : 93 / 313 / 17 .
29. Bihar al-Anwar, v. 93, p. 313, no. 17
30. الدعوات : 18 / 7 .
31. al-Daawat, p. 18, no. 7
32. الكافي : 2 / 487 / 2 .
33. al-Kafi, v. 2, p. 487, no. 2
34. بحار الأنوار : 93 / 305 / 1 .
35. Bihar al-Anwar, v. 93, p. 305, no. 1
36. الكافي : 2 / 473 / 1 .
37. al-Kafi, v. 2, p. 473, no. 1
38. يوسف : 98 .
39. الكافي : 2 / 477 / 6 .
40. Prophet Jacob (AS) is known as Yaqub in the Arabic tradition (ed.)
41. Quran :12 :98
42. al-Kafi, v. 2, p. 477, no. 6
43. بحار الأنوار : 85 / 321 / 8 .
44. Bihar al-Anwar, v. 85, p. 321, no. 8
45. الكافي : 2 / 475 / 6 .
46. al-Kafi, v. 2, p. 475, no. 6
47. الكافي : 2 / 475 / 3 .
48. Ibid. v. 2, p. 475, no. 7

ما يَنْبَغِي عَلَى الدَّاعِي تَرْكُهُ - 694

694. WHAT THE SUPPLICANT MUST NOT DO

الدُّعَاءُ لِمَا لَا يَكُونُ وَلَا يَحِلُّ - 1

1. Supplication for the Impossible and the Impermissible:

2148. الإمام علي عليه السلام : يا صاحِبَ الدُّعَاءِ ، لَا تَسْأَلُ عَمَّا لَا يَكُونُ وَلَا يَحِلُّ

¹.

2148. Imam Ali (AS) said, 'O supplicant, do not ask for the impossible and the impermissible.'²

الِاسْتِعْجَالُ - 2

2. To Seek a Hasty Response:

2149. الكافي عن أبي بصير عن الإمام الصادق عليه السلام : لَا يَزَالُ الْمُؤْمِنُ بِخَيْرٍ وَرَجَاءٍ رَحْمَةً مِنَ اللَّهِ مَا لَمْ يَسْتَعْجِلْ فَيَقْنَطُ وَيَتْرُكْ الدُّعَاءَ . قُلْتُ لَهُ : كَيْفَ يَسْتَعْجِلُ ؟ قَالَ : يَقُولُ : قَدْ دَعَوْتُ مُنْذُ كَذَا وَكَذَا وَمَا أَرَى الْإِجَابَةَ!³

2149. Imam al-Sadiq (AS) said, 'The believer continues to remain in goodness, comfort, and mercy from Allah as long as he does not seek a hasty response, then despair and abandon supplication as a consequence'. The Imam was asked, 'How does he hasten?', to which he (AS) replied, 'He says, 'I have supplicated since such and such a time and I do not yet see an answer.'⁴

أَنْ لَا يُعَلِّمَ اللَّهَ مَا يُصْلِحُهُ - 3

3. Do Not Instruct Allah about What is Good for You:

2150. رسول الله صلى الله عليه وآله : قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى : يَا بَنِي آدَمَ ، أَطِيعْنِي فِيمَا أَمَرْتُكُمْ ، وَلَا تُعَلِّمْنِي مَا يُصْلِحُكَ .⁵

2150. The Prophet (SAWA) said, 'Allah, Blessed and most High, has said, 'O son of Adam, obey Me in what I have commanded, and do not instruct Me about what is good for you.'⁶

Notes

1. الخصال : 10 / 635 .
2. al-Khisal, p. 635, no. 10
3. الكافي : 2 / 490 / 8 ، بحار الأنوار : 93 / 374 / 16 .
4. Bihar al-Anwar, v. 93, p. 374, no. 16
5. بحار الأنوار : 71 / 178 / 24 .
6. Ibid. v. 71, p. 178, no. 24

مَنْ تُقْضَى حَاجَّتُهُ بِلا سَوْأٍ - 695

695. THE ONE WHOSE REQUEST IS GRANTED WITHOUT ASKING

2151. بحار الأنوار عن أبي حمزة : إِنَّ اللَّهَ أَوْحَى إِلَى دَاوُودَ عَلَيْهِ السَّلَامُ : يَا دَاوُودُ ، إِنَّهُ لَيْسَ عَبْدٌ مِنْ عِبَادِي يُطِيعُنِي فِيمَا أَمَرُهُ إِلَّا أُعْطِيَتْهُ قَبْلَ أَنْ يَسْأَلَنِي ، وَأَسْتَجِيبُ لَهُ قَبْلَ أَنْ يَدْعُوَنِي .¹

2151. Abu Hamza narrated, 'Verily Allah revealed to Prophet David (AS), 'O David, verily no sooner does a servant from among My servants obey Me in what I have commanded him than I give him before he asks Me, and I answer him before he supplicates Me.'²

2152. رسولُ الله صلى الله عليه وآله: يَقُولُ اللَّهُ: مَنْ شَعَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أُعْطِيَتْهُ فَوْقَ مَا أُعْطِيَ السَّائِلِينَ .³

2152. The Prophet (SAWA) said, 'Allah, Mighty and Exalted, says, 'The one who is too preoccupied with My remembrance to ask Me, I give him more than what the ones who ask have been given.'⁴

2153. فاطمةُ الزَّهراءُ عليها السلام : مَنْ أَصْعَدَ إِلَى اللَّهِ خَالَصَ عِبَادَتِهِ أَهْبَطَ اللَّهُ عَرْوَجًا لَهُ أَفْضَلَ مَصْلَحَتِهِ .⁵

2153. Fatima al-Zahra (AS) said, 'The one who sends up to Allah his pure and sincere worship, Allah, Mighty and Exalted, sends down for him that which will be of most benefit to him.'⁶

Notes

1. بحار الأنوار : 16 / 376 / 93 .

2. Ibid. v. 93, p. 376, no. 16

3. كنز العمال : 1874 .

4. Kanz al-Ummal, no. 1874

5. تنبيه الخواطر : 2 / 108 .

6. Tanbih al-Khawahir, v. 2, p. 108

دور الرضا واليأس في الإجابة - 696

696. The Role of Contentment AND DESPAIR IN ANSWERING

2154. الإمام الحسن عليه السلام : أنا الضامن لمن لم يهيجس في قلبه إلا الرضا أن

يدعوا الله فيستجاب له.¹

2154. Imam al-Hasan (AS) said, 'I guarantee that the one who does not harbour anything but contentment in his heart will be answered when he supplicates to Allah.'²

2155. الإمام زين العابدين عليه السلام : من لم يرج الناس في شيء ورد أمره إلى الله

عز وجل في جميع أموره استجاب الله عز وجل له في كل شيء.³

2155. Imam Zayn al-Abidin (AS) said, 'He who does not place his hope in people for anything and refers all his matters instead to Allah, Allah - Mighty and Exalted - will grant his every need.'⁴

Notes

1. بحار الأنوار : 43 / 351 / 25.

2. Bihar al-Anwar, v. 43, p. 351, no. 25.

3. بحار الأنوار : 75 / 110 / 16.

4. Ibid. v. 75, p. 110. no. 16.

مَنْ تُسْتَجَابُ دَعْوَتُهُ - 697

697. THOSE WHOSE SUPPLICATIONS are Answered

2156. رسول الله صلى الله عليه وآله : إِيَّاكُمْ وَدَعْوَةَ الْوَالِدِ ، فَإِنَّهَا أَحَدُ مِنَ السَّيْفِ .¹

2156. The Prophet (SAWA) said, 'Beware of the supplication of the parent, for verily it is sharper than a sword.'²

2157. رسول الله صلى الله عليه وآله : دعاء أطفال أُمّتي مُسْتَجَابٌ مَا لَمْ يُقَارِفُوا

الدُّنُوبَ .³

2157. The Prophet (SAWA) said, 'The supplications of the children of my community are answered as long as they have not fallen into sins.'⁴

2158. الإمام الحسن عليه السلام : مَنْ قَرَأَ الْقُرْآنَ كَانَتْ لَهُ دَعْوَةٌ مُجَابَةٌ إِمَّا مُعَجَّلَةً وَ

إِمَّا مُؤَجَّلَةً .⁵

2158. Imam al-Hasan (AS) said, 'The one who recites the Qur'an has a supplication of his answered, be it immediately or later.'⁶

(أنظر) الظلم : باب 1206.

(See also: WRONGDOING: section 1206)

Notes

1. بحار الأنوار : 74 / 84 / 94 .

2. Ibid. v. 74, p. 84, no. 94

3. بحار الأنوار : 93 / 357 / 14 .

4. Ibid. v. 93, p. 357, no. 14

5. بحار الأنوار : 93 / 313 / 17 .

6. Ibid. v. 93, p. 313, no. 17

الدَّعَوَاتُ غَيْرُ الْمُسْتَجَابَةِ - 698

698. SUPPLICATIONS THAT ARE NOT ANSWERED

2159. رسول الله صلى الله عليه وآله : سألت الله أن لا يستجيب دعاء حبيبٍ على

حبيبِهِ .¹

2159. The Prophet (SAWA) said, 'I asked Allah not to answer the supplication of an enamoured one against his beloved.'²

2160. الإمام الصادق عليه السلام : أربع لا يُستجابُ لَهُمُ دعاءٌ : الرجلُ جالسٌ في

بَيْتِهِ يقولُ : يا رَبِّ ارزُقني ، فيقولُ لَهُ : ألمْ آمُرُكَ بالطَّلَبِ ؟ ! ورجلٌ كانتَ لَهُ امرأةٌ فدعا عَلَيْهَا ، فيقولُ : ألمْ أجعلَ أمرَهَا بيدِكَ ؟ ! ورجلٌ كانَ لَهُ مالٌ فأفسدَهُ فيقولُ : يا رَبِّ ارزُقني ، فيقولُ لَهُ : ألمْ آمُرُكَ بالاعتِصَادِ ؟ ! ... ورجلٌ كانَ لَهُ مالٌ فأدانَهُ بغيرِ بَيِّنَةٍ فيقولُ : ألمْ آمُرُكَ بالشَّهادَةِ ؟ !³

2160. Imam al-Sadiq (AS) said, 'There are four kinds of people whose supplications do not get answered: the man who sits in his house saying, 'O my Lord, grant me sustenance', to whom He says, 'Did I not command you to seek [for your sustenance]?', then there is the man who has a wife and supplicates against her, to whom He replies, 'Did I not make you responsible for her [put her affairs in your hands]?', and a man who has wealth and wastes it, who says, 'O my Lord, grant me sustenance', to whom He replies, 'Did I not command you to be economical?'...and a man who has wealth and loans it to someone without keeping any proof [of loan], to whom He replies, 'Did I not command you to take a witness?!'⁴

Notes

1. بحار الأنوار : 21 / 378 / 93 .

2. Ibid. v. 93, p. 378, no. 21

3. الدعوات : 75 / 33 .

4. al-Daawat, p. 33. no. 75

أسبابُ بَطْءِ الاستِجَابَةِ - 699

699. THE REASONS FOR DELAYED Responses

2161. الإمام الصادق عليه السلام : قَالَ اللهُ تعالى : وَعِزَّتِي وَجَلَالِي وَعَظَمَتِي وَبَهَائِي ،
إِنِّي لَأَحْيِي وَلِيِّي أَنْ أُعْطِيَهُ فِي دَارِ الدُّنْيَا شَيْئاً يَشْغُلُهُ عَنْ ذِكْرِي حَتَّى يَدْعُوَنِي فَأَسْمَعَ صَوْتَهُ ، وَ
إِنِّي لَأُعْطِي الْكَافِرَ مُنْيَتَهُ حَتَّى لَا يَدْعُوَنِي فَأَسْمَعَ صَوْتَهُ بُغْضاً لَهُ .¹

2161. Imam al-Sadiq (AS) said, 'Allah said, 'By My Might, Exaltedness, Greatness and Splendour, verily I protect My friend by not giving him something in this world that will preoccupy him from My remembrance, and [that he may continue to call Me] so that I can hear his voice, and verily I grant the disbeliever his wish for him so that he stops calling Me lest I hear his voice.'²

2162. الإمام علي عليه السلام : لَا يُقَيِّطَنَّكَ إِبْطَاءُ إِجَابَتِهِ ، فَإِنَّ الْعَطِيَّةَ عَلَى قَدْرِ
النِّيَّةِ ، وَرَبَّمَا أُخِّرَتْ عَنْكَ الْإِجَابَةُ لِيَكُونَ ذَلِكَ أَعْظَمَ لِأَجْرِ السَّائِلِ وَأَجْزَلَ لِعَطَاءِ الْآمِلِ ،
وَرَبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُؤْتَاهُ وَأُوتِيتَ خَيْراً مِنْهُ عَاجِلاً أَوْ آجِلاً ، أَوْ صُرِفَ عَنْكَ لِمَا هُوَ
خَيْرٌ لَكَ ، فَكَلِّبْ أَمْرٌ قَدْ طَلَبْتَهُ وَفِيهِ هَلَاكُ دِينِكَ لَوْ أُوتِيَتْهُ .³

2162. Imam Ali (AS) said, 'A delay in response should not dishearten you, for verily the grant [from Allah] is proportional to [the sincerity of] your intention, and maybe the response has been delayed in order for it to be a greater reward for the one who asked and a greater bestowal for the hopeful one, or maybe you asked for something and it was not given to you and instead you are to be granted something better sooner or later, or it may have been kept away from you for your own good, for many a matter that you ask for would be detrimental to your religion [and faith] if it were to be given to you.'⁴

Notes

1. التمهيد : 17 / 33 .

2. al-Tamhis, p. 33, no. 17

3. كشف المحجّة : 228 .

4. Kashf al-Mahajja, no. 228

عَدَمُ خُلُوقِ الدُّعَاءِ مِنَ التَّأْتِيرِ - 700

700. Supplication is not Without Effect

2163. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ رَبَّكُمْ حَيِّيٌّ كَرِيمٌ ، يَسْتَحْيِي أَنْ يَسُوطَ

الْعَبْدُ يَدَيْهِ إِلَيْهِ فَيَرْدُّهُمَا صِفْرًا .¹

2163. The Prophet (SAWA) said, 'Verily your Lord is bashful and kind. He would be too ashamed for His servant to open his hands to Him [in supplication] and for Him to return them empty.'²

2164. الْإِمَامُ زَيْنُ الْعَابِدِينَ عَلَيْهِ السَّلَامُ : الْمُؤْمِنُ مِنْ دُعَائِهِ عَلَى ثَلَاثٍ: إِمَّا أَنْ يُدَّخَرَ

لَهُ ، وَ إِمَّا أَنْ يُعَجَّلَ لَهُ ، وَ إِمَّا أَنْ يُدْفَعَ عَنْهُ بَلَاءٌ يُرِيدُ أَنْ يُصِيبَهُ .³

2164. Imam Zayn al-Abidin (AS) said, 'There are three types of outcome from a believer's supplication: either it is stored away for him for later, or it is hastened for him, or it repels a calamity waiting to afflict him.'⁴

2165. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : يَتَمَتَّى الْمُؤْمِنُ أَنْ تَنْتَهِى دَعْوَتُهُ فِي الدُّنْيَا

بِمَا يَرَى مِنْ حُسْنِ الثَّوَابِ .⁵

2165. Imam al-Sadiq (AS) said, 'The believer would wish that none of his supplications were answered in this world when he sees his beautiful and great rewards [in the Hereafter].'⁶

Notes

1. كنز العمال : 3128 .

2. Kanz al-Ummal, no. 3128

3. تحف العقول : 280 .

4. Tuhaf al-Uqul, no. 280

5. الكافي : 2 / 491 / 9 .

6. al-Kafi, v. 2, p. 491, no. 9

التَّحْذِيرُ مِنَ الدُّعَاءِ بِغَيْرِ عِلْمٍ - 701

701. Caution Against Supplication Without Knowledge

2166. الإمام الصادق عليه السلام : إِعْرِفْ طُرُقَ نَجَاتِكَ وَهَلَاكِكَ كَيْ لَا تَدْعُو اللَّهَ بِشَيْءٍ مِنْهُ هَلَاكُكَ وَأَنْتَ تَنْظُرُ فِيهِ نَجَاتَكَ ، قَالَ اللَّهُ عَزَّوَجَلَّ: (وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا)¹.

2166. Imam al-Sadiq (AS) said, 'Know the ways of your salvation and destruction, so that you would not ask Allah for something that you believe your salvation lies in it, while it brings your destruction. Allah [the Glorious, the Exalted] has said: 'Man prays for evil as he prays for good; for man is given to hasty.'²

Notes

1. بحار الأنوار : 93 / 322 / 36 .

2. Bihar al-Anwar, v. 93, p. 322, no. 36

الدنيا - 141

141. THE WORLD

تَسْمِيَةُ الدُّنْيَا - 702

702. NAMING THE 'WORLD'

2167. الإمام علي عليه السلام : إِنَّمَا سُمِّيَتِ الدُّنْيَا دُنْيَا لِأَنَّهَا أَدْنَى مِنْ كُلِّ شَيْءٍ ،
وَسُمِّيَتِ الْآخِرَةُ آخِرَةً لِأَنَّ فِيهَا الْجَزَاءَ وَالْثَوَابَ .¹

2167. Imam Ali (AS) said, 'The world has been named dunya² because it is lower than every thing, and the Hereafter has been named akhira³ because it contains recompense and reward.'⁴

Notes

1. علل الشرائع : 1 / 2 .

2. From the Arabic root da-na-wa: to be low, vile, despicable (ed.)

3. From the Arabic root a-kha-ra: to be last, final; to come after (ed.)

4. Ilal al-Shara'i, v. 2, no. 1

الدُّنْيَا مَزْرَعَةُ الْآخِرَةِ - 703

**703. THE WORLD IS THE PLANTATION FOR THE
HEREAFTER**

2168. رسولُ الله صلى الله عليه وآله: الدنيا مَزْرَعَةُ الْآخِرَةِ.¹

2168. The Prophet (SAWA) said, 'The world is the plantation for the Hereafter.'²

2169. الإمامُ عليٌّ عليه السلام: بالدنيا تُحْرَزُ الْآخِرَةُ.³

2169. Imam Ali (AS) said, 'The Hereafter is secured through the world.'⁴

2170. الإمامُ عليٌّ عليه السلام: إِنَّ اللَّهَ سَبْحَانَهُ قَدْ جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا، وَابْتَلَى

فِيهَا أَهْلَهَا، لِيُعْلَمَ أَيُّهُمْ أَحْسَنُ عَمَلًا، وَلَسْنَا لِلدُّنْيَا خُلُقْنَا، وَلَا بِالسَّعْيِ فِيهَا أُمِرْنَا.⁵

2170. Imam Ali (AS) said, 'Verily Allah - glory be to Him - has made this world for what is after it and has put its inhabitants to trial so that He may know who from among them has the best deeds, and we have not been created for this world, nor have we been commanded to strive for it.'⁶

2171. الإمامُ الباقرُ عليه السلام: نِعَمَ الْعَوْنُ الدُّنْيَا عَلَى الْآخِرَةِ.⁷

2171. Imam al-Baqir (AS) said, 'The world is the best aid for the Hereafter.'⁸

Notes

1. عوالي اللآلي: 1 / 267 / 66.

2. Awali al-La'ali, v. 1, p. 267, no. 66

3. نهج البلاغة: الخطبة 156.

4. Nahj al-Balagha, Sermon 156

5. نهج البلاغة: الكتاب 55.

6. Ibid. Letter 55

7. بحار الأنوار: 73 / 127 / 126.

8. Bihar al-Anwar, v. 73, p. 127, no. 126

تفسير الدنيا - 704

704. EXPLANATION OF THE WORLD

2172. رسول الله صلى الله عليه وآله : الدنيا ملعونة وملعون ما فيها ، إلا ما ابتغي به

وجه الله عز وجل¹.

2172. The Prophet (SAWA) said, 'The world is cursed along with what is in it, except that through which the pleasure of Allah is sought.'²

2173. الإمام زين العابدين عليه السلام : الدنيا دُنياءان : دنیا بلاغ و دنیا ملعونة³.

2173. Imam Zayn al-Abidin (AS) said, 'The world is of two types: that which causes one to attain [success in the Hereafter] and that which is cursed.'⁴

Notes

1. كنز العمال : 6088 .

2. Kanz al-Ummal, no. 6088

3. الكافي : 2 / 317 / 8 .

4. al-Kafi, v. 2, p. 317, no. 8

الأخذُ مِنَ الدُّنْيَا بِقَدْرِ الضَّرُورَةِ - 705

705. TAKING ONLY WHAT IS NECESSARY FROM THE WORLD

2174. الإمامُ عليٌّ عليه السلام - لرجلٍ شكَا إليه الحاجةَ - : إَعْلَمُ أَنَّ كُلَّ شَيْءٍ

تُصَيِّبُهُ مِنَ الدُّنْيَا فَوْقَ قُوَّتِكَ فَإِنَّمَا أَنْتَ فِيهِ خَازِنٌ لِّغَيْرِكَ.¹

2174. Imam Ali (AS) said to a man who complained regarding his needs, 'Know that everything that you attain in this world that super-sedes your required provision, you are considered to be its treasurer for someone else.'²

2175. الإمامُ عليٌّ عليه السلام : لَا تَسْأَلُوا فِيهَا فَوْقَ الْكَفَافِ ، وَلَا تَطْلُبُوا مِنْهَا أَكْثَرَ

مِنَ الْبَلَاحِ.³

2175. Imam Ali (AS) said [regarding the world], 'Do not ask in it for what is more than a sufficient means of living and do not seek from it more than what you need.'⁴

2176. الإمامُ عليٌّ عليه السلام : الدُّنْيَا دَارُ الْمُنَافِقِينَ وَلَيْسَتْ بِدَارِ الْمُتَّقِينَ ، فَلْيَكُنْ

حِظُّكَ مِنَ الدُّنْيَا قِوَامَ صُلْبِكَ ، وَإِمْسَاكَ نَفْسِكَ ، وَالتَّزَوُّدَ لِمَعَادِكَ.⁵

2176. Imam Ali (AS) said, 'The world is the abode of the hypocrites and it is not the abode of the pious ones, so take from the world enough to keep your body strong, to keep yourself alive and to gain provision for your Resurrection.'⁶

2177. الإمامُ الصَّادِقُ عليه السلام : مَا مَنْزِلَةُ الدُّنْيَا مِنْ نَفْسِي إِلَّا بِمَنْزِلَةِ الْمَيْتَةِ ، إِذَا

اضْطُرَرْتُ إِلَيْهَا أَكَلْتُ مِنْهَا.⁷

2177. Imam al-Sadiq (AS) said, 'The status of this world according to me is just as a dead body, where I will only eat from it if I am compelled to do so.'⁸

Notes

1. بحار الأنوار : 73 / 90 / 61 .

2. Bihar al-Anwar, v. 73, p. 90, no. 61

3. نهج البلاغة : الخطبة 45 .

4. Nahj al-Balagha, Sermon 45

5. مطالب السؤول : 52 .

6. Matalib al-Sa'ul, no. 54

7. بحار الأنوار : 78 / 193 / 7 .

8. Bihar al-Anwar, v. 78, p. 193, no. 7

الدُّنْيَا لِمَنْ تَرَكَّهَا - 706

**706. THE WORLD BELONGS TO ONE WHO HAS
ABANDONED IT**

2178. رسولُ الله صلى الله عليه وآله : أوحى الله تبارك وتعالى إلى الدنيا : إخدمني مَنْ خَدَمَنِي ، وأتبعني مَنْ خَدَمَكَ ¹.

2178. The Prophet (SAWA) said, 'Verily Allah revealed to the world, 'Tire and wear out the one who serves you, and serve the one who serves me you.' ²

2179. الإمامُ عليٌّ عليه السلام : الدنيا لِمَنْ تَرَكَّهَا والآخرةُ لِمَنْ طَلَبَهَا ³.

2179. Imam Ali (AS) said, 'The world is for the one who abandons it and the Hereafter is for the one who seeks it.' ⁴

2180. الإمامُ عليٌّ عليه السلام : مَثَلُ الدنيا كَظِلِّكَ ؛ إِنْ وَقَفْتَ وَقَفَ ، وَإِنْ طَلَبْتَهُ بَعُدَ ⁵.

2180. Imam Ali (AS) said, 'The example of this world is like your shadow for if you stand still, it stands still and if you chase it, it distances itself.' ⁶

Notes

1. بحار الأنوار : 3 / 54 / 77 .

2. Ibid. v. 77, p. 54, no. 3

3. بحار الأنوار : 43 / 81 / 73 .

4. Ibid. v. 73, p. 81, no. 43

5. غرر الحكم : 9818 .

6. Ghurar al-Hikam, no. 9818

دَمُ الدُّنْيَا مِنْ دُونِ عِلْمٍ - 707

707. CRITICIZING THE WORLD WITHOUT KNOWLEDGE

2181. رسولُ الله صلى الله عليه وآله : لا تَسُبُّوا الدُّنْيَا فَنِعَمَتْ مَطِيَّةُ الْمُؤْمِنِ ، فَعَلَيْهَا يَبْلُغُ الْخَيْرَ وَبِهَا يَنْجُو مِنَ الشَّرِّ ، إِنَّهُ إِذَا قَالَ الْعَبْدُ : لَعَنَ اللَّهُ الدُّنْيَا قَالَتِ الدُّنْيَا : لَعَنَ اللَّهُ أَعْصَانَا لِرَبِّهِ! ¹

2181. The Prophet (SAWA) said, 'Do not insult the world for it is the best mount for the believer, because by means of it he attains good and through it he is saved from evil. If a servant [of Allah] says: *“May Allah curse the world”*, the world replies: *“May Allah curse the most disobedient one towards his Lord from among us!”*' ²

2182. الإمام علي عليه السلام : أَيُّهَا الدَّائِمُ لِلدُّنْيَا الْمَغْتَرُّ بِغُرُورِهَا الْمَخْدُوعُ بِأَبَاطِيلِهَا ، أَتَغْتَرُّ بِالدُّنْيَا ثُمَّ تَدُمُّهَا ؟ ! أَنْتَ الْمَتَجَرِّمُ عَلَيْهَا أَمْ هِيَ الْمَتَجَرِّمَةُ عَلَيْكَ ؟ ! مَتَى اسْتَهْوَتْكَ أَمْ مَتَى غَرَّتْكَ ؟ ! ... إِنَّ الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَقَهَا ، وَدَارُ عَافِيَةٍ لِمَنْ فَهَمَ عَنْهَا ، وَدَارُ غِنَى لِمَنْ تَزَوَّدَ مِنْهَا. ³

2182. Imam Ali (AS) said, 'O you who insult the world, who have been deceived by its deceit and cheated by its falsities, do you covet the world and then insult it? Should you accuse it or should it accuse you? When did it bewilder it or deceive you?!... Verily the world is an abode of truth for he who is truthful to it, an abode of wellbeing for hewho understands it, and an abode of riches for he who collects provision from it [for the next world].' ⁴

Notes

1. بحار الأنوار : 10 / 178 / 77 .

2. Bihar al-Anwar, v. 77, p. 178, no. 10

3. نهج البلاغة : الحكمة 131 .

4. Nahj al-Balagha, Saying 131

خَصَائِصُ الدُّنْيَا الْمَذْمُومَةِ - 708

708. Characteristics of the Condemned Aspect of the World

2183. الإمام علي عليه السلام: الدنيا سُوقُ الْخُسْرَانِ.¹

2183. Imam Ali (AS) said, 'The world is the marketplace of the losers.'²

2184. الإمام علي عليه السلام: الدنيا مَصْرَعُ الْعُقُولِ.³

2184. Imam Ali (AS) said, 'The world is the ground of ruin for the intellects.'⁴

2185. الإمام علي عليه السلام: الدنيا مَعْدِنُ الشَّرِّ وَمَحَلُّ الْغُرُورِ.⁵

2185. Imam Ali (AS) said, 'The world is the origin of evil and the place of deceit.'⁶

2186. الإمام علي عليه السلام: الدنيا مَزْرَعَةُ الشَّرِّ.⁷

2186. Imam Ali (AS) said, 'The world is a plantation of evil.'⁸

2187. الإمام علي عليه السلام: الدنيا تُذِلُّ.⁹

2187. Imam Ali (AS) said, 'The world lowers and abases [mankind].'¹⁰

Notes

1. غرر الحكم: 396.

2. Ghurar al-Hikam, no. 396

3. غرر الحكم: 921.

4. Ibid. no. 921

5. غرر الحكم: 1473.

6. Ibid. no. 1473

7. غرر الحكم: 401.

8. Ibid. no. 401

9. غرر الحكم: 3.

10. Ibid. no. 3

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ - 709

709. Love of the World is the FOUNTAINHEAD OF EVERY MISTAKE

2188. رسولُ الله صلى الله عليه وآله : أَكْبَرُ الْكِبَائِرِ حُبُّ الدُّنْيَا .¹

2188. The Prophet (SAWA) said, 'The gravest of the grave sins is love of the world.'²

2189. رسولُ الله صلى الله عليه وآله : حُبُّ الدُّنْيَا أَصْلُ كُلِّ مَعْصِيَةٍ وَأَوَّلُ كُلِّ ذَنْبٍ

³ .

2189. The Prophet (SAWA) said, 'Love of the world is the origin of every act of disobedience and the beginning of every sin.'⁴

2190. رسولُ الله صلى الله عليه وآله : لَيْسَ مِنْ حُبِّ الدُّنْيَا طَلَبُ مَا يُصْلِحُكَ .⁵

2190. The Prophet (SAWA) said, 'Searching for what will improve you is not considered love of the world.'⁶

2191. الإمامُ الصَّادِقُ عليه السلام : رَأْسُ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا .⁷

2191. Imam al-Sadiq (AS) said, 'The fountainhead of every mistake is love of the world.'⁸

Notes

1. كنز العمال : 6074 .

2. Kanz al-Ummal, no. 6074

3. تنبيه الخواطر : 2 / 122 .

4. Tanbih al-Khawahir, v. 2, p. 122

5. كنز العمال : 5439 .

6. Kanz al-Ummal, no. 5439

7. الكافي : 2 / 315 / 1 .

8. al-Kafi, v. 2, p. 315, no. 1

ثَمَرَاتُ حُبِّ الدُّنْيَا - 710

710. The Effects of Love of the World

2192. الإمام علي عليه السلام: حُبُّ الدُّنْيَا يُفْسِدُ الْعَقْلَ، وَيُصِمُّ¹ الْقَلْبَ عَنْ سَمَاعِ الْحِكْمَةِ، وَيُوجِبُ أَلِيمَ الْعِقَابِ.²

2192. Imam Ali (AS) said, 'Love of the world corrupts the intellect, it deafens the heart from hearing wisdom and it brings about a painful chastisement.'³

2193. الإمام علي عليه السلام: حُبُّ الدُّنْيَا يُوجِبُ الطَّمَعِ.⁴

2193. Imam Ali (AS) said, 'Love of the world engenders greed.'⁵

2194. الإمام الصادق عليه السلام: مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثِ خِصَالٍ: هَمٍّ لَا يَفْنَى، وَأَمَلٍ لَا يُدْرِكُ، وَرَجَاءٍ لَا يُنَالُ.⁶

2194. Imam al-Sadiq (AS) said, 'The one who attaches his heart to the world has attached his heart to three things, endless worry, false expectation and an unattainable hope.'⁷

2195. الإمام الصادق عليه السلام: مَنْ كَثُرَ اشْتِبَاكُهُ بِالدُّنْيَا كَانَ أَشَدَّ لِحَسْرَتِهِ عِنْدَ فِرَاقِهَا.⁸

2195. Imam al-Sadiq (AS) said, 'Whoever increasingly becomes ensnared by the world, his distress will be greater when separating from it.'⁹

Notes

1. في المصدر: «وَيُصِمُّ»، والصحيح مأثباته كما في طبعة النجف وبيروت.
2. غرر الحكم: 4878.
3. Ghurar al-Hikam, no. 4878.
4. غرر الحكم: 4872.
5. Ibid. no. 4872.
6. الكافي: 2 / 320 / 17.
7. al-Kafi, v. 2, p. 320, no. 17.
8. الكافي: 2 / 320 / 16.
9. Ibid. v. 2, p. 320, no. 16.

الدُّنْيَا مِنْ وَجْهَةِ نَظَرِ الْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَام - 711

711. The World from the Viewpoint of Imam Ali (AS)

2196. الإمام علي عليه السلام : وَاللَّهِ لَدُنْيَاكُمْ هَذِهِ أَهْوَنُ فِي عَيْنِي مِنْ عِرَاقٍ خَنْزِيرٍ فِي

يَدٍ مَجْدُومٍ .¹

2196. Imam Ali (AS) said, 'By Allah, this world of yours is worse in my eyes than the sweat of a pig in the palm of a leper.'²

2197. الإمام علي عليه السلام : دُنْيَاكُمْ هَذِهِ أَزْهَدُ عِنْدِي مِنْ عَقْطَةِ عَنَزٍ .³

2197. Imam Ali (AS) said, 'This world of yours is more forsaken [worthless] to me than the sneezing of a goat.'⁴

2198. الإمام علي عليه السلام : لَدُنْيَاكُمْ أَهْوَنُ عِنْدِي مِنْ وَرَقَةٍ (فِي) فِي جِرَادَةٍ

تَقْضِيهَا ، ... مَا لِعَالِيٍّ وَنَعِيمٍ يَفْنَى .⁵

2198. Imam Ali (AS) said, 'Verily your world to me is more worthless than a leaf being gnawed at in the mouth of a locust. What has Ali got to do with perishable things?!'⁶

2199. الإمام علي عليه السلام : إِلَيْكَ عَيِّي يَا دُنْيَا ، فَحَبْلُكَ عَلَى غَارِيكَ ، قَدْ

انْسَلَلْتُ مِنْ مَخَالِيكَ ، وَأَفَلْتُ مِنْ حَبَائِلِكَ ، وَاجْتَنَبْتُ الذَّهَابَ فِي مَدَاحِضِكَ...⁷

2199. Imam Ali (AS) said, 'Get away from me, O World! Your rein is on your own shoulders as I have released myself from your ditches, removed myself from your snares and avoided walking into your slippery places.'⁸

Notes

1. نهج البلاغة : الحكمة 236 .

2. Nahj al-Balagha, Saying 236

3. نهج البلاغة : الخطبة 3 .

4. Ibid. Sermon 3

5. بحار الأنوار : 29 / 348 / 40 .

6. Sharh Nahj al-Balagha Li Ibn Abi al-Hadid, v. 11, p. 246, and Bihar al-Anwar, v. 40, p. 348, no. 29

7. نهج البلاغة : الكتاب 45 .

8. Nahj al-Balagha, Letter 45

التحذير من غرور الدنيا - 712

712. WARNING AGAINST THE DECEPTION of the World

(يُزَيِّنُ لِلنَّاسِ حُبَّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ) ¹

"To mankind has been made to seem decorous the love of [worldly] desires, including women and children, accumulated piles of gold and silver, horses of mark, livestock and farms. Those are the wares of the life of this world; but Allah - with Him is a good destination." ²

(فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْعَرُورُ) ³

"So do not let the life of the world deceive you, nor let the Deceiver deceive you concerning Allah." ⁴

2200. الإمام علي عليه السلام : ألا وإن الدنيا دارٌ غَرَارَةٌ خَدَاعَةٌ ، تَنَكِّحُ فِي كُلِّ يَوْمٍ

بَغْلًا ، وَتَقْتُلُ فِي كُلِّ لَيْلَةٍ أَهْلًا ، وَتُفَرِّقُ فِي كُلِّ سَاعَةٍ شِمْلًا ⁵

2200. Imam Ali (AS) said, 'Verily the world is a house of deception and deceit, it takes a spouse everyday, kills a family every night and splits up a group every hour.' ⁶

2201. الإمام علي عليه السلام : فلا يَغُرَّكُمْ كَثْرَةُ مَا يُعْجِبُكُمْ فِيهَا لِقَلَّةِ مَا يَصْحَبُكُمْ

منها ⁷

2201. Imam Ali (AS) said, 'Do not allow the abundance of what amazes you in it to deceive you because it will be only a little that you take from it.' ⁸

2202. الإمام علي عليه السلام : غَرَارَةٌ عَرُورٌ مَا فِيهَا ، فَانِيَةٌ فَإِنْ مَنَ عَلَيْهَا ، لَا خَيْرَ

فِي شَيْءٍ مِنْ أَزْوَاجِهَا إِلَّا التَّقْوَى ⁹

2202. Imam Ali (AS) said, 'It is deceitful, and all that is in it is deceptive. It is perishable and all that is on it will perish. There is no good in any of its provisions except in piety and Godwariness.' ¹⁰

2203. الإمام علي عليه السلام : أَحَذِّرْكُمْ الدُّنْيَا ، فَإِنَّهَا حُلُوءٌ خَضِرَةٌ خُفَّتْ بِالشَّهَوَاتِ

¹¹

2203. Imam Ali (AS) said, 'Beware of the world, for verily it appears sweet and green, surrounded by carnal and base desires.' ¹²

2204. الإمام علي عليه السلام : إِحْذَرُوا الدُّنْيَا ، فَإِنَّ فِي حِلَالِهَا حِسَابًا [أ] ، وَفِي

حَرَامِهَا عِقَابٌ [أ] ، وَأَوَّلُهَا عَنَاءٌ ، وَآخِرُهَا فَنَاءٌ ¹³

2204. Imam Ali (AS) said, 'Beware of the world, for verily with regards to its lawful things there is accountability and with regards to its unlawful things there is punishment, its beginning is hardship and its end is annihilation.' ¹⁴

2205. الإمام علي عليه السلام : إحدروا هذه الدنيا الخداعة الغدّارة ، التي قد تزَيَّنت بِحُلِيِّهَا ، وَفَتَنَتْ بِعُرُورِهَا... فَأَصْبَحَتْ كَالْعُرُوسِ الْمَجْلُوءَةِ ، وَالْعُيُونُ إِلَيْهَا نَاطِرَةٌ.¹⁵

2205. Imam Ali (AS) said, 'Beware of this deceptive and deceitful world that has been beautified by its ornaments and has seduced through its delusions... such that it has become like an unveiled bride upon whom everyone's eyes are gazing.'¹⁶

2206. الإمام علي عليه السلام : إحدروا الدنيا ، فَإِنَّهَا غَدَّارَةٌ غَرَّارَةٌ خَدُوعٌ ، مُعْطِيَةٌ مَنُوعٌ ، مُلْبِسَةٌ نَزُوعٌ.¹⁷

2206. Imam Ali (AS) said, 'Beware of the world, for verily it is deceptive, delusive and deceitful, it is a giver that deprives, and one who clothes yet leaves you naked.'¹⁸

2207. الإمام علي عليه السلام : إحدروا الدنيا ، فَإِنَّهَا عَدُوَّةٌ أَوْلِيَاءِ اللَّهِ ، وَعَدُوَّةٌ أَعْدَائِهِ ، أَمَّا أَوْلِيَاؤُهُ فَعَمَّتْهُمْ ، وَأَمَّا أَعْدَاؤُهُ فَعَرَّتْهُمْ.¹⁹

2207. Imam Ali (AS) said, 'Beware of the world, for verily it is the enemy of the friends of Allah and the enemy of His enemies too. As for the friends of Allah, it fills them with grief and as for Allah's enemies, it deludes them.'²⁰

Notes

1. آل عمران : 14 .
2. Qur'an 314:
3. لقمان : 33 .
4. Qur'an 3133:
5. الأمالي للطوسي : 1456 / 685 .
6. Nahj al-Saada, v. 3, p. 174, and Amali al-Tusi, p. 685, no. 1456
7. بحار الأنوار : 109 / 118 / 73 .
8. Bihar al-Anwar, v. 73, p. 118, no. 109
9. نهج البلاغة : الخطبة 111 .
10. Nahj al-Balagha, Sermon 111
11. نهج البلاغة : الخطبة 111 .
12. Ibid. Sermon 111
13. بحار الأنوار : 88 / 23 / 78 .
14. Bihar al-Anwar, v. 78, p. 23, no. 88
15. بحار الأنوار : 109 / 108 / 73 .
16. Ibid. v. 73, p. 108, no. 109
17. نهج البلاغة : الخطبة 230 .
18. Nahj al-Balagha, Sermon 230
19. الأمالي للطوسي : 1456 / 685 .
20. Nahj al-Saada, v. 3, p. 202, and Amali al-Tusi, p. 685, no. 1456

إِنَّمَا تَغُرُّ الدُّنْيَا الْجَاهِلَ - 713

713. VERILY THE WORLD DECEIVES THE IGNORANT

2208. الإمام علي عليه السلام : غُرِّي يا دنیا مَنْ جَهِلَ حَيْلَكَ وَخَفِيَ عَلَيْهِ حَبَائِلُ

كَيْدِكَ.¹

2208. Imam Ali (AS) said, 'O World, deceive those who are ignorant of your tricks and who are unaware of the snares of your sly deceptions.'²

2209. الإمام علي عليه السلام : العَاجِلَةُ غُرُورُ الْحَمَقَى.³

2209. Imam Ali (AS) said, 'The transient world is the booty of the foolish.'⁴

2210. الإمام علي عليه السلام : الْفَرَحُ بِالدُّنْيَا حُمَقٌ.⁵

2210. Imam Ali (AS) said, 'Being happy with the world is foolishness.'⁶

(أنظر) الغرور : باب 1414.

(See also: DELUSION: section 1414)

Notes

1. غرر الحكم : 6413.

2. Ghurar al-Hikam, no. 6413

3. غرر الحكم : 896.

4. Ibid. no. 1110

5. غرر الحكم : 454.

6. Ibid. no. 404

التَّحْذِيرُ مِنَ الطُّمَأْنِينَةِ بِالدُّنْيَا - 714

714. Warning against Being Satisfied with the World

(إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ * أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ).¹

*“Indeed those who do not expect to encounter Us and who are pleased with the life of this world and satisfied with it, and those who are oblivious of Our signs - it is they whose refuge shall be the Fire because of what they used to earn.”*²

2211. الإمام علي عليه السلام - في قوله تعالى : (وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا)³ - : كَانَ ذَلِكَ الْكَنْزُ لَوْحًا مِنْ ذَهَبٍ فِيهِ مَكْتُوبٌ : ... عَجِبْتُ لِمَنْ يَرَى الدُّنْيَا وَتَصَرَّفَ أَهْلِهَا حَالًا بَعْدَ حَالٍ كَيْفَ يَطْمَئِنُّ إِلَيْهَا؟!⁴

2211. Imam Ali (AS) with regards to Allah's verse: *“Under it there was a treasure belonging to them”*⁵, said, 'that (the treasure) was a golden tablet upon which was written... : I wonder at those who see the world and the fluctuating states that people experience, how can they be satisfied with it?'⁶

2212. الإمام علي عليه السلام : أَنْظَرُوا إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِينَ فِيهَا ، فَإِنَّهَا عَنْ قَلِيلٍ تُزِيلُ السَّاكِنَ ، وَتَفْجَعُ الْمُتَرَفِّعَ فَلَا تُعَزِّزُكُمْ كَثْرَةُ مَا يُعْجِبُكُمْ فِيهَا لِقَلَّةِ مَا يَصْحَبُكُمْ مِنْهَا.⁷

2212. Imam Ali (AS) said, 'Look at the world through the eyes of those who have renounced it, for verily its inhabitants are quick to depart it and its opulence inflicts distress. So do not allow the abundance of what amazes you therein to deceive you, for it is but a little that you will take with you thereof.'⁸

2213. الإمام علي عليه السلام : أَنْظَرُ إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِ الْمَفَارِقِ ، وَلَا تَنْظُرْ إِلَيْهَا نَظَرَ الْعَاشِقِ الْوَاقِقِ.⁹

2213. Imam Ali (AS) said, 'View the world through the eyes of one who has renounced it and separated from it, and do not view it through the eyes of one who loves it passionately and tenderly.'¹⁰

2214. الإمام الصادق عليه السلام : إِنْ كَانَتِ الدُّنْيَا فَائِزَةً فَالطُّمَأْنِينَةُ إِلَيْهَا لِمَاذَا؟!¹¹

2214. Imam al-Sadiq (AS) said, 'If this world is transient, then why be satisfied with it?'¹²

Notes

1. يونس : 7 و 8 .

2. Qur'an 108-7:

3. الكهف : 82 .

4. معاني الأخبار : 1 / 200 .
5. Qur'an 3133:
6. Maani al-Akhbar, p. 200, no. 1
7. بحار الأنوار : 79 / 20 / 78 .
8. Bihar al-Anwar, v. 78, p. 20, no. 79
9. غرر الحكم : 2386 .
10. Ghurar al-Hikam, no. 2386
11. بحار الأنوار : 54 / 88 / 73 .
12. Bihar al-Anwar, v. 73, p. 88, no. 54

خَطَرُ إِثَارِ الدُّنْيَا - 715

715. The Danger of Preferring THE WORLD [OVER THE HEREAFTER]

(فَأَمَّا مَنْ طَغَى * وَآثَرَ الْحَيَاةَ الدُّنْيَا * فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى) ¹

“As for him who was rebellious and preferred the life of this world, his refuge will indeed be hell.” ²

2215. لقمان عليه السلام - لابنه وهو يعظه - : بَعِ دُنْيَاكَ بِآخِرَتِكَ تَرْتَحِمُهُمَا جَمِيعاً ،

وَلَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ تَحْسِرُهُمَا جَمِيعاً ³

2215. Luqman (AS) said in counsel to his son, 'Sell your world for your Hereafter and you will attain both of them, but do not sell your Hereafter for your world for you will lose them both.' ⁴

2216. الإمام علي عليه السلام : مَنْ عَبَدَ الدُّنْيَا وَآثَرَهَا عَلَى الْآخِرَةِ اسْتَوَحَّمَ الْعَاقِبَةَ ⁵

2216. Imam Ali (AS) said, 'The one who worships the world and prefers it over the Hereafter seeks an unhealthy outcome.' ⁶

2217. الإمام علي عليه السلام : لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِمَصْلَاحِ

دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ ⁷

2217. Imam Ali (AS) said, 'No sooner do people abandon an aspect of their religion in order to advance their worldly affairs than Allah will inflict them with something that is more detrimental than that.' ⁸

(أنظر) الآخرة : باب 17.

(See also: THE HEREAFTER: section 17)

Notes

1. النازعات : 37 - 39 .

2. Qur'an, 79:39-37:

3. بحار الأنوار : 13 / 422 / 17 .

4. Bihar al-Anwar, v. 13, p. 422, no. 17

5. الخصال : 10 / 632 .

6. al-Khisal, p. 632, no. 10

7. نهج البلاغة : الحكمة 106 .

8. Nahj al-Balagha, Saying 106

الدُّنْيَا سِجْنُ الْمُؤْمِنِ - 716

716. THE WORLD IS THE PRISON OF THE BELIEVER

2218. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الدُّنْيَا لَا تَصِفُو لِمُؤْمِنٍ ، كَيْفَ وَهِيَ سِجْنُهُ

وِبَلَاؤُهُ؟! ¹

2218. The Prophet (SAWA) said, 'The world is not trouble-free for the believer, how can it be when it is his prison and his trial?' ²

2219. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَالْقَبْرُ حِصْنُهُ وَالْجَنَّةُ مَأْوَاهُ ،

وَالدُّنْيَا جَنَّةُ الْكَافِرِ وَالْقَبْرُ سِجْنُهُ وَالنَّارُ مَأْوَاهُ. ³

2219. Imam al-Sadiq (AS) said, 'The world is the prison of the believer, the grave is his fortress and Paradise is his final abode. The world is the Paradise of the disbeliever, the grave is his prison and the Fire is his final abode.' ⁴

Notes

1. كنز العمال : 6090 .

2. Kanz al-Ummal, no. 6090

3. الخصال : 74 / 108 .

4. al-Khisal, p. 108, no. 74

خَطَرُ جَعْلِ الدُّنْيَا أَكْبَرَ الْهَمَمِ - 717

717. The Danger of Making Worldly AFFAIRS ONE'S GREATEST CONCERN

2220. الإمامُ عليُّ عليه السلام : مَنْ كَانَتْ الدُّنْيَا أَكْبَرَ هَمِّهِ طَالَ شَقَاؤُهُ وَعَمُّهُ ¹.

2220. Imam Ali (AS) said, 'The one who regards the worldly affairs as his greatest concern, his grief and distress are lengthened.' ²

2221. الإمامُ الصَّادِقُ عليه السلام : مَنْ أَصْبَحَ وَأَمْسَى والدُّنْيَا أَكْبَرَ هَمِّهِ جَعَلَ اللَّهُ

تَعَالَى الْفَقْرَ بَيْنَ عَيْنَيْهِ وَشَتَّتْ أَمْرَهُ وَلَمْ يَبَلِّغْ مِنَ الدُّنْيَا إِلَّا مَا قَسَمَ اللَّهُ لَهُ ، وَمَنْ أَصْبَحَ وَأَمْسَى
وَالْآخِرَةُ أَكْبَرَ هَمِّهِ جَعَلَ اللَّهُ تَعَالَى الْغِنَى فِي قَلْبِهِ وَجَمَعَ لَهُ أَمْرَهُ ³.

2221. Imam al-Sadiq (AS) said, 'The person who wakes up in the morning and retires at night having worldly affairs as his greatest concern, Allah places poverty between his eyes, scatters his affairs, and he will not take from this world except what Allah has apportioned for him. As for the one who wakes up in the morning and retires at night having the Hereafter as his greatest concern, Allah places needlessness in his heart and brings together his affairs for him.' ⁴

Notes

1. بحار الأنوار : 73 / 81 / 43.

2. Bihar al-Anwar, v. 73, p. 81, no. 43

3. الكافي : 2 / 319 / 15.

4. al-Kafi, v. 2, p. 319, no. 15

هَوَانُ الدُّنْيَا عَلَى اللَّهِ - 718

718. THE LOWLINESS OF THE WORLD IN ALLAH'S EYES

(وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفْهًا مِنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ وَ لِبُيُوتِهِمْ أَبْوَابًا وَ سُرُورًا عَلَيْهَا يَتَّبِعُونَ وَ زُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ).¹

*"Were it not [for the danger] that mankind would be one community, We would have surely made for those who defy the All-beneficent, silver roofs for their houses...yet all that would be nothing but the wares of the life of this world, and the Hereafter near your Lord is for the Godwary."*²

2222. رسول الله صلى الله عليه وآله : يقول الله : لولا عبدي المؤمن لعصبت رأس

الكافر بعصابة من جواهر.³

2222. The Prophet (SAWA) said, 'Allah says, 'Were it not for My believing servant, I would have tied a headband of jewels around the head of the disbeliever.'⁴

2223. رسول الله صلى الله عليه وآله : لو أنّ الدنيا كانت تعدل عند الله عزوجل

جناح بعوضة ما سقى الكافر والفاجر منها شربة من ماء.⁵

2223. The Prophet (SAWA) said, 'If the world was worth the same as the wing of a mosquito in Allah's eyes, the disbeliever and the insolent person would never get to drink a sip of water from it.'⁶

2224. الإمام علي عليه السلام : من هوان الدنيا على الله أنّه لا يعصى إلّا فيها ،

ولا يُنال ما عنده إلّا بتركها.⁷

2224. Imam Ali (AS) said, 'The lowliness of the world in Allah's eyes can be seen by the fact that He is not disobeyed except in it, and what is with Him cannot be attained except by abandoning the world.'⁸

2225. الإمام الحسين عليه السلام : إنّ من هوان الدنيا على الله تعالى أنّ رأس يحيى

بن زكريّا أُهدي إلى بغايا من بني إسرائيل.⁹

2225. Imam al-Husayn (AS) said, 'Verily the lowliness of this world in Allah's eyes can be seen by the fact that the head of Prophet John, son of Prophet Zacharias was gifted to a whore from the whores of the Israelites.'¹⁰

Notes

1. الزخرف : 33 - 35 .

2. Qur'an 43:35-33:

3. التمحيص : 47 / 73 .

4. al-Tamhis, p. 47, no. 73

5. الأُمالي للطوسي : 531 / 1162 .

6. Amali al-Tusi, p. 531, no. 1162
7. نهج البلاغة : الحكمة 385 .
8. Nahj al-Balagha, Saying 385
9. بحار الأنوار : 44 / 365 .
10. Bihar al-Anwar, v. 44, p. 365

تَضَادُّ الدُّنْيَا الدَّمِيمَةِ وَالْآخِرَةِ - 719

719. The Difference between THE CENSURED WORLD AND THE HEREAFTER

2226. رسول الله صلى الله عليه وآله : مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ ¹.

2226. The Prophet (SAWA) said, 'He who loves his world has harmed his Hereafter.' ²

2227. الإمام علي عليه السلام : إِنَّ الدُّنْيَا وَالْآخِرَةَ عَدُوَانِ مُتَفَاوِتَانِ ، وَسَبِيلَانِ مُخْتَلِفَانِ ، فَمَنْ أَحَبَّ الدُّنْيَا وَتَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَعَادَاهَا ، وَهِيَ بِمَنْزِلَةِ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا شِئْنُهُمَا ، كُلُّمَا قَرَّبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ ، وَهِيَ بَعْدُ ضَرَّتَانِ ³.

2227. Imam Ali (AS) said, 'Verily the world and the Hereafter are two opposing enemies and two different paths, so whoever loves and befriends the world has despised the Hereafter and has made it his enemy. They [the world and the Hereafter] are like the east and the west and whoever walks between them, however much he gets closer to one, he distances himself from the other. After all, they are like two wives of the same husband.' ⁴

2228. الإمام علي عليه السلام : مَرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ ، وَحَلَاوَةُ الدُّنْيَا مَرَارَةُ

الْآخِرَةِ ⁵.

2228. Imam Ali (AS) said, 'The bitterness of the world is the sweetness of the Hereafter, and the sweetness of the world is the bitterness of the Hereafter.' ⁶

2229. الإمام علي عليه السلام : طَلَبُ الْجَمْعِ بَيْنَ الدُّنْيَا وَالْآخِرَةِ مِنْ خِدَاعِ النَّفْسِ ⁷.

2229. Imam Ali (AS) said, 'Seeking to bring together this world and the next is from the deception of the soul.' ⁸

2230. الإمام علي عليه السلام : مَا التَّذُّ أَحَدٌ مِنَ الدُّنْيَا لَذَّةً إِلَّا كَانَتْ لَهُ يَوْمَ الْقِيَامَةِ

غُصَّةٌ ⁹.

2230. Imam Ali (AS) said, 'No one tastes a worldly pleasure except that he will face a torment on the Day of Resurrection.' ¹⁰

2231. الإمام علي عليه السلام : ثَرَوَةُ الدُّنْيَا فَقْرُ الْآخِرَةِ ¹¹.

2231. Imam Ali (AS) said, 'The wealth of this world is the poverty of the Hereafter.' ¹²

2232. الإمام زين العابدين عليه السلام : وَاللَّهِ مَا الدُّنْيَا وَالْآخِرَةُ إِلَّا كَكَيْفَتِي الْمِيزَانِ ،

فَأَيُّهُمَا رَجَحَ ذَهَبَ بِالْآخِرِ ¹³.

2232. Imam Zayn al-Abidin (AS) said, 'By Allah, this world and the next are naught but two scales of a balance, so whichever scale is weightier, it will overpower the other.' ¹⁴

2233. الإمام الصادق عليه السلام : آخِرُ نَبِيٍّ يَدْخُلُ الْجَنَّةَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِ
السلام ، وذلك لما أُعْطِيَ في الدنيا .¹⁵

2233. Imam al-Sadiq (AS) said, 'The last prophet to enter paradise will be
Solomon ¹⁶ son of David (AS) due to what he was given in this world.'¹⁷

(أنظر) المحبة : باب 431.

(See also: LOVE: section 431)

Notes

1. بحار الأنوار : 43 / 81 / 73 .
2. Ibid. v. 73, p. 81, no. 43
3. نهج البلاغة : الحكمة 103 .
4. Nahj al-Balagha, Saying 103
5. نهج البلاغة : الحكمة 251 .
6. Ibid. Saying 251
7. غرر الحكم : 5995 .
8. Ghurar al-Hikam, no. 5995
9. غرر الحكم : 9618 .
10. Ibid. no. 9618
11. غرر الحكم : 4705 .
12. Ibid. no. 4705
13. الخصال : 95 / 64 .
14. al-Khisal, p. 64, no. 95
15. بحار الأنوار : 16 / 74 / 14 .
16. Prophet Solomon (AS) is known as Sulayman in the Arabic tradition (ed.)
17. Bihar al-Anwar, v. 14, p. 74, no. 16

اجتماع الدنيا والآخرة - 720

720. COMBINING THE WORLD AND THE HEREAFTER

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ¹.

“So Allah gave them the reward of this world and the fair reward of the Hereafter; and Allah loves the virtuous.”²

2234. الإمام علي عليه السلام : الحرثُ حرثان : فحرثُ الدنيا المالَ والبنونَ، وحرثُ

الآخرة الباقيات الصالحات ، وقد يجمعُهُم الله عزوجل لأقوام³.

2234. Imam Ali (AS) said, Cultivation is of two kinds. Wealth and children are the cultivation of the world and righteous deeds are the cultivation of the Hereafter, and sometimes Allah combines the two for some people.⁴

2235. الإمام علي عليه السلام : إِنْ جَعَلْتَ دِينَكَ تَبَعاً لِدُنْيَاكَ أَهْلَكَتَ دِينَكَ وَدُنْيَاكَ

وَكُنْتَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ، إِنْ جَعَلْتَ دُنْيَاكَ تَبَعاً لِدِينِكَ أَحْرَزْتَ دِينَكَ وَدُنْيَاكَ وَكُنْتَ فِي الْآخِرَةِ مِنَ الْفَائِزِينَ⁵.

2235. Imam Ali (AS) said, 'If you make your religion secondary to your worldly affairs, you have destroyed both your religion and your worldly affairs, and thus you will be among the losers in the Hereafter. But if you make your worldly affairs secondary to your religion, you have safeguarded your religion and your worldly affairs and you will be among the victorious ones in the Hereafter.'⁶

2236. الإمام الكاظم عليه السلام : إَجْعَلُوا لِأَنْفُسِكُمْ حِطًّا مِنَ الدُّنْيَا بِإِعْطَائِهَا مَا

تَشْتَهِي مِنَ الْحَلَالِ وَمَا لَا يَثْلُمُ الْمَرْوَةَ وَمَا لَا سَرْفَ فِيهِ ، وَاسْتَعِينُوا بِذَلِكَ عَلَى أُمُورِ الدِّينِ ، فَإِنَّهُ رُوي : لَيْسَ مِنَّا مَنْ تَرَكَ دُنْيَاهُ لِدِينِهِ ، أَوْ تَرَكَ دِينَهُ لِدُنْيَاهُ⁷.

2236. Imam al-Kazim (AS) said, 'Allocate for yourselves a portion of the world by taking from it that which is lawful of what you desire, and that which does not breach the honourable virtues and that wherein there is no extravagance. And in this way, use it to assist [and improve] the matters of religion, for it has been narrated that, 'The one who abandons their worldly affairs for their religion is not from us, and neither is the one who abandons their religion for their worldly affairs.'⁸

Notes

1. آل عمران : 148 .

2. Qur'an 3148:

3. تاريخ دمشق : 42 / 503 .

4. Nahj al-Saada, v. 3, p. 127, and Tarikh Dimashq, v. 42 p. 503

5. غرر الحكم : 3750 - 3751 .

6. Ghurar al-Hikam, no. 3750-3751

7. بحار الأنوار : 78 / 321 / 18 .

8. Bihar al-Anwar, v. 78, p. 321, no. 18

مَثَلُ الدُّنْيَا - 721

721. THE PARABLE OF THE WORLD

(وَأَضْرِبْ لَهُمْ مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا).¹

*“Draw for them the parable of the life of this world: [it is] like the water We send down from the sky. Then the earth's vegetation mingles with it. Then it becomes chaff, scattered by the wind. And Allah is omnipotent over all things.”*²

2237. رسول الله صلى الله عليه وآله : ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم

إصبعه في اليمِّ فلينظر يَمَ يرجع.³

2237. The Prophet (SAWA) said, 'This world when compared to the Hereafter is just as if one of you dips his finger in the sea and sees what he comes out with.'⁴

2238. الإمام علي عليه السلام : مَثَلُ الدُّنْيَا كَظِلِّكَ ؛ إِنْ وَقَفْتَ وَقَفَ ، وَإِنْ طَلَبْتَهُ

بَعْدَ .⁵

2238. Imam Ali (AS) said, 'The parable of this world is like your shadow - if you stop, it stands still, and if you chase it, it distances itself from you.'⁶

2239. الإمام الباقر عليه السلام : أَنْزَلَ الدُّنْيَا كَمَنْزِلِ نَزْلَتِهِ ثُمَّ ارْتَحَلَتْ عَنْهُ ، أَوْ كَمَا لِ

وَجَدْتُهُ فِي مَنَامِكَ فَاسْتَيْقِظْتَ وَلَيْسَ مَعَكَ مِنْهُ شَيْءٌ ، إِنِّي (إِنَّمَا) ضَرَبْتُ لَكَ هَذَا مَثَلًا لِأَنَّهَا

عِنْدَ أَهْلِ اللَّبِّ وَالْعِلْمِ بِاللَّهِ كَفَيَّ الظَّلَالِ .⁷

2239. Imam al-Baqir (AS) said, '[Consider] your sojourn in this world just as a house that you stayed in and [soon] departed from, or an object of perfection that you witnessed in a dream then you awoke and not a thing from it remained with you. I have given you this parable because this world, according to the people of intellect and knowledge of Allah, is just as the shadow in the shade.'⁸

2240. الإمام الباقر عليه السلام : إِنَّ الدُّنْيَا عِنْدَ الْعُلَمَاءِ مِثْلُ الظِّلِّ .⁹

2240. Imam al-Baqir (AS) said, 'The world in the eyes of the learned ones is like a shadow.'¹⁰

2241. الإمام الكاظم عليه السلام : مَثَلُ الدُّنْيَا مِثْلُ الْحَيَّةِ؛ مَسُّهَا لَيْزٌ وَفِي جَوْفِهَا السُّمُّ

الْقَاتِلُ ، يَحْدَرُهَا الرَّجَالُ ذَوُو الْعُقُولِ ، وَيَهْوِي إِلَيْهَا الصَّبِيَّانُ بِأَيْدِيهِمْ .¹¹

2241. Imam al-Kazim (AS) said, 'The parable of this world is like that of a snake, it is soft to touch but it contains a deadly poison. Men of intellect are cautious whereas children extend their arms towards it.'¹²

2242. الإمام الكاظم عليه السلام : مَثَلُ الدُّنْيَا مِثْلُ مَاءِ الْبَحْرِ ؛ كُلَّمَا شَرِبَ مِنْهُ

الْعَطْشَانُ أَزْدَادَ عَطْشًا حَتَّى يَقْتُلَهُ .¹³

2242. Imam al-Kazim (AS) said, 'The parable of this world is that of sea water, however much the thirsty man drinks from it, his thirst intensifies until it kills him.'¹⁴

2243. الإمام الكاظم عليه السلام : تَمَثَّلَتِ الدُّنْيَا لِلْمَسِيحِ عَلَيْهِ السَّلَامُ فِي صُورَةِ امْرَأَةٍ رَزَقَاءَ ، فَقَالَ لَهَا : كَمْ تَزَوَّجْتِ؟ فَقَالَتْ : كَثِيراً ، قَالَ : فَكُلُّ طَلْقِكَ؟ قَالَتْ : لَا ، بَلْ كُلاًّ قَتَلْتُ ، قَالَ الْمَسِيحُ عَلَيْهِ السَّلَامُ : فَوَيْحٌ لَأَزْوَاجِكِ الْبَاقِيْنَ ، كَيْفَ لَا يَعْتَبِرُونَ بِالْمَاضِيْنَ ؟!¹⁵

2243. Imam al-Kazim (AS) said, 'The world was embodied to Jesus (AS) in the form of a blue-eyed woman, and he said to her, 'How many have you married?' she said, 'Lots', so he asked, 'So all of them divorced you?', she replied, 'No, rather I killed all of them', then Jesus (AS) said, 'Woe upon your current spouses, for how do they not take a lesson from your previous ones?!'¹⁶

2244. الإمام الكاظم عليه السلام : إِنَّ لُقْمَانَ قَالَ لِابْنِهِ : ... إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ ، قَدْ غَرِقَ فِيهَا عَالَمٌ كَثِيرٌ ، فَلْتَكُنْ سَفِينَتَكَ فِيهَا تَقْوَى اللَّهِ ، وَحَشْوُهَا الْإِيمَانُ وَشِرَاعُهَا التَّوَكُّلُ ، وَفَيْمُهَا الْعَقْلُ ، وَدَلِيلُهَا الْعِلْمُ ، وَسَكَّانُهَا الصَّبْرُ .¹⁷

2244. Imam al-Kazim (AS) said, 'Luqman said to his son:...the world is a deep ocean in which many worlds have already drowned, so make Godwariness your boat, faith its content, trust in Allah its sail, reason its custodian, knowledge its guide and patience its inhabitants.'¹⁸

Notes

1. الكهف : 45 .
2. Qur'an 1845:
3. بحار الأنوار : 73 / 119 / 110 .
4. Bihar al-Anwar, v. 73, p. 119, no. 110
5. غرر الحكم : 9818 .
6. Ghurar al-Hikam, no. 9818
7. الكافي : 2 / 133 / 16 .
8. al-Kafi, v. 2, p. 133, no. 16
9. بحار الأنوار : 73 / 126 / 123 .
10. Bihar al-Anwar, v. 73, p. 126, no. 123
11. بحار الأنوار : 78 / 311 / 1 .
12. Ibid. v. 78, p. 311, no. 1
13. تحف العقول : 396 .
14. Tuhaf al-Uqul, no. 396
15. بحار الأنوار : 78 / 311 / 1 .
16. Bihar al-Anwar, v. 78, p. 311, no. 1
17. الكافي : 1 / 16 / 12 .
18. al-Kafi, v. 1, p. 16, no. 12

الدُّنْيَا دَارُ مَتَاعٍ - 722

722. THE WORLD IS THE HOUSE OF [TRIFLING] ENJOYMENT

(اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا

مَتَاعٌ) ¹.

“Allah expands the provision for whomever He wishes, and tightens it. They exult in the life of this world, but compared with the Hereafter the life of this world is but a [trifling] enjoyment.” ²

2245. تنبيه الخواطر : رُوي أَنَّ جَبْرَائِيلَ عَلَيْهِ السَّلَام قَالَ لِنُوحٍ عَلَيْهِ السَّلَام : يَا أَطْوَلَ

الأنبياء عُمرًا ، كيفَ وَجَدْتَ الدُّنْيَا؟ قال : كَدَارٍ لَهَا بَابَانِ دَخَلْتُ مِنْ أَحَدِهِمَا وَخَرَجْتُ مِنْ

الآخر ³.

2245. It is narrated in Tanbih al-Khawatir that the archangel Gabriel (AS) said to Prophet Noah (AS), 'O prophet who has lived for the longest number of years, how did you find this world?' he replied, 'Like a house which has two doors, I entered through one and then left through the other.' ⁴

2246. عيسى عليه السلام : إِنَّمَا الدُّنْيَا قَنْطَرَةٌ ، فَاعْبُرُوهَا وَلَا تَعْمُرُوهَا ⁵.

2246. Prophet Jesus (AS) said, 'Verily this world is a bridge, so cross over it but do not build on it.' ⁶

2247. رسول الله صلى الله عليه وآله : الدُّنْيَا سَاعَةٌ فَاجْعَلُوهَا طَاعَةً ⁷.

2247. The Prophet (SAWA) said, 'The world is only an hour [long] so use it in obedience.' ⁸

2248. الإمام علي عليه السلام : الدُّنْيَا مُتَنَقِّلَةٌ فَانِيَةٌ ، إِنْ بَقِيَتْ لَكَ لَمْ تَبَقْ لَهَا ⁹.

2248. Imam Ali (AS) said, 'The world is a transitory and mobile thing, even if it remains for you, you will not remain for it.' ¹⁰

2249. الإمام علي عليه السلام : أَيُّهَا النَّاسُ ، إِنَّمَا الدُّنْيَا دَارُ مَجَازٍ وَالْآخِرَةُ دَارُ قَرَارٍ ،

فَخُذُوا مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ ¹¹.

2249. Imam Ali (AS) said, 'O people, verily the world is a passage while the Hereafter is a permanent abode, so take [as much as you can] from the passage for the permanent abode.' ¹²

2250. الإمام علي عليه السلام : الدُّنْيَا دَارُ مَمَرٍ لَا دَارُ مَقَرٍّ ، وَالنَّاسُ فِيهَا رَجُلَانِ :

رَجُلٌ بَاعَ فِيهَا نَفْسَهُ فَأَوْبَقَهَا ، وَرَجُلٌ ابْتِغَى نَفْسَهُ فَأَعْتَقَهَا ¹³.

2250. Imam Ali (AS) said, 'This world is a transitory place and not a permanent one. The people therein are of two types, the man who has sold his self [to his passions] and thus ruined it, and the man who has purchased his self [by control against his passions] and thus freed it.' ¹⁴

Notes

1. الرعد : 26 .
2. Qur'an 1326:
3. تنبيه الخواطر : 1 / 131 .
4. Tanbih al-Khawatir, v. 1, p. 131
5. الخصال : 65 / 95 .
6. al-Khisal, p. 65, no. 95
7. بحار الأنوار : 77 / 164 / 2 .
8. Bihar al-Anwar, v. 77, p. 164, no. 2
9. غرر الحكم : 1802 .
10. Ghurar al-Hikam, no. 1802
11. نهج البلاغة : الخطبة 203 .
12. Nahj al-Balagha, Sermon 203
13. نهج البلاغة : الحكمة 133 .
14. Ibid. Saying 133

الدُّنْيَا دَارٌ بِالْبَلَاءِ مُحْفُوفَةٌ - 723

723. THE WORLD IS A PLACE SURROUNDED BY TRIALS

2251. الإمامُ عليٌّ عليه السلام : دارٌ بالبلاءِ مُحْفُوفَةٌ ، وبالعَدْرِ مَعْرُوفَةٌ ، لا تَدُومُ أحوالُها ، ولا يَسْلَمُ نَزائِها ، أحوالٌ مُتَغَيِّرَةٌ ، تاراتٌ مُتَصَرِّفَةٌ ، العيشُ فيها مَذْمُومٌ ، والأمانُ مِنْها مَعْدُومٌ .¹

2251. Imam Ali (AS) said, '[The world] is a house surrounded by trials, well-known for treachery, whose conditions do not last, whose inhabitants do not remain safe, its states are variable, its ways are changing, life in it is shameful and security in it is non-existent.'²

(أنظر) الراحة : باب 849.

(See also: COMFORT: section 849)

Notes

1. نهج البلاغة : الخطبة 226
2. Ibid. Sermon 226

المُداَهَنَةُ - 142

142. PLIABILITY

1

مُداَهَنَةُ أَهْلِ الْمَعَاصِي - 724

724. Flattering the Transgressors

(وَكُذُّوا لَوْ تَذْهَبُ فَيُدْهِنُونَ) ².

“Who are eager that you should be pliable, so that they may be pliable [towards you].” ³

2252. الإمام الباقر عليه السلام : أوحى الله تعالى إلى شُعَيْبِ النَّبِيِّ : إِنِّي مُعَذِّبُ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ : أَرْبَعِينَ أَلْفًا مِنْ شِرَارِهِمْ وَسِتِّينَ أَلْفًا مِنْ خِيَارِهِمْ ، فَقَالَ : يَا رَبِّ ، هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارِ ؟! فَأَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَيْهِ : دَاهَنُوا أَهْلَ الْمَعَاصِي فَلَمْ يَغْضَبُوا لِعِصْيَانِي ⁴.

2252. Imam al-Baqir (AS) said, 'Allah revealed to Prophet Shuayb ⁵ , 'Verily I am punishing one hundred thousand members of your community: forty thousand from among the evil doers and sixty thousand from among the good doers.' He said, 'My Lord, evil doers fine, but what about the good doers?' Then Allah, Mighty and Exalted, revealed to him, 'They were pliable with the transgressors and did not express any anger at what angers Me'. ⁶

2253. الإمام علي عليه السلام : شَرُّ إِخْوَانِكَ مَنْ دَاهَنَكَ فِي نَفْسِكَ وَسَاتَرَكَ عَيْبَكَ ⁷.

2253. Imam Ali (AS) said, 'The worst of your brothers is he who flatters you and conceals [from you] your faults.' ⁸

2254. الإمام علي عليه السلام : مَنْ دَاهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى الْمَعَاصِي الْمَحْزَمَةِ ⁹.

2254. Imam Ali (AS) said, 'Whoever flatters himself trespasses into the forbidden transgressions.' ¹⁰

Notes

1. Translator's Note: The word mudahana in Arabic has no exact English equivalent, and can be translated with two or three English words depending on the context it is used in. It denotes 'pliability', 'flattery' or 'sycophancy'. In the text it has been translated differently in its different contexts in order to best convey the meaning of the traditions, though the title has been kept as 'pliability' because of its most general implication.

2. القلم : 9 .

3. Qur'an 68:9

4. مشكاة الأنوار : 104 / 238 .

5. Known as Jethro - Prophet Moses's father-in-law - in the biblical tradition (ed.)

6. Mishkat al-Anwar, no. 51

7. غرر الحكم : 5725 .

8. Ghurar al-Hikam, no. 5725

9. 9022 : غرر الحكم .

10. Ibid. no. 9022

عدمُ جَوَازِ المَدَاهَنَةِ فِي الحَقِّ - 725

725. The Prohibition of Compromising the Truth

2255. الإمام علي عليه السلام : لا تُدَاهِنُوا فِي الحَقِّ إِذَا وَرَدَ عَلَيْكُمْ وَعَرَفْتُمُوهُ فَتَخْسَرُوا

خُسْرَانًا مُبِينًا.¹

2255. Imam Ali (AS) said, 'Do not compromise the truth when you come across it and you recognize that it is the truth, lest you suffer clear loss.'²

2256. الإمام علي عليه السلام : وَلَعَمْرِي مَا عَلَيَّ مِنْ قِتَالٍ مَنْ خَالَفَ الحَقَّ ، وَخَابَطَ

الْعَيَّ ، مِنْ إِدْهَانٍ وَلَا إِيهَانٍ.³

2256. Imam Ali (AS) said, 'By my life, never will I compromise with or be slack when fighting anyone who opposes the truth or one who has fallen into transgression.'⁴

Notes

1. بحار الأنوار : 77 / 291 / 2 .

2. Bihar al-Anwar, v. 77, p. 291, no. 2

3. نهج البلاغة : الخطبة 24 .

4. Nahj al-Balagha, Sermon 24

الدَّوْلَةُ - 143

143. STATE

دَوْلَةُ الْأَكْبَرِ - 726

726. THE STATE [I.E. GOVERNANCE] OF SENIOR PEOPLE

2257. الإمامُ عليٌّ عليه السلام : دَوْلَةُ الْأَكْبَرِ مِنْ أَفْضَلِ الْمَغَانِمِ ، دَوْلَةُ الْإِنْعَامِ مَذَلَّةٌ

الْكِرَامِ¹.

2257. Imam Ali (AS) said, 'The governance of senior people [of greater expertise] is one of the greatest advantages whereas the governance of wicked people humiliates noble people.'²

Notes

1. غرر الحكم : 5112 - 5113.

2. Ghurar al-Hikam, no. 5112-5113

عَلَامَةُ إِدْبَارِ الدُّوَل - 727

727. Sign of the Fall of States

2258. الإمام علي عليه السلام : يُسْتَدَلُّ عَلَى إِدْبَارِ الدُّوَل بِأَرْبَعٍ : تَضْيِيعُ الْأَصُولِ ،
وَالْتَمَسُّكُ بِالْفُرُوعِ¹ ، وَتَقْدِيمُ الْأَرَاذِلِ ، وَتَأْخِيرُ الْأَفَاضِلِ² .

2258. Imam Ali (AS) said, 'The fall of states can be discerned by four things: neglect of the fundamentals, embracing peripheral matters, bringing contemptible ones to the forefront and relegating the virtuous ones.'³

Notes

1. في المصدر : «بالغرور»، والصحيح ما أثبتناه كما في طبعة النجف وبيروت .
2. غرر الحكم : 10965 .
3. Ibid. no. 10965

عَوَامِلُ دَوَامِ الدُّوَل - 728

728. Reasons for the Stability of States

2259. الإمام علي عليه السلام : وأعظم ما افتترض سبحانه من تلك الحقوق حقّ الوالي على الرعية ، وحقّ الرعية على الوالي ... فإذا أدّت الرعية إلى الوالي حقّه وأدى الوالي إليها حقّها عزّ الحقّ بينهم ، وقامت مناهج الدين ، واعتدلت معالم العدل ، وجرت على أذلالها السنن ، فصالح بذلك الزمان ، وطمع في بقاء الدولة ، وبست مطامع الأعداء .¹

2259. Imam Ali (AS) said, 'The greatest of the rights that the Glorified [Allah] has made obligatory on man is the right of the ruler over the ruled and the right of the ruled over the ruler... so if the ruled fulfil the rights of the ruler and the ruler fulfils their rights, then the truth attains the position of honour among them, the ways of religion become established, the marks of justice affirmed, the traditions and practices gets implemented correctly, current times improve, the continuance of the state is desired and the ambitions of the enemies are thwarted.'²

2260. الإمام علي عليه السلام : ما حصّن الدّول بمثل العدل.³

2260. Imam Ali (AS) said, 'Nothing fortifies states like justice.'⁴

2261. الإمام علي عليه السلام : صبر الدين حصن دولتك ، والشكر حرز نعمتك ، فكلّ دولة يحوطها الدين لا تغلب ، وكلّ نعمة يحرزها الشكر لا تسلب .⁵

2261. Imam Ali (AS) said, 'Make religion the fortress of your state, and thankfulness a protection for your bounties, because every state whose fortress is religion is invincible and every bounty encompassed by thankfulness remains.'⁶

2262. الإمام علي عليه السلام : من أمارات الدولة اليقظة لحراسة الأمور .⁷

2262. Imam Ali (AS) said, 'One of the signs of a [stable] government is vigilance in safeguarding matters.'⁸

Notes

1. نهج البلاغة : الخطبة 216 .

2. Nahj al-Balagha, Sermon 216

3. غرر الحكم : 9574 .

4. Ghurar al-Hikam, no. 9574

5. غرر الحكم : 5831 .

6. Ibid. no. 5831

7. غرر الحكم : 9360 .

8. Ibid. no. 9360

الدَّواء - 144

144. REMEDY

التَّدَاوي - 729

729. TO TREAT ONESELF

2263. الإمامُ الصَّادِقُ عليه السلام : إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ مَرِضَ ، فَقَالَ : لَا أَتَدَاوِي حَتَّى يَكُونَ الَّذِي أَمْرَضَنِي هُوَ الَّذِي يَشْفِينِي ، فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ : لَا أَشْفِيكَ حَتَّى تَتَدَاوِي ، فَإِنَّ الشِّفَاءَ مِنِّي .¹

2263. Imam al-Sadiq (AS) said, 'A prophet from among the prophets fell sick and said, 'I will not treat myself [with medicine] until the One who made me sick heals me'. Then Allah revealed to him saying, 'I will not heal you until you treat yourself [with medicine] for verily the healing is from Me.'²

Notes

1. بحار الأنوار : 62 / 66 / 15 .

2. Bihar al-Anwar, v. 62, p. 66, no. 15

لِكُلِّ عِلَّةٍ دَوَاءٌ - 730

730. There is a Cure for Every Ailment

2264. رسولُ الله صلى الله عليه وآله : تَدَاوُوا فَإِنَّ اللَّهَ تَعَالَى لَمْ يُنْزِلْ دَاءً إِلَّا وَقَدْ أَنْزَلَ

اللَّهُ لَهُ شِفَاءٌ ، إِلَّا السَّامَ وَالْهَرَمَ .¹

2264. The Prophet (SAWA) said, 'Treat yourselves with medicine, for verily Allah has not sent down any ailment except that he has sent down a cure for it with the exception of death and old age.'²

2265. الإمامُ عليٌّ عليه السلام : لِكُلِّ عِلَّةٍ دَوَاءٌ .³

2265. Imam Ali (AS) said, 'For every ailment, there is a cure.'⁴

Notes

- 1.. كنز العمال : 28088 .
2. Kanz al-Ummal, no. 28088
- 3.. غرر الحكم : 7275 .
4. Ghurar al-Hikam, no. 7275

إِيَّاكَ وَالتَّسْرُعَ فِي تَنَاوُلِ الدَّوَاءِ - 731

731. Beware of Hastening towards RESORTING TO MEDICINE

2266. رسولُ الله صلى الله عليه وآله : تَجَنَّبِ الدَّوَاءَ مَا احْتَمَلَ بَدَنُكَ الدَّاءَ ، فإذا لم

يَحْتَمِلِ الدَّاءَ فَالدَّوَاءُ .¹

2266. The Prophet (SAWA) said, 'Avoid medicine as long as your body can bear the ailment, but if it cannot bear the ailment, then resort to medicine.'²

2267. الإمامُ عليٌّ عليه السلام : لَا يَتَدَاوَى الْمُسْلِمُ حَتَّى يَغْلِبَ مَرَضُهُ صِحَّتَهُ .³

2267. Imam Ali (AS) said, 'A Muslim does not seek to treat himself [with medicine] until the ailment overcomes his health.'⁴

2268. الإمامُ الكاظمُ عليه السلام : لَيْسَ مِنْ دَوَاءٍ إِلَّا وَهُوَ يُهَيِّجُ دَاءً ، وَلَيْسَ شَيْءٌ

فِي الْبَدَنِ أَنْفَعُ مِنْ إِمْسَاكِ الْيَدِ إِلَّا عَمَّا يَحْتَاجُ إِلَيْهِ .⁵

2268. Imam al-Kazim (AS) said, 'There is no medicine except that it exacerbates another ailment, and there is nothing more beneficial to the body than self-restraint from all except that which the body needs.'⁶

Notes

1. بحار الأنوار : 30 / 211 / 81 .

2. Bihar al-Anwar, v. 81, p. 211, no. 30

3. الخصال : 10 / 620 .

4. al-Khisal, p. 620, no. 10

5. الكافي : 409 / 273 / 8 .

6. al-Kafi, v. 8, p. 273, no. 409

الْحِمِيَّةُ رَأْسُ الدَّوَاءِ - 732

732. Diet Control is the Fountainhead OF REMEDIES

- 2269.** الإمام علي عليه السلام : التَّجَوُّعُ أَنْفَعُ الدَّوَاءِ .¹
- 2269.** Imam Ali (AS) said, 'Starving out is the best of remedies.'²
- 2270.** الإمام الصادق عليه السلام : لَا يَضُرُّ الْمَرِيضَ مَا حَمَيْتَ عَنْهُ الطَّعَامَ .³
- 2270.** Imam al-Sadiq (AS) said, 'Dieting from food causes no harm to the sick person.'⁴
- 2271.** الإمام الصادق عليه السلام : لَا تَنْفَعُ الْحِمِيَّةُ لِمَرِيضٍ بَعْدَ سَبْعَةِ أَيَّامٍ .⁵
- 2271.** Imam al-Sadiq (AS) said, '[Starting to] Diet from food is of no benefit to the sick person after seven days.'⁶
- 2272.** الإمام الكاظم عليه السلام : الْحِمِيَّةُ رَأْسُ الدَّوَاءِ ، وَالْمَعْدَةُ بَيْتُ الدَّاءِ ، عَوِّدْ بَدَنًا مَا تَعَوَّدَ .⁷
- 2272.** Imam al-Kazim (AS) said, 'Diet control is the fountainhead of remedies and the stomach is the house of all ailments, so condition your body while it can be conditioned.'⁸
- 2273.** الإمام الكاظم عليه السلام : لَيْسَ الْحِمِيَّةُ أَنْ تَدَعَ الشَّيْءَ أَصْلًا لَا تَأْكُلُهُ، وَلَكِنَّ الْحِمِيَّةَ أَنْ تَأْكُلَ مِنَ الشَّيْءِ وَتُخَفِّفَ .⁹
- 2273.** Imam al-Kazim (AS) said, 'Diet control is not to avoid eating absolutely anything, rather diet control is to eat lightly.'¹⁰

Notes

1. غرر الحكم : 903 .
2. Ghurar al-Hikam, no. 903
3. بحار الأنوار : 62 / 140 / 2 .
4. Bihar al-Anwar, v. 62, p. 140, no. 2
5. الكافي : 8 / 291 / 442 .
6. al-Kafi, v. 8, p. 291, no. 442
7. مكارم الأخلاق : 2 / 180 / 2468 .
8. Makarim al-Akhlaq, v. 2, p. 180, no. 2468
9. الكافي : 8 / 291 / 443 .
10. al-Kafi, v. 8, p. 291, no. 443

الدَّوَاءُ الْأَكْبَرُ - 733

733. THE GREATEST REMEDY

2274. الإمام الصادق عليه السلام : في طين قبر الحسين عليه السلام الشِّفاءُ مِن كلِّ

داءٍ وهو الدَّوَاءُ الْأَكْبَرُ.¹

2274. Imam al-Sadiq (AS) said, 'In the soil of the grave of Husayn (AS) is a healing for every disease, for it is the greatest remedy.'²

Notes

1. بحار الأنوار : 101 / 123 / 18.

2. Bihar al-Anwar, v. 101, p. 123, no. 18

النَّوَادِرُ - 734

734. MISCELLANEOUS

2275. الإمام علي عليه السلام : رُبَّمَا كَانَ الدَّوَاءُ دَاءً وَالدَّاءُ دَوَاءً.¹

2275. Imam Ali (AS) said, 'It is possible for a medicine to be an ailment and an ailment to be a medicine.'²

2276. الإمام علي عليه السلام : مَنْ لَمْ يَحْتَمِلْ مَرَارَةَ الدَّوَاءِ دَامَ أَلَمُهُ.³

2276. Imam Ali (AS) said, 'The pain of one who cannot bear the bitterness of a remedy will continue.'⁴

2277. الإمام الحسين عليه السلام : لَا تَصِفَنَّ لِمَلِكٍ دَوَاءً ، فَإِنْ نَفَعَهُ لَمْ يَحْمَدْكَ ،

وإِنْ ضَرَّهُ اتَّهَمَكَ.⁵

2277. Imam al-Husayn (AS) said, 'Do not prescribe any remedy for a [arrogant] ruler, for if it benefits him, he will fail to show gratitude to you, and if it harms him he will accuse you.'⁶

Notes

1.. نَهج البلاغة : الكتاب 31 .

2. Nahj al-Balagha, Letter 31

3. غرر الحكم : 9209 .

4. Ghurar al-Hikam, no. 9209

5. بحار الأنوار : 47 / 382 / 75 .

6. Bihar al-Anwar, v. 75, p. 382, no. 47

الدِّين - 145

145. RELIGION

أَهَمِّيَّةُ الدِّين - 735

735. Importance of Religion

2278. الإمام علي عليه السلام : مَنْ دَقَّ فِي الدِّينِ نَظْرُهُ جَلَّ يَوْمَ الْقِيَامَةِ حَظُّهُ .¹

2278. Imam Ali (AS) said, 'Whoever gives acute attention to their religion will have a lofty station on the Day of Resurrection.'²

2279. الإمام علي عليه السلام : الدِّينُ نُورٌ .³

2279. Imam Ali (AS) said, 'Religion is light.'⁴

2280. الإمام علي عليه السلام : لَا حَيَاةَ إِلَّا بِالدِّينِ ، وَلَا مَوْتَ إِلَّا بِجُحُودِ الْيَقِينِ .⁵

2280. Imam Ali (AS) said, 'There is no life but with religion and no death but with denial of sincere belief.'⁶

2281. الإمام علي عليه السلام : الدِّينُ يَعْصِمُ .⁷

2281. Imam Ali (AS) said, 'Religion immunizes.'⁸

2282. الإمام علي عليه السلام : الدِّينُ أَقْوَى عِمَادٍ .⁹

2282. Imam Ali (AS) said, 'Religion is the strongest support.'¹⁰

2283. الإمام الصادق عليه السلام : كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَثِيرًا مَّا يَقُولُ فِي

خُطْبَتِهِ : يَا أَيُّهَا النَّاسُ ، دِينُكُمْ دِينُكُمْ !! فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ ، وَالسَّيِّئَةُ فِيهِ تُغْفَرُ ، وَالْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ .¹¹

2283. Imam al-Sadiq (AS) said, 'The Commander of the Faithful (AS) would frequently say in his sermons, 'O people! Preserve your religion, for the bad deed of a religious person is better than the good deed of a religion-less person, because the bad deed of a religious person can be forgiven but the good deed of a religion-less person is not accepted.'¹²

Notes

1. غرر الحكم : 8807 .

2. Ghurar al-Hikam, no. 8807

3. غرر الحكم : 213 .

4. Ibid. no. 213

5. بحار الأنوار : 40 / 418 / 77 .

6. Bihar al-Anwar. v. 77, p. 418, no. 40

7. غرر الحكم : 1 .

8. Ghurar al-Hikam. no. 1

9. غرر الحكم : 489 .

10. Ibid. no. 489

11. الكافي : 2 / 464 / 6 .

12. Nahj al-Saada, v. 3, no. 368 , al-Kafi, v. 2, p. 464, no. 6

آفاتُ الدِّينِ - 736

736. THE BANE OF RELIGION

2284. الإمامُ عليُّ عليه السلام : آفةُ الدِّينِ سُوءُ الظَّنِّ.¹

2284. Imam Ali (AS) said, 'The bane of religion is suspiciousness.'²

2285. الإمامُ عليُّ عليه السلام : فسادُ الدِّينِ الدنيا .³

2285. Imam Ali (AS) said, 'The corruption of religion lies in [the vanities of] this world.'⁴

2286. الإمامُ الصادقُ عليه السلام : آفةُ الدِّينِ : الحَسَدُ والعُجْبُ والفَخْرُ .⁵

2286. Imam al-Sadiq (AS) said, 'The bane of religion is in jealousy, self-conceit and pride.'⁶

Notes

1. غرر الحكم : 3924 .

2. Ghurar al-Hikam, no. 3924

3. غرر الحكم : 6554 .

4. Ibid. no. 6554

5. الكافي : 2 / 307 / 5 .

6. al-Kafi, v. 2, p. 307, no. 5

الْحَثُّ عَلَى الْهِفَافِ عَلَى الدِّينِ - 737

737. ENCOURAGEMENT TO PRESERVE RELIGION

2287. الإمام علي عليه السلام : إذا خَصَرَتْ بَلِيَّةٌ فَأَجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ ، وإذا نَزَلَتْ نَازِلَةٌ فَأَجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ ، واعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ ، وَالْحَرِيبُ مَنْ حُرِبَ دِينُهُ .¹

2287. Imam Ali (AS) said, 'If you are faced with a tribulation, shield your life with your wealth. If you are faced with a calamity, then shield your religion with your life, and know that the ruined man is he who destroys his religion himself and that the corrupted one is he who spoils his religion himself.'²

2288. الإمام الصادق عليه السلام - كَانَ يَقُولُ عِنْدَ الْمُصِيبَةِ - : الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي .³

2288. Imam al-Sadiq (AS) would say when struck with an affliction, 'All praise be to Allah who did not allow my religion to be afflicted.'⁴

Notes

1. الكافي : 2 / 216 / 2 .
2. Ibid. v. 2, p. 216, no. 2
3. بحار الأنوار : 78 / 268 / 183 .
4. Bihar al-Anwar, v. 78, p. 268, no. 183

لا دين لهؤلاء - 738

738. Those Who Have No Religion

2289. الإمام الباقر عليه السلام : لا دين لمن دان بطاعة من عصى الله ، ولا دين

لمن دان بغيرية باطل على الله ، ولا دين لمن دان بجحود شيء من آيات الله .¹

2289. Imam al-Baqir (AS) said, 'One who subjects himself to the obedience of someone who disobeys Allah has no religion, and the one who subjects himself to attributing a lie or falsity to Allah has no religion, and the one who subjects himself to denying any of Allah's signs has no religion.'²

2290. الإمام الصادق عليه السلام : لا دين لمن دان بولاية إمام جائر ليس من الله

³.

2290. Imam al-Sadiq (AS) said, 'He who subjects himself to following an oppressive leader unendorsed by Allah has no religion.'⁴

2291. الإمام الصادق عليه السلام : لا دين لمن لا عهد له .⁵

2291. Imam al-Sadiq (AS) said, 'The one who has no covenant has no religion.'⁶

2292. الإمام الصادق عليه السلام : كل من لم يحب على الدين ولم يغيض على

الدين فلا دين له .⁷

2292. Imam al-Sadiq (AS) said, 'Anyone whose love and hate is not based on religion, has no religion.'⁸

2293. الإمام الكاظم عليه السلام : لا دين لمن لا مؤونة له .⁹

2293. Imam al-Kazim (AS) said, 'He who has no valorous qualities has no religion.'¹⁰

2294. الإمام الرضا عليه السلام : لا دين لمن لا ورع له .¹¹

2294. Imam al-Rida (AS) said, 'He who has no piety has no religion.'¹²

Notes

1. الكافي : 2 / 373 / 4 .

2. al-Kafi, v. 2, p. 373, no. 4

3. بحار الأنوار : 72 / 135 / 19 .

4. Bihar al-Anwar, v. 72, p. 135, no. 19

5. بحار الأنوار : 84 / 252 / 47 .

6. Ibid. v. 84, p. 252, no. 48

7. الكافي : 2 / 127 / 16 .

8. al-Kafi, v. 2, p. 127, no. 16

9. تحف العقول : 389 .

10. Tuhaf al-Uqul, no. 389

11. كمال الدين : 371 / 5 .

12. Kamal al-Din, p. 371, no. 5

يَسَارُ الدِّينِ - 739

739. THE SIMPLICITY OF RELIGION

2295. رسولُ الله صلى الله عليه وآله : يا أَيُّهَا النَّاسُ ، إِنَّ دِينَ اللهَ يُسَرُّ .¹

2295. The Prophet (SAWA) said, 'O people, verily the religion of Allah is easy.'²

2296. رسولُ الله صلى الله عليه وآله : بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ ، وَمَنْ خَالَفَ سُنَّتِي

فَلَيْسَ مِنِّي .³

2296. The Prophet (SAWA) said, 'I have been sent [to you] with the upright and liberal religion and whoever defies my prophetic practice is not from me.'⁴

2297. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ لَمْ يَعْثُرْنِي بِالرَّهْبَانِيَّةِ ، وَإِنَّ خَيْرَ الدِّينِ

عِنْدَ اللهِ الْحَنِيفِيَّةُ السَّمْحَةُ .⁵

2297. The Prophet (SAWA) said, 'Verily Allah has not sent me with monasticism, rather the best religion with Allah is the upright and liberal one.'⁶

Notes

1. كنز العمال : 5418 .

2. Kanz al-Ummal, no. 5418

3. كنز العمال : 900 .

4. Ibid. no. 900

5. كنز العمال : 5422 .

6. Ibid. no. 5422

الدِّينُ الَّذِي لَا تُقْبَلُ الْأَعْمَالُ إِلَّا بِهِ - 740

740. THE ONLY RELIGION THROUGH WHICH DEEDS ARE ACCEPTED

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ) ¹

“Should anyone follow a religion other than Islam, it shall never be accepted from him” ²

2298. الكافي عن علي بن أبي حمزة عن أبي بصير، قال : سمعته يسأل أبا عبد الله عليه السلام فقال له : جُعِلَتْ فِدَاكَ أَخْبِرْنِي عَنِ الدِّينِ الَّذِي افْتَرَضَ اللَّهُ عَزَّوَجَلَّ عَلَى الْعِبَادِ مَا لَا يَسْعَهُمْ جَهْلُهُ ، وَلَا يُقْبَلُ مِنْهُمْ غَيْرُهُ مَا هُوَ ؟ فقال : شهادة أن لا إله إلا الله ، وأن محمداً رسول الله صلى الله عليه وآله ، وإقام الصلاة ، وإيتاء الزكاة ، وحج البيت من استطاع إليه سبيلاً ، وصوم شهر رمضان . ثُمَّ سَكَتَ قَلِيلًا ثُمَّ قَالَ : وَالْوَلَايَةُ - مَرَّتَيْنِ - ³

2298. It is narrated in al-Kafi that Ali b. Abi Hamza narrated from Abu Basir that he said: 'I heard him asking Abu Abdullah [al-Sadiq] (AS): 'May I be sacrificed for you, please inform me about the religion that Allah has obligated upon His servants. The religion that they cannot afford to be ignorant of and the only religion that will be accepted from them. What is it?' The Imam (AS) replied, 'Bearing witness that there is no god except Allah and that Muhammad (SAWA) is the Messenger of Allah, establishing the prayer, paying the alms-tax, pilgrimage to the House for those who are able to do so, fasting the month of Ramadan.' Then the Imam momentarily paused and then repeated twice, 'and divine guardianship [of the divinely appointed Imams] (al-wilaya).' ⁴

Notes

1. آل عمران : 85 .

2. Qur'an 385:

3. الكافي : 2 / 22 / 11 .

4. al-Kafi, v. 2, p. 22, no. 11

الْمَنْهَجُ فِي مَعْرِفَةِ الدِّينِ - 741

741. The Correct Way to UNDERSTANDING RELIGION

2299. الإمام الصادق عليه السلام : مَنْ عَرَفَ دِينَهُ مِنْ كِتَابِ اللَّهِ عَزَّوَجَلَّ زَالَتِ

الْجِبَالُ قَبْلَ أَنْ يَزُولَ ، وَمَنْ دَخَلَ فِي أَمْرِ يَجْهَلُ خَرَجَ مِنْهُ يَجْهَلٌ.¹

2299. Imam al-Sadiq (AS) said, 'The one who understands his religion from the Book of Allah, mountains will move before he does [in his faith], and the one who enters a matter with ignorance [i.e. accepts religion ignorantly] will leave it in ignorance.'²

2300. الإمام الصادق عليه السلام : مَنْ دَخَلَ فِي هَذَا الدِّينِ بِالرِّجَالِ أَخْرَجَهُ مِنْهُ

الرِّجَالُ كَمَا أَدْخَلُوهُ فِيهِ ، وَمَنْ دَخَلَ فِيهِ بِالْكِتَابِ وَالسُّنَّةِ زَالَتِ الْجِبَالُ قَبْلَ أَنْ يَزُولَ .³

2300. Imam al-Sadiq (AS) said, 'The one who enters this religion through men will exit it through men just as they caused him to enter it. And whoever enters this religion through the Book and the prophetic practice, mountains will move before he does [in his faith].'⁴

Notes

1. بحار الأنوار : 11 / 103 / 23 .

2. Bihar al-Anwar, v. 23, p. 103, no. 11

3. بحار الأنوار : 67 / 105 / 2 .

4. Ibid. v. 2, p. 105, no. 67

صِيَانَةُ الدِّينِ بِالدُّنْيَا - 742

742. PROTECTING THE RELIGION BY MEANS OF THE WORLD

2301. الإمام علي عليه السلام : صُنْ دِينَكَ بِدُنْيَاكَ تَرْبَحَهُمَا ، وَلَا تَصُنْ دُنْيَاكَ بِدِينِكَ

فَتَخْسِرَهُمَا .¹

2301. Imam Ali (AS) said, 'Protect your religion by means of your worldly affairs and you will profit in both, but do not use your religion to protect your worldly affairs as you will lose them both.'²

2302. الإمام علي عليه السلام : لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ دِينِهِمْ لِإِصْلَاحِ دُنْيَاهُمْ إِلَّا

فَتَحَّ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ .³

2302. Imam Ali (AS) said, 'No sooner do people omit any aspect of their religion for the sake of improving their worldly affairs than Allah will open for them something that will be more detrimental to them [than the improvement of their worldly affairs].'⁴

Notes

1. غرر الحكم : 5861 .

2. Ghurar al-Hikam, no. 5861

3. غرر الحكم : 10831 .

4. Ibid. no. 10831

الدُّعَاءُ لِتَثْبِيتِ الْقَلْبِ عَلَى الدِّينِ - 743

743. Supplication for Affirming THE HEART TOWARDS RELIGION

2303. كمال الدين عن عبد الله بن سنان : قال أبو عبد الله عليه السلام :
سُتُصِيبُكُمْ شُبُهَةٌ فَتَبْهُونَ بِلا عِلْمٍ يُرَى ولا إِمَامٍ هَدَى ، ولا يَنْجُو مِنْهَا إِلَّا مَنْ دَعَا بِدُعَاءِ
الْغَرِيقِ. قُلْتُ : كَيْفَ دُعَاءُ الْغَرِيقِ ؟ قَالَ : يَقُولُ : «يا الله يا رحمنُ يا رحيمُ يا مُقَلِّبَ الْقُلُوبِ
ثَبِّتْ قَلْبِي عَلَى دِينِكَ».¹

2303. Imam al-Sadiq (AS) said, 'You will be afflicted with an obscure matter that will leave you with no sign to indicate to the solution, nor a leader to guide the way. None shall be saved from it except the one who recites the 'Supplication of the Drowning Person'. [The narrator says] I asked the Imam, 'What is the Supplication of the Drowning Person?' The Imam replied, 'O Allah, O the Beneficent, O the Merciful, O He who causes the hearts to fluctuate, affirm my heart upon Your religion.'²

Notes

1. كمال الدين : 49 / 352 .

2. Kamal al-Din, p. 352, no. 49

صِفَةُ الْمُسْتَحْفِظِينَ لِدِينِ اللَّهِ - 744

**744. CHARACTERISTICS OF THE PRESERVERS OF
ALLAH'S RELIGION**

2304. الإمامُ عليٌّ عليه السلام : إِنَّمَا الْمُسْتَحْفِظُونَ لِدِينِ اللَّهِ هُمُ الَّذِينَ أَقَامُوا الدِّينَ

وَنَصَرُوهُ ، وَحَاطُوهُ مِنْ جَمِيعِ جَوَانِبِهِ ، وَحَفِظُوهُ عَلَى عِبَادِ اللَّهِ وَرَعَوْهُ .¹

2304. Imam Ali (AS) said, 'Verily the preservers of Allah's religion are the same people who established the religion and helped it, they guarded it from all sides, they preserved it for the servants of Allah and carefully watched over it.'²

Notes

1. غرر الحكم : 3912 .

2. Ghurar al-Hikam, no. 3912

تَأْيِيدُ الدِّينِ بِأَقْوَامٍ لَا خَلَقَ لَهُمْ - 745

745. The Strengthening of Religion THROUGH A DISGRACEFUL PEOPLE

2305. رسولُ الله صلى الله عليه وآله : إِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ ¹.

2305. The Prophet (SAWA) said, 'Verily Allah strengthens this religion through an oppressive man.' ²

2306. رسولُ الله صلى الله عليه وآله : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُؤَيِّدُ هَذَا الدِّينَ بِأَقْوَامٍ لَا

خَلَقَ لَهُمْ ³.

2306. The Prophet (SAWA) said, 'Verily Allah, Blessed and most High, strengthens this religion through a disgraceful people.' ⁴

Notes

1. كنز العمال : 115 .

2. Kanz al-Ummal, no. 115

3. كنز العمال : 28956 .

4. Ibid. no. 28956

الدَّيْنُ - 146

146. DEBT

دَمُّ الاستدانة - 746

746. Denouncing Borrowing

2307. رسول الله صلى الله عليه وآله : إِيَّاكُمْ وَالدَّيْنَ ، فَإِنَّهُ هَمٌّ بِاللَّيْلِ وَذُلٌّ بِالنَّهَارِ .¹

2307. The Prophet (SAWA) said, 'Beware of debt for verily it is a source of anxiety in the night and a source of disgrace during the day.'²

2308. الإمام علي عليه السلام : كَثْرَةُ الدَّيْنِ تُصَيِّرُ الصَّادِقَ كَاذِبًا وَالْمُنْجِزَ مُخْلِفًا .³

2308. Imam Ali (AS) said, 'Copious debts transform the truthful man into a liar and an achiever into one who is unreliable.'⁴

2309. الإمام الصادق عليه السلام : خَفَّفُوا الدَّيْنَ ، فَإِنَّ فِي خِفَّةِ الدَّيْنِ زِيَادَةَ الْعُمُرِ .⁵

2309. Imam al-Sadiq (AS) said, 'Lighten your debts, for verily with little debt comes longer life.'⁶

Notes

1. بحار الأنوار : 103 / 141 / 4 .

2. Bihar al-Anwar, v. 103, p. 141, no. 4

3. غرر الحكم : 7105 .

4. Ghurar al-Hikam, no. 7105

5. بحار الأنوار : 103 / 145 / 21 .

6. Bihar al-Anwar, v. 103, p. 145, no. 21

جواز الاستدانة مع الحاجة - 747

747. PERMISSION TO INCUR DEBT WHEN IN NEED

2310. الإمام الكاظم عليه السلام : مَنْ طَلَبَ هَذَا الرِّزْقَ مِنْ حِلِّهِ لِيَعُودَ بِهِ عَلَى نَفْسِهِ وَعِيَالِهِ كَانَ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ ، فَإِنْ غَلَبَ عَلَيْهِ فَلْيَسْتَدِنْ عَلَى اللَّهِ وَعَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا يَقُوتُ بِهِ عِيَالَهُ ¹.

2310. Imam al-Kazim (AS) said, 'One who seeks to gain sustenance for himself and his family in a lawful manner is as the one who fights in the way of Allah. But if he is unable to do so he may incur debt, trusting in Allah and His Prophet, in order to ensure provisions for his family.'²

Notes

1. الكافي : 3 / 93 / 5 .

2. al-Kafi, v. 5, p. 93, no. 3

الحثُّ على كتابة الدين - 748

748. ENCOURAGEMENT TO WRITE A CONTRACT FOR ANY LOAN

(يا أيُّها الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ) ¹

“O you who have faith! When you contract a loan for a specified term, write it down.” ²

2311. رسولُ الله صلى الله عليه وآله : أصنافٌ لا يُستجابُ لهم ، مِنْهُمْ مَنْ أَدَانَ

رَجُلًا دَيْنًا إِلَى أَجَلٍ فَلَمْ يَكْتُبْ عَلَيْهِ كِتَابًا وَلَمْ يُشْهَدْ عَلَيْهِ شُهودًا. ³

2311. The Prophet (SAWA) said, 'There are certain types of people whose supplications are not answered. From among them is the man who lends money to someone for a specified time and neither writes it down nor has anyone witness it.' ⁴

Notes

1. البقرة : 282 .

2. Qur'an 2282:

3. بحار الأنوار : 104 / 301 / 1 .

4. Bihar al-Anwar, v. 104, p. 301, no. 1

النَّهْيُ عَنِ الْمُمَاطَلَةِ فِي الدَّيْنِ - 749

749. PROHIBITION OF THE POSTPONEMENT OF REPAYING DEBTS

2312. رسولُ الله صلى الله عليه وآله : مَنْ يَمُطِّلْ عَلَى ذِي حَقٍّ حَقَّهُ وَهُوَ يَقْدِرُ عَلَى أَدَاءِ حَقِّهِ فَعَلَيْهِ كُلُّ يَوْمٍ خَطِيئَةٌ عَشْرًا.¹

2312. The Prophet (SAWA) said, 'Whoever postpones repaying someone their right while he is capable of doing has the sin of an extortionist written down for him as every day passes by.'²

2313. رسولُ الله صلى الله عليه وآله : مَطْلُ الْعَنِيِّ ظُلْمٌ.³

2313. The Prophet (SAWA) said, 'A wealthy man's postponement [in repayment of a debt] is oppression.'⁴

2314. الإمامُ عليٌّ عليه السلام : أَبْخَلُ النَّاسِ بِعَرَضِهِ أَسْخَاهُمْ بِعَرَضِهِ.⁵

2314. Imam Ali (AS) said, 'The most miserly person with regards to his wealth is the most liberal in squandering away his reputation.'⁶

(أنظر) الصدقة : باب 1117.

(See also: CHARITY: section 1104)

Notes

1. بحار الأنوار : 103 / 146 / 3 .

2. Bihar al-Anwar, v. 103, p. 146, no. 3

3. الموطأ : 2 / 674 / 84 .

4. Mustadrak al-Wasa'il, v. 13, p. 397, no. 15713, and al-Muwata, v. 2, p. 674, no. 84

5. غرر الحكم : 3190 .

6. Ghurar al-Hikam, no. 3190

الذِّكْر - 147

147. REMEMBRANCE

فَضْلُ ذِكْرِ اللَّهِ - 750

750. THE VIRTUE OF THE REMEMBRANCE OF ALLAH

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَ مَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ).¹

*“O you who have faith! Do not let your possessions and your children distract you from the remembrance of Allah, and whoever does that - it is they who are the losers.”*²

(أنظر) البقرة : 152 وآل عمران : 41 ، 191 والنساء : 142 والاعراف : 180 ، 205 والتوبة : 67 والكهف : 24 ، 28 وطه : 34 ، 42 والنور : 37 والشعراء : 227 والعنكبوت : 45 والأحزاب : 21 ، 35 ، 41 والجمعة : 10 والمزمل : 8.

(See also: Qur'an, 2:152, 3:41, 3:191, 4:142, 7:180, 7:205, 9:67, 18:24, 18:28, 20:34, 20:42, 24:37, 26:227, 29:45, 33:21, 33:35, 33:41, 62:10, 73:8)

2315. رسولُ اللهِ صلى اللهُ عليه وآله : لا تَحْتَارَنَّ عَلَى ذِكْرِ اللهِ شَيْئاً فَإِنَّهُ يَقُولُ : (وَلَذِكْرُ اللهِ أَكْبَرُ).³

2315. The Prophet (SAWA) said, 'Never prefer anything above the remembrance of Allah for verily He says, *“and the remembrance of Allah is surely greater.”*⁴

2316. كنز العمال عن معاذ رسول الله صلى الله عليه وآله : لَيْسَ عَمَلٌ أَحَبَّ إِلَى اللَّهِ تَعَالَى وَلَا أَنْجَى لِعَبْدٍ مِنْ كُلِّ سَيِّئَةٍ فِي الدُّنْيَا وَالْآخِرَةِ مِنْ ذِكْرِ اللَّهِ . قِيلَ : وَلَا الْقِتَالُ فِي سَبِيلِ اللَّهِ ؟ قَالَ : لَوْلَا ذِكْرُ اللَّهِ لَمْ يُؤْمَرْ بِالْقِتَالِ .⁵

2316. The Prophet (SAWA) said, 'There is no action more beloved to Allah Almighty, or more successful as a means of salvation for a servant of Allah from all the evil of this world and the next than the remembrance of Allah.' Someone then asked, 'Not even fighting in the way of Allah?' The Prophet (SAWA) replied, 'If it was not for the remembrance of Allah, there would be no command to fight in the way of Allah.'⁶

2317. الإمامُ عليٌّ عليه السلام : الذِّكْرُ لَذَّةُ الْمُحِبِّينَ .⁷

2317. Imam Ali (AS) said, 'Remembrance is a source of great pleasure for the lovers [of Allah].'⁸

2318. الإمامُ عليٌّ عليه السلام : الذِّكْرُ مُجَالَسَةُ الْمُحِبِّينَ .⁹

2318. Imam Ali (AS) said, 'Remembrance is sitting in the company of the Beloved One.'¹⁰

2319. الإمام علي عليه السلام : ذَكَرُ اللَّهِ سَجِيَّةٌ كُلِّ مُحْسِنٍ وَشِيْمَةٌ كُلِّ مُؤْمِنٍ.¹¹

2319. Imam Ali (AS) said, 'Remembrance of Allah is the natural disposition of every good-doer and the distinguishing mark of every believer.'¹²

Notes

1. المنافقون : 9 .
2. Qur'an 639:
3. بحار الأنوار : 77 / 107 / 1 .
4. Bihar al-Anwar, v. 77, p. 107, no. 1
5. كنز العمال : 3931 .
6. Kanz al-Ummal, no. 3931
7. غرر الحكم : 670 .
8. Ghurar al-Hikam, no. 670
9. غرر الحكم : 322 .
10. Ibid. no. 322
11. غرر الحكم : 5173 .
12. Ibid. no. 5173

الحثُّ على كثرة الذكر - 751

751. ENJOINMENT OF FREQUENT REMEMBRANCE [OF ALLAH]

(يا أيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا) ¹.

“O you who have faith! Remember Allah with a frequent remembrance, and glorify Him morning and evening.” ²

2320. رسولُ الله صلى الله عليه وآله : عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ كَثِيرًا ، فَإِنَّهُ ذِكْرٌ

لَكَ فِي السَّمَاءِ وَنُورٌ لَكَ فِي الْأَرْضِ. ³

2320. The Prophet (SAWA) said, 'I urge you to recite the Qur'an and remember Allah frequently, for verily it [will result in] a remembrance for you in the heavens and a light for you in the earth.' ⁴

2321. الإمامُ عليٌّ عليه السلام : مَنْ ذَكَرَ اللَّهَ فِي السِّرِّ فَقَدْ ذَكَرَ اللَّهَ كَثِيرًا. ⁵

2321. Imam Ali (AS) said, 'Whoever remembers Allah in private, has surely remembered Allah much.' ⁶

2322. الإمامُ الصَّادِقُ عليه السلام : أَكْثَرُوا ذِكْرَ اللَّهِ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ

سَاعَاتِ اللَّيْلِ وَالنَّهَارِ ، فَإِنَّ اللَّهَ أَمَرَ بِكَثْرَةِ الذِّكْرِ لَهُ. ⁷

2322. Imam al-Sadiq (AS) said, 'Remember Allah frequently as much as you can every hour of the day and night, for verily Allah has commanded [us] to remember Him abundantly.' ⁸

2323. الإمامُ الصَّادِقُ عليه السلام : تَسْبِيحُ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ مِنَ الذِّكْرِ

الكَثِيرِ الَّذِي قَالَ اللَّهُ عَزَّوَجَلَّ : (اُذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا). ⁹

2323. Imam al-Sadiq (AS) said, 'The glorification of Fatima al-Zahra ¹⁰ (AS) is from the frequent remembrance which Allah mentions, *“Remember Allah with a frequent remembrance.”* ¹¹

Notes

1. الأحزاب : 41 ، 42 .

2. Qur'an 3342-41:

3. الخصال : 13 / 525 .

4. al-Khisal, p. 525, no. 13

5. بحار الأنوار : 11 / 342 / 93 .

6. Bihar al-Anwar, v. 93, p. 342, no. 11

7. الكافي : 1 / 7 / 8 .

8. al-Kafi, v. 8, p. 7, no. 1

9. الكافي : 4 / 500 / 2 .

10. The glorification of Fatima al-Zahra (AS), otherwise known as Tasbih al-Zahra' is composed of reciting Allahu Akbar (Allah is Greater) 34 times, Alhamdulillah (Praise be to Allah) 33 times and Subhanallah (Glory be to Allah) 33 times. Usually it is recommended to recite it after every obligatory prayer (ed.)

11. Ibid. v. 2, p. 500, no. 4

الْحَثُّ عَلَى دَوَامِ الذِّكْرِ - 752

752. Enjoinment of Engaging in CONTINUOUS REMEMBRANCE

2324. رسولُ الله صلى الله عليه وآله : ما مِنْ ساعةٍ تَمُرُّ بابنِ آدَمَ لَمْ يَذْكُرِ اللهَ فيها إِلَّا

حَسِرَ عَلَيْهَا يَوْمَ الْقِيَامَةِ ¹.

2324. The Prophet (SAWA) said, 'Every single hour that passes by the son of Adam, that was devoid of the remembrance of Allah will be grieved for on the Day of Resurrection.' ²

2325. الإمامُ عليٌّ عليه السلام - في المناجاةِ الشَّعْبَانِيَّةِ - : إلهي، وأُهِمَّنِي وَلَهَّأْ بِذِكْرِكَ

إِلَى ذِكْرِكَ وَهَمِّتِي إِلَى رُوحِ نَجَاحِ أَسْمَائِكَ وَمَحَلِّ قُدْسِكَ ³.

2325. Imam Ali (AS) said in the intimate supplication of the month of Sha'ban ⁴, 'My God! Inspire me with fervour for Your remembrance until I have become inspired with Your remembrance, and a spiritual zeal for the refreshing salvation of Your Names and the place of Your sanctity.' ⁵

2326. الإمامُ عليٌّ عليه السلام : أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، وَأَنْ

تَجْعَلَنِي مِمَّنْ يُدِيمُ ذِكْرَكَ ، وَلَا يَنْقُضُ عَهْدَكَ ⁶.

2326. Imam Ali (AS) said, 'I ask You to send blessings on Muhammad and the family of Muhammad, and to make me of those who are continuous in Your remembrance and who do not breach Your covenant.' ⁷

Notes

1. كنز العمال : 1819 .

2. Kanz al-Ummal, no. 1819

3. بحار الأنوار : 94 / 98 / 13 .

4. al-Munajat al-Shabaniyya: the intimate supplication of the month of Shaban recited by Imam Ali (AS) and the Imams from his progeny (AS) during the sacred month of Shaban.

5. Bihar al-Anwar, v. 94, p. 98, no. 13

6. بحار الأنوار : 94 / 99 / 13 .

7. Ibid. v. 94, p. 99, no. 13

ذِكْرُ اللَّهِ حَسَنٌ عَلَى كُلِّ حَالٍ - 753

753. The Remembrance of Allah is Good at All Times

(إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَخِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ * الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ).¹

“Indeed in the creation of the heavens and the earth and the alteration of night and day, there are signs for those who possess intellects. Those who remember Allah standing, sitting, and lying on their sides.”²

2327. الإمام علي عليه السلام - مِنْ وصاياه لابنه الحسن عليه السلام عِنْدَ الْوَفَاةِ -

: وَكُنْ لِلَّهِ ذَاكِرًا عَلَى كُلِّ حَالٍ.³

2327. Imam Ali (AS) said in counsel to his son Hasan at the time of his death (AS), 'and be one to remember Allah at all times.'⁴

2328. الإمام الصادق عليه السلام : قَالَ مُوسَى عَلَيْهِ السَّلَامُ : يَا رَبِّ ، إِنِّي أَكُونُ

فِي حَالٍ أُجِلُّكَ أَنْ أَذْكُرَكَ فِيهَا . قَالَ : يَا مُوسَى ، أَذْكُرْنِي عَلَى كُلِّ حَالٍ .⁵

2328. Imam al-Sadiq (AS) narrated, 'Prophet Moses (AS) said, 'My Lord, I am in a [base] state wherein I esteem You too highly to remember You therein', He said, 'O Moses, remember Me at all times.'⁶

Notes

1. آل عمران : 190 ، 191 .

2. Qur'an 3191-190:

3. الأمالي للطوسي : 8 / 8 .

4. Amali al-Tusi, p. 8, no. 8

5. بحار الأنوار : 80 / 176 / 21 .

6. Bihar al-Anwar, v. 80, p. 176, no. 21

الذَّاكِرُونَ - 754

754. The Ones Who Remember

2329. رسول الله صلى الله عليه وآله : الذَّاكِرُ فِي الْغَائِلِينَ كَالْمُقَاتِلِ فِي الْفَائِزِينَ .¹

2329. The Prophet (SAWA) said, 'The one who remembers [Allah] in the midst of the neglectful ones is as one who fights [in the way of Allah] in the midst of others who flee [from the battle].'²

2330. رسول الله صلى الله عليه وآله : كُلُّ أَحَدٍ يَمُوتُ عَطْشَانًا إِلَّا ذَاكِرَ اللَّهِ .³

2330. The Prophet (SAWA) said, 'Everyone will die thirsty except the one who remembers Allah.'⁴

2331. رسول الله صلى الله عليه وآله : إِنَّ مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ لَمَّا نَاجَى

رَبَّهُ عَزَّوَجَلَّ قَالَ : يَا رَبِّ ، أَبْعِدُ أَنْتَ مِنِّي فَأُنَادِيكَ أَمْ قَرِيبٌ فَأُنَاجِيكَ ؟ فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ : أَنَا جَلِيسٌ مِّنْ دُكْرِي .⁵

2331. The Prophet (SAWA) narrated, 'Verily when Moses, son of Amran (AS) would engage in intimate supplication with his Lord, he said, 'My Lord, are you so far from me that I should call You, or are You so near to me that I should whisper?' so Allah then revealed to Moses, 'I sit in close proximity with the one who remembers Me.'⁶

2332. الإمام علي عليه السلام : مَنْ اشْتَغَلَ بِذِكْرِ اللَّهِ طَيَّبَ اللَّهُ ذِكْرَهُ .⁷

2332. Imam Ali (AS) said, 'The one who occupies himself with the remembrance of Allah, Allah beautifies his remembrance [among people].'⁸

2333. الإمام علي عليه السلام : ذَاكِرُ اللَّهِ سَبْحَانَهُ مُجَالِسُهُ .⁹

2333. Imam Ali (AS) said, 'The one who remembers Allah, glory be to Him, is sitting closely with Him.'¹⁰

2334. الإمام الباقر عليه السلام : لَا يَزَالُ الْمُؤْمِنُ فِي صَلَاةٍ مَا كَانَ فِي ذِكْرِ اللَّهِ ، قَائِمًا

كَانَ أَوْ جَالِسًا أَوْ مُضْطَجِعًا ، إِنَّ اللَّهَ تَعَالَى يَقُولُ (أَلَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ ...) ^{11, 12}

2334. Imam al-Baqir (AS) said, 'The believer remains in a state of prayer as long as he is remembering Allah, whether he is standing, sitting or lying down, for verily Allah says, *“Those who remember Allah standing, sitting and lying on their sides”*.^{13, 14}

2335. الإمام الصادق عليه السلام : إِنَّ الصَّاعِقَةَ لَا تُصِيبُ ذَاكِرًا لِلَّهِ عَزَّوَجَلَّ .¹⁵

2335. Imam al-Sadiq (AS) said, 'Verily the one who remembers Allah will never be struck by lightning.'¹⁶

Notes

1. Makarim al-Akhlaq : 2 / 373 / 2661 .

2. Makarim al-Akhlaq, v. 2, p. 373, no. 2661

3. بحار الأنوار : 81 / 240 / 26 .
4. Bihar al-Anwar, v. 81, p. 240, no. 26
5. بحار الأنوار : 93 / 153 / 11 .
6. Ibid. v. 93, p. 153, no. 11
7. غرر الحكم : 8235 .
8. Ghurar al-Hikam, no. 5235
9. غرر الحكم : 5159 .
10. Ibid. no. 5159
11. آل عمران : 191 .
12. الأمالي للطوسي : 79 / 116 .
13. Q ur'an2191:
14. Amali al-Tusi, p. 79, no. 116
15. الأمالي للصدوق : 550 / 734 .
16. Amali al-Saduq, p. 375, no. 3

أَذْكُرُوا اللَّهَ يَذْكُرْكُمْ - 755

755. REMEMBER ALLAH AND HE WILL REMEMBER YOU

(فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ).¹

*“Remember Me and I will remember you, and thank Me, and do not be ungrateful to Me.”*²

2336. الإمام الصادق عليه السلام : قَالَ اللَّهُ تَعَالَى : ابْنِ آدَمَ ، أَذْكُرْنِي فِي نَفْسِكَ

أَذْكُرَكَ فِي نَفْسِي . ابْنِ آدَمَ أَذْكُرْنِي فِي الْخَلَاءِ أَذْكُرَكَ فِي خَلَاءٍ . ابْنِ آدَمَ أَذْكُرْنِي فِي مَلَأٍ

أَذْكُرَكَ فِي مَلَأٍ خَيْرٌ مِنْ مَلَأِكَ.³

2336. Imam al-Sadiq (AS) said, 'Allah Almighty said, 'O son of Adam, remember Me within yourself and I will remember you within Myself. O son of Adam, remember Me in secret and I will remember you when [you are] in secret. O son of Adam, remember Me when in an assembly and I will remember you in an assembly which is better than your assembly.'⁴

Notes

1. البقرة : 152 .

2. Qur'an 2152:

3. بحار الأنوار : 31 / 158 / 93 .

4. Bihar al-Anwar, v. 93, p. 158, no. 31

ثَمَرَاتُ الذِّكْرِ - 756

756. THE FRUITS OF REMEMBRANCE

(الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) ¹.

“ - those who have faith, and whose hearts find rest in the remembrance of Allah. Look! The hearts find rest in the remembrance of Allah.” ²

2337. رسول الله صلى الله عليه وآله : ذِكْرُ اللَّهِ شِفَاءُ الْقُلُوبِ ³.

2337. The Prophet (SAWA) said, 'The remembrance of Allah is a healing for the hearts.' ⁴

2338. رسول الله صلى الله عليه وآله : مَنْ أَكْثَرَ مِنْ ذِكْرِ اللَّهِ فَقَدْ بَرَّئَ مِنَ الْبِفَاقِ ⁵.

2338. The Prophet (SAWA) said, 'The one who remembers Allah abundantly has freed himself from hypocrisy.' ⁶

2339. رسول الله صلى الله عليه وآله : مَنْ أَكْثَرَ ذِكْرَ اللَّهِ أَحَبَّهُ ⁷.

2339. The Prophet (SAWA) said, 'The one who remembers Allah abundantly loves Him.' ⁸

2340. الإمام علي عليه السلام : مَنْ عَمَرَ قَلْبَهُ بِدَوَامِ الذِّكْرِ حَسُنَتْ أَعْمَالُهُ فِي السِّرِّ

وَالْجَهْرِ ⁹.

2340. Imam Ali (AS) said, 'The one whose heart thrives with the continuous remembrance of Allah, his actions will always be good whether done in secret or openly.' ¹⁰

2341. الإمام علي عليه السلام : أَصْلُ صِلَاحِ الْقَلْبِ اشْتِغَالُهُ بِذِكْرِ اللَّهِ ¹¹.

2341. Imam Ali (AS) said, 'The root of reforming the heart is in occupying it with the remembrance of Allah.' ¹²

2342. الإمام علي عليه السلام : مَنْ ذَكَرَ اللَّهَ سَبْحَانَهُ أَحْيَا اللَّهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ وَلُبَّهُ

¹³.

2342. Imam Ali (AS) said, 'Whoever remembers Allah, glory be to Him, Allah enlivens his heart and illuminates his intellect and the innermost core of his heart.' ¹⁴

2343. الإمام علي عليه السلام : ذِكْرُ اللَّهِ قُوَّةُ النَّفْسِ وَمُجَالَسَةُ الْمَحْبُوبِ ¹⁵.

2343. Imam Ali (AS) said, 'The remembrance of Allah is a provision for the souls and a close sitting in the company of the Beloved.' ¹⁶

2344. الإمام علي عليه السلام : عَلَيْكَ بِذِكْرِ اللَّهِ ، فَإِنَّهُ نَوْرُ الْقُلُوبِ ¹⁷.

2344. Imam Ali (AS) said, 'I urge you to keep up the remembrance of Allah for verily it is the light of the hearts.' ¹⁸

2345. الإمام علي عليه السلام : دَوَامُ الذِّكْرِ يُبَيِّرُ الْقَلْبَ وَالْفِكَرَ ¹⁹.

2345. Imam Ali (AS) said, 'Continuous remembrance [of Allah] enlightens the heart and the mind.' ²⁰

2346. الإمام علي عليه السلام : إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الذِّكْرَ جَلَاءً لِلْقُلُوبِ ، تَسْمَعُ

بِهِ بَعْدَ الْوَقْفَةِ ، وَ تُبْصِرُ بِهِ بَعْدَ الْعَشْوَةِ ، وَتَنْقَادُ بِهِ بَعْدَ الْمَعَانِدَةِ .²¹

2346. Imam Ali (AS) said, 'Verily Allah, Glory be to Him, has made [His] remembrance a polish for the hearts through which they hear after deafness, see after blindness and yield after resistance.'²²

2347. الإمام علي عليه السلام - فِي الدُّعَاءِ - : يَا مَنْ اسْمُهُ دَوَاءٌ وَذِكْرُهُ شِفَاءٌ .²³

2347. Imam Ali (AS) said in supplication, 'O He whose name is a remedy and whose remembrance is a healing.'²⁴

2348. الإمام علي عليه السلام : الذِّكْرُ مِفْتَاحُ الْأَنْسِ .²⁵

2348. Imam Ali (AS) said, 'Remembrance [of Allah] is the key to intimacy (with Him).'

2349. الإمام علي عليه السلام : إِذَا رَأَيْتَ اللَّهَ سُبْحَانَهُ يُؤْنِسُكَ بِذِكْرِهِ فَقَدْ أَحَبَّكَ ،

إِذَا رَأَيْتَ اللَّهَ يُؤْنِسُكَ بِخَلْقِهِ وَيُوحِثُكَ مِنْ ذِكْرِهِ فَقَدْ أَبْغَضَكَ .²⁷

2349. Imam Ali (AS) said, 'If you see that Allah, Glory be to Him, has made you intimate with His remembrance, then He loves you. If you see that Allah has made you intimate with His creation and banished you from His remembrance, then He has despised you.'²⁸

2350. الإمام علي عليه السلام : ذِكْرُ اللَّهِ مَطْرَدَةُ الشَّيْطَانِ .²⁹

2350. Imam Ali (AS) said, 'The remembrance of Allah is a repellent of Satan.'³⁰

2351. الإمام علي عليه السلام : ذِكْرُ اللَّهِ جَلَاءُ الصُّدُورِ وَطُمَأْنِينَةُ الْقُلُوبِ .³¹

2351. Imam Ali (AS) said, 'The remembrance of Allah is a polish for the breasts and a soothing for the hearts.'³²

2352. الإمام علي عليه السلام : الذِّكْرُ يَشْرَحُ الصَّدْرَ .³³

2352. Imam Ali (AS) said, 'Remembrance [of Allah] expands the breasts.'³⁴

Notes

1. الرعد : 28 .
2. Qur'an 1328:
3. كنز العمال : 1751 .
4. Kanz al-Ummal, no. 1751
5. الفردوس : 3 / 564 / 5768 .
6. al-Firdaws, v. 3, p. 564, no. 5768
7. بحار الأنوار : 93 / 160 / 39 .
8. Bihar al-Anwar, v. 93, p. 160, no. 39
9. غرر الحكم : 8872 .
10. Ghurar al-Hikam, no. 8872
11. غرر الحكم : 3083 .

12. Ibid. no. 3083
13. غرر الحكم : 8876
14. Ibid. no. 8876
15. غرر الحكم : 5166
16. Ibid. no. 5166
17. غرر الحكم : 6103
18. Ibid. no. 6103
19. غرر الحكم : 5144
20. Ibid. no. 5144
21. نهج البلاغة : الخطبة 222
22. Nahj al-Balagha, Sermon 222
23. الإقبال : 3 / 337
24. Iqbal al-Amal, v. 3, p. 337
25. غرر الحكم : 541
26. Ghurar al-Hikam, no. 541
27. غرر الحكم : 4040 - 4041
28. Ibid. no. 4040-4041
29. غرر الحكم : 5162
30. Ibid. no. 5162
31. غرر الحكم : 5165
32. Ibid. no. 5165
33. غرر الحكم : 835
34. Ibid. no. 835

الْحُثُّ عَلَى ذِكْرِ اللَّهِ فِي مَوَاقِفَ - 757

757. ENJOINMENT OF REMEMBRANCE OF ALLAH IN CERTAIN SITUATIONS

أ - عِنْدَ لِقَاءِ الْعَدُوِّ

1. When Facing an Enemy:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ¹

*"O you who have faith! When you meet a host [in battle], then stand firm, and remember Allah greatly so that you may be felicitous."*²

2353. الإمام علي عليه السلام : إِذَا لَقِيتُمْ عَدُوَّكُمْ فِي الْحَرْبِ فَأَقْلُوا الْكَلَامَ وَأَكْثَرُوا

ذِكْرَ اللَّهِ عَزَّوَجَلَّ³

2353. Imam Ali (AS) said, 'When you face your enemy in battle, then lessen your speech and increase in the remembrance of Allah.'⁴

ب - عِنْدَ دُخُولِ الْأَسْوَاقِ

2. When Entering the Market Place:

2354. الإمام علي عليه السلام : أَكْثَرُوا ذِكْرَ اللَّهِ عَزَّوَجَلَّ إِذَا دَخَلْتُمُ الْأَسْوَاقَ عِنْدَ

اشْتِغَالِ النَّاسِ، فَإِنَّهُ كَفَّارَةٌ لِلذُّنُوبِ وَزِيَادَةٌ فِي الْحَسَنَاتِ ، وَلَا تُكْتَبُ فِي الْغَافِلِينَ⁵

2354. Imam Ali (AS) said, 'Increase in the remembrance of Allah when you enter the market while people are busy, for verily it will be an expiation of your sins and an increase in good deeds, and you will not be recorded down as being amongst the neglectful ones.'⁶

ج - عِنْدَ الْهَمِّ وَالْحُكْمِ وَالْقِسْمَةِ

3. During Distress, When Giving Judgment and When Distributing:

2355. رسول الله صلى الله عليه وآله : اذْكُرِ اللَّهَ عِنْدَ هَمِّكَ إِذَا هَمَمْتَ، وَعِنْدَ لِسَانِكَ

إِذَا حَكَمْتَ ، وَعِنْدَ يَدِكَ إِذَا قَسَمْتَ⁷

2355. The Prophet (SAWA) said, 'Remember Allah during your distress when you are distressed, with your tongue when you give judgment and with your hand when distributing anything.'⁸

د - عِنْدَ الْغَضَبِ

4. When in Anger:

2356. رسول الله صلى الله عليه وآله : أَوْحَى اللَّهُ إِلَى نَبِيِّ مِنْ أَنْبِيَائِهِ : ابْنَ آدَمَ ،

اذْكُرْنِي عِنْدَ غَضَبِكَ أَذْكُرَكَ عِنْدَ غَضَبِي ، فَلَا أَحْمَقُكَ فِيمَنْ أَحَقُّ⁹

2356. The Prophet (SAWA) said, 'Allah revealed to a prophet from among His prophets, 'O son of Adam, remember Me during your anger and I

will remember you during My anger, and I will not destroy you as a result with those whom I destroy.'¹⁰

هـ - فِي الْخَلَوَاتِ وَعِنْدَ اللَّذَاتِ

5. When Alone and During Pleasures:

2357. الإمام الباقر عليه السلام : فِي التَّوْرَةِ مَكْتُوبٌ : ... يَا مُوسَى ... أَذْكُرْنِي فِي

خَلَوَاتِكَ وَعِنْدَ سُرُورِ لَذَّتِكَ أَذْكُرُكَ عِنْدَ غَفَلَاتِكَ.¹¹

2357. Imam al-Baqir (AS) said, 'It is written in the Torah: '...O Moses... remember Me in times of loneliness and when enjoying your pleasures and I will remember you in your times of negligence.'¹²

Notes

1. الأنفال : 45 .
2. Qur'an 845:
3. الخصال : 10 / 617 .
4. al-Khisal, p. 617, no. 10
5. الخصال : 10 / 614 .
6. Ibid. p. 614, no. 10
7. بحار الأنوار : 77 / 171 / 7 .
8. Bihar al-Anwar, v. 77, p. 171, no. 7
9. بحار الأنوار : 75 / 321 / 50 .
10. Ibid. v. 75, p. 321, no. 50
11. الأمالي للصدوق : 327 / 384 .
12. Amali al-Saduq, p. 210, no. 6

حَقِيقَةُ الذِّكْرِ - 758

758. THE REALITY OF THE REMEMBRANCE [OF ALLAH]

2358. رسولُ الله صلى الله عليه وآله : مَنْ أطاعَ اللهَ عزَّوجلَّ فَقَدْ ذَكَرَ اللهَ وإن قَلَّتْ صلاتُهُ وصِيامُهُ وتلاوَتُهُ لِلقرآنِ .¹

2358. The Prophet (SAWA) said, 'Whoever obeys Allah has remembered Him, even if his prayers, his fasts and his recitation of the Qur'an are few.'²

2359. الإمامُ الصادقُ عليه السلام - في قولِهِ تعالى : (وَلَذِكْرُ اللهِ أَكْبَرُ)³ - : ذَكَرَ اللهَ تَعَالَى عِنْدَ مَا أَحَلَّ وَحَرَّمَ .⁴

2359. Imam al-Sadiq (AS) said, with regard to the verse of Allah: *“and the remembrance of Allah is greater”*⁵, '[It means] Remembering Allah with regards to what He has made lawful and unlawful.'⁶

2360. الإمامُ الصادقُ عليه السلام : الذِّكْرُ ذِكْرَانِ: ذِكْرٌ خَالِصٌ يُؤَافِقُهُ الْقَلْبُ ، وَذِكْرٌ صَارِفٌ يَنْفِي ذِكْرَ غَيْرِهِ .⁷

2360. Imam al-Sadiq (AS) said, 'There are two types of remembrance, a sincere remembrance which is harmonious with the heart, and a mere remembrance which negates the remembrance of anyone other than Allah.'⁸

2361. الإمامُ الصادقُ عليه السلام : إِجْعَلْ ذِكْرَ اللهِ مِنْ أَجْلِ ذِكْرِكَ لَكَ ، فَإِنَّهُ ذَكَرَكَ وَهُوَ غَنِيٌّ عَنْكَ فَذِكْرُهُ لَكَ أَجَلٌ وَأَشْهَى وَأَتَمُّ مِنْ ذِكْرِكَ لَهُ وَأَسْبَقُ ... فَمَنْ أَرَادَ أَنْ يَذْكُرَ اللهَ تَعَالَى فَلْيَعْلَمْ أَنَّهُ مَا لَمْ يَذْكُرِ اللهَ الْعَبْدَ بِالتَّوْفِيقِ لِذِكْرِهِ لَا يَقْدِرُ الْعَبْدُ عَلَى ذِكْرِهِ .⁹

2361. Imam al-Sadiq (AS) said, 'Make your remembrance of Allah for the sake of the fact that He remembers you, for verily He remembers you even though He is needless of you, so His remembrance of you is loftier, more desirable and more complete than your remembrance of Him and it supersedes it...so whoever wishes to remember Allah, most High, should know that as long as Allah does not remember His servant in the context of granting him divine succour to remember Him [in the first place], the servant will not be capable of remembering Him.'¹⁰

2362. الإمامُ الرِّضا عليه السلام : مَنْ ذَكَرَ اللهَ وَلَمْ يَسْتَبِقْ إِلَى لِقَائِهِ فَقَدْ اسْتَهْزَأَ بِنَفْسِهِ

.¹¹

2362. Imam al-Rida (AS) said, 'Whoever remembers Allah but does not vie to meet Him has mocked himself.'¹²

Notes

1. بحار الأنوار : 3 / 86 / 77 .

2. Bihar al-Anwar, v. 77, p. 86, no. 3

3. العنكبوت : 45 .

4. 283 : عدّة الداعي .
5. Quran 2945:
6. Uddat al-Dai, p. 283, and Nur al-Thaqalayn, v. 4, p. 162, no. 61
7. 33 / 159 / 93 : بحار الأنوار .
8. Bihar al-Anwar, v. 93, p. 159, no. 33
9. 33 / 158 / 93 : بحار الأنوار .
10. Ibid. v. 93, p. 158, no. 33
11. 11 / 356 / 78 : بحار الأنوار .
12. Ibid. v. 78, p. 357, no. 11

ما يوجب دَوَامَ الذِّكْرِ - 759

**759. That Which Brings About CONTINUOUS
REMEMBRANCE [OF ALLAH]**

2363. بحار الأنوار : في حديث المعراج : يا أحمدُ ... دُم على ذِكْرِي ، فقال : يا ربَّ ، وكيف أدومُ على ذِكْرِكَ ؟ فقال : بالخلوة عن الناس ، وبُغْضِكَ الخلو والحامض ، وفراغ بطنِكَ وبَيْتِكَ مِنَ الدنيا .¹

2363. In the tradition recounting the Prophet (SAWA)'s Ascension to the Heavens (al-miraj): 'O Ahmad... be continuous in My remembrance.' The Prophet (SAWA) asked, 'O My Lord, how can I be continuous in Your remembrance?' He replied, 'Through seclusion from people, despising the sweet and the sour [of the world], and clearing your stomach and your house of the world.'²

2364. الإمام علي عليه السلام : مَنْ أَحَبَّ شَيْئاً هَجَّ بِذِكْرِهِ .³

2364. Imam Ali (AS) said, 'Whoever loves something is engaged in remembrance of it.'⁴

Notes

1. بحار الأنوار : 6 / 22 / 77 .

2. Ibid. v. 77, p. 22, no. 6

3. غرر الحكم : 7851 .

4. Ghurar al-Hikam, no. 7851

مَوَانِعُ الذِّكْرِ - 760

760. Factors that Prevent the Remembrance [OF ALLAH]

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ).¹

*“O You who have faith! Do not let your possessions and children distract you from the remembrance of Allah, and whoever does that - it is they who are the losers.”*²

(إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ).³

*“Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of Allah and from prayer. Will you, then, relinquish?”*⁴

2365. الإمام علي عليه السلام: ليس في المعاصي أشد من اتباع الشهوة، فلا تطيعوها فتشعلكم عن الله.⁵

2365. Imam Ali (AS) said, 'There is nothing worse from amongst the transgressions than submitting to one's base desires, so do not obey them as they will preoccupy you from [remembering] Allah.'⁶

2366. الإمام علي عليه السلام: كل ما ألهى عن ذكر الله فهو من الميسر.⁷

2366. Imam Ali (AS) said, 'Anything that distracts you from the remembrance of Allah is classified as gambling.'⁸

2367. الإمام علي عليه السلام: كل ما ألهى عن ذكر الله فهو من إبليس.⁹

2367. Imam Ali (AS) said, 'Anything that distracts you from the remembrance of Allah is from Iblis [Satan].'¹⁰

2368. الإمام زين العابدين عليه السلام: إن قسوة البطنة وفترة الميلّة وسكر الشبّع وغرّة الملك مما يُبْطِئُ ويُبْطِئُ عَنِ الْعَمَلِ وَيُنْسِي الذِّكْرَ.¹¹

2368. Imam Zayn al-Abidin (AS) said, 'Verily filling the stomach, weakness of will, the intoxication of being fully satiated and the delusion of power, all hinder and delay one from the performance [of good deeds] and cause one to forget Allah.'¹²

Notes

1. المنافقون : 9 .

2. Qur'an 639:

3. المائدة : 91 .

4. Qur'an 591:

5. غرر الحكم : 7520 .

6. Ghurar al-Hikam, no. 7520

7. بحار الأنوار : 73 / 157 / 2 .
8. Bihar al-Anwar, v. 73, p. 157, no. 2
9. تنبيه الخواطر : 2 / 170 .
10. Tanbih al-Khawatir, v. 2, p. 170
11. بحار الأنوار : 78 / 129 / 1 .
12. Bihar al-Anwar, v. 78, p. 129, no. 1

آثَارُ الإِعْرَاضِ عَنِ الذِّكْرِ - 761

761. THE EFFECTS OF DISREGARDING THE REMEMBRANCE [OF ALLAH]

(وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً¹ وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى * قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيراً * قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى).²

“But whoever disregards My remembrance, his shall be a wretched life, and on the Day of Resurrection We shall raise him blind.”³

(وَمَنْ يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُفَيِّضْ لَهُ شَيْطَاناً فَهُوَ لَهُ قَرِينٌ).⁴

“Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion.”⁵

(وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ).⁶

“And do not be like those who forget Allah, so He makes them forget their own souls. It is they who are the transgressors.”⁷

2369. الإمام علي عليه السلام : مَنْ نَسِيَ اللَّهَ سَبَحَانَهُ أَنْسَاهُ اللَّهُ نَفْسَهُ وَأَعْمَى قَلْبَهُ

⁸.

2369. Imam Ali (AS) said, 'Whoever forgets Allah, Glory be to Him, Allah makes him forget himself and blinds his heart.'⁹

Notes

قال السيد العلامة الطباطبائي : قوله : (فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً) أي ضيقة ، وذلك أَنَّ مَنْ نسي ربه وانقطع عن ذكره لم يبق له إلا أن يتعلّق بالدنيا ويجعلها مطلوبه الوحيد الذي يسعى له ، ويهتم بإصلاح معيشته والتوسّع فيها والتمتّع منها ، والمعيشة التي أوتيتها لاتسعه سواء كانت قليلة أو كثيرة ؛ لأنّه كلّما حصل منها واقتناها لم يرض نفسه بها ، وانتزعت إلى تحصيل ما هو أزيد وأوسع من غير أن يقف منها على حدّ ، فهو دائماً في ضيق صدر وحنق ممّا وجد متعلّق القلب بما وراءه ، مع ما يهجم عليه من الهمّ والغمّ والحزن والقلق والاضطراب والخوف بنزول النوازل وعروض العوارض ؛ من موت ومرض وعاهة وحسد حاسد وكيد كائد وخيبة سعي وفراق حبيب . ولو أنّه عرف مقام ربه ذاكرة غير ناس أيقن أنّ له حياة عند ربه لا يخالطها موت وملكا لا يعتريه زوال وعزّة لا يشوبها ذلّة وفرحاً وسروراً ورفعة وكرامة لا تقدّر بقدر ولا تنتهي إلى أمد ، وأنّ الدنيا دار مجاز وما حياتها في الآخرة إلّا متاع ، فلو عرف ذلك قنعت نفسه بما قدّر له من الدنيا ووسعها ما أوتيه من المعيشة من غير ضيق وضنك . الميزان في تفسير القرآن : 14 / 225 . قوله : (وَمَنْ يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُفَيِّضْ لَهُ شَيْطَاناً) أي من تعامى عن ذكر الرحمن ونظر إليه نظر الأعشى جثنا إليه بشيطان . . . (فَهُوَ لَهُ قَرِينٌ) أي مصاحب لا يفارقه .

طه : 124 - 126 .

3. Qur'an 20:124:

4. الزخرف : 36 .

5. Qur'an 43:36:

6. الحشر : 19 .

7. Qur'an 5919:

8. 8875 : غرر الحكم .

9. Ghurar al-Hikam, no. 8875

الذِّكْرُ الْحَقِيقِيُّ - 762

762. Silent Remembrance

(وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ).¹

*“And remember your Lord within your heart beseechingly and reverentially, without being loud, morning and evening, and do not be among the heedless.”*²

2370. رسول الله صلى الله عليه وآله : خَيْرُ الذِّكْرِ الْحَقِيقِيِّ.³

2370. The Prophet (SAWA) said, 'The best remembrance is the silent type.'⁴

2371. الإمام الباقر أو الإمام الصادق عليهما السلام: لَا يَكْتُبُ الْمَلَكُ إِلَّا مَا يَسْمَعُ ، قَالَ اللَّهُ عَزَّوَجَلَّ : (وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ) : لَا يَعْلَمُ ثَوَابَ ذَلِكَ الذِّكْرِ فِي نَفْسِ الْعَبْدِ غَيْرُ اللَّهِ تَعَالَى.⁵

2371. Imam al-Baqir or Imam al-Sadiq (AS) said, 'The angel only writes down what he hears, but when Allah, Mighty and Exalted, has said, *“And remember your Lord within your heart...”*, no one knows the reward of that remembrance in the heart of the servant except Allah, most High.'⁶

Notes

1. الأعراف : 205 .

2. Qur'an 7205:

3. كنز العتال : 1771 .

4. Kanz al-Ummal, no. 1771

5. بحار الأنوار : 5 / 322 / 7 .

6. Bihar al-Anwar, v. 5, p. 322, no. 7

الدَّيْلَةُ - 148

148. DISGRACE

الدَّيْلَةُ - 763

763. DISGRACE

2372. الإمام علي عليه السلام : التَّقَلُّلُ ولا التَّدَلُّلُ.¹

2372. Imam Ali (AS) said, 'Make do with little rather than disgracing yourself [by begging].'²

2373. الإمام علي عليه السلام : المَيِّتَةُ ولا الدَّيِّئَةُ ، والتَّقَلُّلُ ولا التَّوَسُّلُ.³

2373. Imam Ali (AS) said, 'Death is preferable over a life of disgrace. Frugal living is preferable over begging from others.'⁴

2374. الإمام علي عليه السلام : سَاعَةُ ذُلٍّ لا تَفِي بِعِزِّ الدَّهْرِ.⁵

2374. Imam Ali (AS) said, 'A lifetime of honour can never compensate for an hour of disgrace.'⁶

2375. الإمام علي عليه السلام - في مُنَاجَاتِهِ - : اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرَمَةٍ

تَنْتَزِعُهَا مِنْ كَرَامِي ، وَأَوَّلَ وَدِيعَةٍ تَرْجِعُهَا مِنْ وَدَائِعِ نِعَمِكَ عِنْدِي.⁷

2375. Imam Ali (AS) said in one of his intimate supplications, 'O Allah! Let my soul be the first of those precious objects that you will wrest from me, and the first thing to be reclaimed out of all Your bounties held in trust with me.'⁸

2376. المناقب لابن شهر آشوب : قَالَ الإمام الحسين عليه السلام : مَوْتُ فِي عِزٍّ خَيْرٌ

مِنْ حَيَاةٍ فِي ذُلٍّ . وَأَنْشَأَ عَلَيْهِ السَّلَامُ فِي يَوْمِ قَتْلِهِ :

المَوْتُ خَيْرٌ مِنْ رُكُوبِ الْعَارِ وَالْعَارُ أَوْلَى مِنْ دُخُولِ النَّارِ

وَاللَّهِ مَا هَذَا وَهَذَا جَارِي.⁹

2376. Imam al-Husayn (AS) said, 'Death with dignity is better than living with disgrace', and articulated the following couplet on the day he was martyred:

'Death is better than embarking on (a life of) indignity;¹⁰

And indignity is preferable over plunging into the Fire;

By Allah, I will not allow myself any of the two.'¹¹

Notes

1. غرر الحكم : 362 .

2. Ghurar al-Hikam, no. 362

3. نصح البلاغة : الحكمة 396 .

4. Nahj al-Balagha, Saying 396

5. غرر الحكم : 5580 .

6. Ghurar al-Hikam, no. 5580

7. 215 . نَحْجُ البَلاغَةَ : الخطبة
8. Nahj al-Balagha, Sermon 215
9. 4 / 192 / 44 : بحار الأنوار ، 68 / 4 ، المناقب لابن شهر آشوب
10. lit. 'embarking on a bare backed horse' (ed.)
11. Bihar al-Anwar, v. 44, p. 192, no. 4

لا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ - 764

764. A BELIEVER MUST NEVER DISGRACE HIMSELF

2377. رسول الله صلى الله عليه وآله : مَنْ أَقَرَّ بِالذُّلِّ طَائِعاً فَلَيْسَ مِنَّا أَهْلَ الْبَيْتِ ¹.

2377. The Prophet (SAWA) said, 'Whoever succumbs to degrading himself is not considered from among us, the Ahl al-bayt.' ²

2378. الإمام الصادق عليه السلام : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَوَّضَ إِلَى الْمُؤْمِنِ كُلَّ شَيْءٍ

إِلَّا إِذْلالَ نَفْسِهِ ³.

2378. Imam al-Sadiq (AS) said, 'Verily Allah, Blessed and most High, has placed everything at the disposal of the believer except that which brings disgrace upon him.' ⁴

2379. مشكاة الأنوار عن داود الرقي : سمعتُ أبا عبد الله عليه السلام يقول : لا

يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ ، قِيلَ لَهُ : وَكَيْفَ يُذِلُّ نَفْسَهُ ؟ قَالَ : يَتَعَرَّضُ لِمَا لَا يُطِيقُ قَبْضُهَا ⁵.

2379. Imam al-Sadiq (AS) said, 'A believer must never disgrace himself.' When asked by someone how this disgrace comes about, he replied, 'By going out of his way to obtain that which is beyond his control, he ends up disgracing himself.' ⁶

Notes

1. تحف العقول : 58 .

2. Tuhaf al-Uqul, no. 58

3. الكافي : 3 / 63 / 5 .

4. al-Kafi, v. 5, p. 63, no. 3

5. مشكاة الأنوار : 1433 / 430 .

6. Mishkat al-Anwar, no. 245

ما يورث الذُّلَّ - 765

765. THAT WHICH BRINGS ABOUT DISGRACE

2380. رسولُ الله صلى الله عليه وآله : إذا ضَرَّ النَّاسُ بِالْذِّينَارِ وَالْدِّرْهَمِ وَتَبَايَعُوا بِالْعَيْنَةِ وَتَبَعُوا أَذْنَابَ الْبَقَرِ وَتَرَكُوا الْجِهَادَ فِي سَبِيلِ اللَّهِ ، أَدْخَلَ اللَّهُ عَلَيْهِمْ ذُلًّا لَا يَرْفَعُهُ عَنْهُمْ حَتَّى يُرَاجِعُوا دِينَهُمْ .¹

2380. The Prophet (SAWA) said, 'When people are miserly with their dinars and their dirhams [i.e. their wealth] and conclude bargains only upon sampling, and are too busy running after their livestock, and abandon fighting in the way of Allah (jihad), Allah brings down such disgrace upon them that can never be revoked until they turn back to their religion.'²

2381. رسولُ الله صلى الله عليه وآله : أَذُلُّ النَّاسِ مَنْ أَهَانَ النَّاسَ .³

2381. The Prophet (SAWA) said, 'The most disgraceful of people is he who humiliates others.'⁴

2382. الإمامُ عليٌّ عليه السلام : النَّاسُ مِنْ خَوْفِ الذُّلِّ مُتَعَجِّلُو الذُّلِّ .⁵

2382. Imam Ali (AS) said, 'People, in their effort to avoid disgrace, rush headlong into it.'⁶

2383. الإمامُ عليٌّ عليه السلام : رَضِيَ بِالذُّلِّ مَنْ كَشَفَ عَنْ ضُرِّهِ .⁷

2383. Imam Ali (AS) said, 'He who discloses his problems to others resigns himself to disgrace.'⁸

2384. الإمامُ الباقرُ عليه السلام : لَا ذُلَّ كَذُلِّ الطَّمَعِ .⁹

2384. Imam al-Baqir (AS) said, 'There is no disgrace worse than that of greed.'¹⁰

2385. الإمامُ الصادقُ عليه السلام : مَنْ أَحَبَّ الْحَيَاةَ ذَلَّ .¹¹

2385. Imam al-Sadiq (AS) said, 'He who loves life is bound to face disgrace.'¹²

2386. كشف الغمة : وَفِي نَقْلِ : شَكَا إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ جَارُهُ فَقَالَ :

إِصْبِرْ عَلَيْهِ ، فَقَالَ : يَنْسُبُنِي النَّاسُ إِلَى الذُّلِّ ، فَقَالَ : إِنَّمَا الذَّلِيلُ مَنْ ظَلَمَ .¹³

2386. Someone once came to one of the Imams (AS) complaining about a man who was wronging him. The Imam (AS) replied, 'Be patient with him.' The man retorted, 'But people are taking me for a disgraced fool.' The Imam replied, 'The disgraced one is actually the one who wrongs others.'¹⁴

Notes

1. كنز العمال : 10504 .

2. Kanz al-Ummal, no. 10504

3. بحار الأنوار : 2 / 142 / 75 .

4. Bihar al-Anwar, v. 44, p. 142, no. 2

5. غرر الحكم : 2172 .

6. Ghurar al-Hikam, no. 2172
7. تحف العقول : 201، شرح نهج البلاغة : 84 / 18 .
8. Tuhaf al-Uqul, no. 201
9. تحف العقول : 286 .
10. Ibid. no. 286
11. الخصال : 110 / 120 .
12. al-Khisal, p. 110, no. 120
13. كشف الغمة : 414 / 21 ، بحار الأنوار : 46 / 205 / 78 .
14. Bihar al-Anwar, v. 46, p. 205, no. 78

الذنب - 149

149. SINNING

التَّحْذِيرُ مِنَ الذَّنْبِ - 766

766. WARNING AGAINST SINNING

(وَدَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ).¹

“Renounce outward sins as well as inward ones. Indeed those who commit sins shall be requited for what they used to commit.”²

(بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ).³

“Certainly whoever commits misdeeds and is besieged by his iniquity - such shall be the inmates of the Fire, and they shall remain in it [forever].”⁴

2387. الإمام علي عليه السلام : الذُّنُوبُ الدَّاءُ ، والدَّوَاءُ الاستِغْفَارُ ، والشِّفَاءُ أَنْ لَا

تَعُودَ.⁵

2387. Imam Ali (AS) said, 'Sins are a disease the medicine of which is to seek forgiveness, and the cure lies in never committing them again.'⁶

2388. الإمام علي عليه السلام : يَا أَيُّهَا الْإِنْسَانُ ، مَا جَرَّأَكَ عَلَى ذَنْبِكَ ، وَمَا غَرَّكَ

بِرَبِّكَ ، وَمَا أَثْنَسَكَ بِهَلَكَةِ نَفْسِكَ !⁷

2388. Imam Ali (AS) said, 'O man, what has emboldened you to commit sins, and what has deceived you about your Lord, and what has rendered you so complacent about the destruction of your soul?'⁸

2389. الإمام علي عليه السلام : عَجِبْتُ لِأَقْوَامٍ يَحْتَمُونَ الطَّعَامَ خَافَةَ الْأَذَى كَيْفَ لَا

يَحْتَمُونَ الذُّنُوبَ خَافَةَ النَّارَ !⁹

2389. Imam Ali (AS) said, 'How I wonder at people who keep away from certain types of food for fear of harm to themselves, and yet do not keep away from sins for fear of the Fire!'¹⁰

2390. الإمام علي عليه السلام : لَوْ لَمْ يَتَوَعَّدِ اللَّهُ عَلَى مَعْصِيَتِهِ لَكَانَ يَجِبُ أَلَّا يُعْصَى

شُكْرًا لِنِعْمِهِ.¹¹

2390. Imam Ali (AS) said, 'Even if Allah had not fixed punishments and threats for acts of disobedience to Him, we would still be obliged not to disobey Him, simply by way of gratitude to Him for His bounties.'¹²

2391. الإمام علي عليه السلام : اجْتَنَابُ السَّيِّئَاتِ أَوْلَى مِنْ اكْتِسَابِ الْحَسَنَاتِ.¹³

2391. Imam Ali (AS) said, 'Refraining from committing evil deeds is better than performing good deeds.'¹⁴

2392. الإمام الكاظم عليه السلام : إِنَّ الْعُقَلَاءَ تَرَكُوا فُضُولَ الدُّنْيَا فَكَيْفَ الذُّنُوبُ !

وَتَرَكُوا الدُّنْيَا مِنَ الْفَضْلِ ، وَتَرَكُوا الذُّنُوبَ مِنَ الْفَرَضِ.¹⁵

2392. Imam al-Kazim (AS) said, 'The people of intellect have abandoned the excesses of this world, but what about sins? Forsaking worldly excesses is [merely] a virtue whereas abandoning sins is an obligation.'¹⁶

2393. بحار الأنوار - عنهم عليهم السلام - : جِدُّوا واجتهدُوا، وإنَّ لَمْ تَعْمَلُوا فلا تَعَصُّوا ، فَإِنَّ مَنْ يَبْنِي ولا يَهْدِمُ يَرْتَفِعُ بِنَاؤُهُ وإنَّ كَانَ يَسِيرًا ، وإنَّ مَنْ يَبْنِي وَيَهْدِمُ يَوْشِكُ أَنْ لا يَرْتَفِعَ بِنَاؤُهُ .¹⁷

2393. Bihar al-Anwar narrating from the Imams (AS) , 'Strive earnestly and work hard, and even if you do not manage to perform good deeds, at least do not sin, for verily the building of one who continuously builds without destroying [at the same time] will rise tall, even if it be plain and unadorned, whilst the building of one who builds but also destroys will almost never rise up.'¹⁸

Notes

1. الأنعام : 120 .
2. Qur'an 6120:
3. البقرة : 81 .
4. Qur'an 281:
5. غرر الحكم : 1890 .
6. Ghurar al-Hikam, no. 1890
7. نهج البلاغة : الخطبة 223 .
8. Nahj al-Balagha, Sermon 223
9. تحف العقول : 204 .
10. Tuhaf al-Uqul, no. 204
11. نهج البلاغة : الحكمة 290 .
12. Nahj al-Balagha, Saying 290
13. غرر الحكم : 1522 .
14. Ghurar al-Hikam, no. 1522
15. بحار الأنوار : 1 / 301 / 78 .
16. Bihar al-Anwar, v. 78, p. 301, no. 1
17. بحار الأنوار : 8 / 286 / 70 .
18. Ibid. v. 70, p. 286, no. 8

المُجَاهِرَةُ بِالذَّنْبِ - 767

767. SINNING OPENLY

2394. الإمام علي عليه السلام : مُجَاهِرَةُ اللَّهِ سُبْحَانَهُ بِالْمَعَاصِي تُعَجِّلُ النَّقَمَ ¹.

2394. Imam Ali (AS) said, 'Openly and candidly disobeying Allah - glory be to Him - hastens His wrath.' ²

2395. الإمام الرضا عليه السلام : الْمَذِيْعُ بِالسَّيِّئَةِ مَحْذُولٌ ، وَالْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ ³.

2395. Imam al-Rida (AS) said, 'The one who commits an evil deed openly is disgraced [by Allah], and the one who hides his evil deed [feeling ashamed of it] is forgiven by Allah.' ⁴

Notes

1. غرر الحكم : 9811 .

2. Ghurar al-Hikam, no. 9811

3. بحار الأنوار : 67 / 356 / 73 .

4. Bihar al-Anwar, v. 73, p. 356, no. 67

أَعْظَمُ الذُّنُوبِ - 768

768. THE WORST OF SINS

2396. الإمام علي عليه السلام : أَشَدُّ الذُّنُوبِ مَا اسْتَحَفَّ بِهِ صَاحِبُهُ.¹

2396. Imam Ali (AS) said, 'The worst and gravest of sins is that which its perpetrator takes lightly.'²

2397. الإمام علي عليه السلام : أَعْظَمُ الذُّنُوبِ عِنْدَ اللَّهِ ذَنْبٌ أَصَرَ عَلَيْهِ عَامِلُهُ.³

2397. Imam Ali (AS) said, 'The worst of sins in the sight of Allah is the sin which its perpetrator commits persistently.'⁴

2398. الإمام الباقر عليه السلام : الذُّنُوبُ كُلُّهَا شَدِيدَةٌ وَأَشَدُّهَا مَا نَبَتَ عَلَيْهِ اللَّحْمُ

وَالدَّمُ.⁵

2398. Imam al-Baqir (AS) said, 'All sins are severe [in requital], but the severest of them are those that result in the growth of [polluted] flesh and blood.'⁶

Notes

1. بحار الأنوار : 96 / 364 / 73 .

2. Ibid. p. 364, no. 96

3. غرر الحكم : 3131 .

4. Ghurar al-Hikam, no. 3131

5. الكافي : 7 / 270 / 2 .

6. al-Kafi, v. 2, p. 270, no. 7

الدُّنُوبُ الَّتِي لَا تُغْفَرُ - 769

769. UNFORGIVABLE SINS

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا).¹

*“Indeed Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah has indeed fabricated [a lie] in great sinfulness.”*²

2399. رسول الله صلى الله عليه وآله : لِكُلِّ ذَنْبٍ تَوْبَةٌ إِلَّا سُوءَ الْخُلُقِ ، فَإِنَّ صَاحِبَهُ

كُلَّمَا خَرَجَ مِنْ ذَنْبٍ دَخَلَ فِي ذَنْبٍ.³

2399. The Prophet (SAWA) said, 'The repentance of every sin is acceptable, except for ill-nature, for indeed the ill-natured person is such that every time he manages to get out of one sin, he plunges into another.'⁴

2400. رسول الله صلى الله عليه وآله : إِيَّاكُمْ وَالذُّنُوبَ الَّتِي لَا تُغْفَرُ : الْعُلُولُ فَمَنْ غَلَّ

شَيْئًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ ، وَأَكَلَ الرِّبَا فَإِنَّ الرِّبَا لَا يَقُومُ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِيِّ.⁵

2400. The Prophet (SAWA) said, 'Beware of the sins that cannot be forgiven: Betraying the spoils, and he who betrays the spoils will be brought with it on Judgment Day, and the consuming of usury, as the consumer of usury will be resurrected from his grave like being deranged by the Devil's touch.'⁶

2401. الإمام علي عليه السلام : إِنَّ مِنْ عَزَائِمِ اللَّهِ فِي الذِّكْرِ الْحَكِيمِ ... أَنْ تَهَ لَا يَنْفَعُ

عَبْدًا - وَإِنْ أَجْهَدَ نَفْسَهُ وَأَخْلَصَ فِعْلَهُ - أَنْ يَخْرُجَ مِنَ الدُّنْيَا لَافِيًا رَبَّهُ بِحَصْلَةٍ مِنْ هَذِهِ الْخِصَالِ لَمْ يَتُبْ مِنْهَا : أَنْ يُشْرِكَ بِاللَّهِ فِيمَا افْتَرَضَ عَلَيْهِ مِنْ عِبَادَتِهِ ، أَوْ يَشْفِيَ غَيْظَهُ بِهَلَاكِ نَفْسٍ ، أَوْ يَغُرَّ بِأَمْرِ فَعَلَهُ غَيْرُهُ ، أَوْ يَسْتَنْجِحَ حَاجَةً إِلَى النَّاسِ بِإِظْهَارِ بِدْعَةٍ فِي دِينِهِ ، أَوْ يَلْقَى النَّاسَ بَوَجْهَيْنِ ، أَوْ يَمَشِي فِيهِمْ بِلِسَانَيْنِ.⁷

2401. Imam Ali (AS) said, 'One of the firm decisions of Allah in the Wise Reminder (the Qur'an) ... is that it will be of no avail to man to strive with his soul and to act sincerely, if upon leaving this world to meet his Lord he is still guilty of any of the following sins for which he has not repented: that he associated anything else with Allah in his obligatory worship, or appeased his own anger by killing someone, or exposed acts committed by others, or sought fulfilment of his needs from people by introducing an innovation in his religion, or was two-faced in his encounters with people, or mingled among them deceitfully.'⁸

2402. الإمام الباقر عليه السلام : مِنَ الذُّنُوبِ الَّتِي لَا تُغْفَرُ قَوْلُ الرَّجُلِ : يَا لَيْتَنِي لَا أُؤَاخِذُ إِلَّا بِهَذَا!⁹

2402. Imam al-Baqir (AS) said, 'Among the sins that are unforgivable is when a man says, 'I wish I would only be punished on account of this one sin [deeming the sin so small that he thinks he can bear the punishment].'¹⁰

Notes

1. النساء : 48 .
2. Qur'an 448:
3. بحار الأنوار : 77 / 48 / 3 .
4. Bihar al-Anwar, v. 77, p. 48, no. 3
5. كنز العمال : ح 43770 .
6. Kanz al-'mmal, no. 43770
7. نهج البلاغة : الخطبة 153 .
8. Nahj al-Balagha, Sermon 153
9. الخصال : 24 / 83 .
10. al-Khisal, p. 24, no. 83

التَّحذِيرُ مِنَ الْمَعْصِيَةِ فِي الْخَلَوَاتِ - 770

**770. WARNING AGAINST COMMITTING ACTS OF
DISOBEDIENCE IN SECRET**

2403. الإمامُ عليٌّ عليه السلام : اتَّقُوا معاصِيَ اللَّهِ فِي الْخَلَوَاتِ ، فَإِنَّ الشَّاهِدَ هُوَ

الْحَاكِمُ¹.

2403. Imam Ali (AS) said, 'Be on your guard against committing acts of disobedience to Allah in secret, for verily the Witness is the Judge Himself.'

²

2404. الإمامُ الباقرُ عليه السلام : مَنْ ارْتَكَبَ الذَّنْبَ فِي الْخَلَاءِ لَمْ يَعْصِ اللَّهَ بِهِ³.

2404. Imam al-Baqir (AS) said, 'Allah could not care less about the one who goes out of his way to commit a sin in private [thinking he can hide from Allah].'⁴

Notes

1. بحار الأنوار : 25 / 70 / 78 .

2. Bihar al-Anwar, v. 78, p. 70, no. 25

3. بحار الأنوار : 35 / 247 / 46 .

4. Ibid. v. 46, p. 247, no. 35

الاستخفافُ بِالذَّنْبِ وَاسْتِصْغَارُهُ - 771

771. Taking One's Sins Lightly AND DEEMING THEM INSIGNIFICANT

2405. رسولُ الله صلى الله عليه وآله : إِنَّ الْمُؤْمِنَ لَيَرَى ذَنْبَهُ كَأَنَّهُ تَحْتَ صَخْرَةٍ يَخَافُ

أَن تَقَعَ عَلَيْهِ ، وَالكَافِرُ يَرَى ذَنْبَهُ كَأَنَّهُ ذُبَابٌ مَرَّ عَلَى أَنْفِهِ .¹

2405. The Prophet (SAWA) said, 'The believer sees his sin as a big boulder which he fears may fall on him, while the disbeliever sees his sin as a fly that has brushed past him.'²

2406. رسولُ الله صلى الله عليه وآله : إِنَّ إِبْلِيسَ رَضِيَ مِنْكُمْ بِالْمُخَفَّرَاتِ .³

2406. The Prophet (SAWA) said, 'Verily Iblis [Satan] is well-pleased with you when you commit petty sins.'⁴

2407. رسولُ الله صلى الله عليه وآله : لَا تَنْظُرُوا إِلَى صِغَرِ الذَّنْبِ وَلَكِنْ انظُرُوا إِلَى مَنْ

اجْتَرَأْتُمْ .⁵

2407. The Prophet (SAWA) said, 'Do not look at the pettiness of the sin, rather look at Who it is you have dared to defy.'⁶

2408. الإمامُ عليُّ عليه السلام : أَعْظَمُ الذُّنُوبِ عِنْدَ اللَّهِ سُبْحَانَهُ ذَنْبٌ صَغُرَ عِنْدَ

صَاحِبِهِ .⁷

2408. Imam Ali (AS) said, 'The worst of sins in the sight of Allah is the sin which its perpetrator deems insignificant.'⁸

2409. الإمامُ الباقرُ عليه السلام : لَا مُصِيبَةَ كَاسْتِهَانَتِكَ بِالذَّنْبِ وَرِضَاكَ بِالْحَالَةِ الَّتِي

أَنْتَ عَلَيْهَا .⁹

2409. Imam al-Baqir (AS) said, 'There is no greater tribulation than your indifference towards your sins and your satisfaction with your current state of affairs.'¹⁰

2410. الإمامُ الكاظمُ عليه السلام : لَا تَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ ، فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ

حَتَّى يَكُونَ كَثِيرًا .¹¹

2410. Imam al-Kazim (AS) said, 'Do not deem your petty sins as insignificant, for verily petty sins accumulate and become grave sins.'¹²

2411. الإمامُ الرضا عليه السلام : الصَّغَائِرُ مِنَ الذُّنُوبِ طُرُقٌ إِلَى الْكِبَائِرِ ، وَمَنْ لَمْ

يَخَفِ اللَّهَ فِي الْقَلِيلِ لَمْ يَخَفْهُ فِي الْكَثِيرِ .¹³

2411. Imam al-Rida (AS) said, 'Petty sins lead the way for grave sins, and he who does not fear Allah with regard to small things will not fear Him when it comes to grave things.'¹⁴

Notes

1. الأُمَالِي لِلطُّوسِي : 527 / 1162 .

2. Amali al-Tusi, p. 527, no. 1126
3. بحار الأنوار : 93 / 363 / 73
4. Bihar al-Anwar, v. 73, p. 363, no. 93
5. بحار الأنوار : 6 / 168 / 77
6. Ibid. v. 77, p. 168, no. 6
7. غرر الحكم : 3141
8. Ghurar al-Hikam, no. 3141
9. تحف العقول : 286
10. Tuhaf al-Uqul, no. 286
11. الأماي للمفيد : 8 / 157
12. Amali al-Mufid, p. 157, no. 8
13. بحار الأنوار : 55 / 353 / 73
14. Bihar al-Anwar, v. 73, p. 353, no. 55

كَبَائِرُ الدُّنُوبِ - 772

772. THE GRAVE SINS

(إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا) ¹.

"If you avoid the grave sins that you are forbidden, We will absolve you of your misdeeds, and admit you to a noble abode." ²

2412. رسول الله صلى الله عليه وآله : الكبائر : الإشراف بالله ، وعقوق الوالدين ،

وقتل النفس ، واليمين الغموس ³.

2412. The Prophet (SAWA) said, 'The grave sins are: associating anything with Allah, insolence to one's parents, murdering an innocent soul, and taking an immoral or licentious oath.' ⁴

2413. الإمام علي عليه السلام - لَمَّا سُئِلَ عَنْ أَكْبَرِ الْكَبَائِرِ - : الْأَمْنُ مِنْ مَكْرِ اللَّهِ

، وَالْإِيَّاسُ مِنْ رَوْحِ اللَّهِ ، وَالْقُنُوطُ مِنْ رَحْمَةِ اللَّهِ ⁵.

2413. Imam Ali (AS), when asked about the gravest of the grave sins, said, 'Feeling secure from Allah's plan, giving up all hope of Allah's munificence, and despairing of Allah's mercy.' ⁶

2414. الإمام الصادق عليه السلام : الْكَبَائِرُ سَبْعٌ : قَتْلُ الْمُؤْمِنِ مُتَعَمِّدًا ، وَقَذْفُ

الْمُحْصَنَةِ ، وَالْفِرَارُ مِنَ الرَّحْفِ ، وَالتَّعَرُّبُ بَعْدَ الْهَجَرَةِ ، وَأَكْلُ مَالِ الْيَتِيمِ ظُلْمًا ، وَأَكْلُ الرِّبَا

بَعْدَ الْبَيِّنَةِ ، وَكُلُّ مَا أَوْجَبَ اللَّهُ عَلَيْهِ النَّارَ ⁷.

2414. Imam al-Sadiq (AS) said, 'There are seven grave sins: intentionally killing a believer, falsely accusing a chaste woman of fornication, fleeing from the midst of a battle, returning to a state of renegation after belief ⁸, unjustly usurping the property of the orphan, devouring usury after knowledge of its prohibition, and everything else that Allah has threatened to requite with obligatory punishment in the Fire.' ⁹

Notes

1. النساء : 31 .

2. Qur'an 431:

3.. كنز العمال : 7798 .

4. Kanz al-Ummal, no. 7798

5. كنز العمال : 4325 .

6. Ibid. no. 4325

7. الكافي : 2 / 277 / 3 .

8. This includes apostasy as well as a mere return to one's previous state of heedlessness and complacency after having believed (ed.)

9. al-Kafi, v. 2, p. 277, no. 3

الإصرارُ عَلَى الدَّنْبِ - 773

773. PERSISTENT SINNING

(وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ
الدُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ) ¹.

“And those who, when they commit an indecent act or wrong themselves, remember Allah, and plead [Allah's] forgiveness for their sins - and who forgives sins except Allah? - and who do not knowingly persist in what they have committed.” ²

2415. رسولُ الله صلى الله عليه وآله : لا كبيرَ مَعَ الاستِغفارِ ، ولا صغيرَ مَعَ الإصرارِ

³.

2415. The Prophet (SAWA) said, 'No petty sin remains when persisted upon, and no grave sin remains when repented for' [i.e. the petty sin can be cancelled with persistence and furtherance in it, hence becoming a grave sin, and the grave sin can be annulled with repentance]. ⁴

2416. الإمامُ الباقر عليه السلام - في قوله تعالى: (...وَلَمْ يُصِرُّوا...): الإصرارُ أن

يُذْنِبَ الْعَبْدُ وَلَا يَسْتَغْفِرَ ، وَلَا يُحَدِّثَ نَفْسَهُ بِالتَّوْبَةِ فَذَلِكَ الإصرارُ. ⁵

2416. Imam al-Baqir (AS) with reference to Allah's verse in the Qur'an: *“those who do not knowingly persist in what they have committed”*, said, 'Persistence in sinning is when a person commits a sin, and does not seek forgiveness for it, and moreover, it does not even occur to him to repent for it - that is persistent sinning.' ⁶

أنظر : الإستغفار : باب 1433.

(See also: SEEKING FORGIVENESS: section 1433)

Notes

1. آل عمران : 135 .

2. Qur'an 3:135:

3. بحار الأنوار : 73 / 355 / 62 .

4. Bihar al-Anwar, v. 73, p. 355, no. 62

5. بحار الأنوار : 6 / 32 / 40 .

6. Ibid. v. 6, p. 32, no. 40

الابتهاج بالذنب - 774

774. TAKING PLEASURE IN SINNING

2417. الإمام علي عليه السلام : مَنْ تَلَذَّذَ بِمَعَاصِي اللَّهِ أَوْرَثَهُ اللَّهُ ذُلًّا ¹.

2417. Imam Ali (AS) said, 'Whoever takes pleasure in committing acts of disobedience to Allah, Allah will bring disgrace down upon him.' ²

2418. الإمام زين العابدين عليه السلام : إِيَّاكَ وَالْإِبْتِهَاجَ بِالذَّنْبِ ، فَإِنَّ الْإِبْتِهَاجَ بِهِ

أَعْظَمُ مِنْ رُكُوبِهِ ³.

2418. Imam Zayn al-Abidin (AS) said, 'Beware of enjoying the sin, for verily that enjoyment is worse than the actual perpetration of it.' ⁴

Notes

1. غرر الحكم : 8823 .

2. Ghurar al-Hikam, no. 8823

3. بحار الأنوار : 10 / 159 / 78 .

4. Bihar al-Anwar, v. 78, p. 159, no. 10

آثارُ الذُّنوبِ - 775

775. THE EFFECTS OF SINS

2419. رسولُ الله صلى الله عليه وآله : الذُّنْبُ شُؤْمٌ عَلَى غَيْرِ فَاعِلِهِ ، إِنْ عَيَّرَهُ ابْتُلِيَ ، وَإِنْ اغْتَابَهُ أَثِمَ ، وَإِنْ رَضِيَ بِهِ شَارَكَهُ .¹

2419. The Prophet (SAWA) said, 'The sin is also a [source of] misfortune for people other than the perpetrator, for if someone was to expose that sin, he too is afflicted, and if he was to talk about him behind his back, he is also committing a sin, and if he is content thereof and does not bother with others' actions, then it is as if he also partook in the sin.'²

2420. الإمامُ عليُّ عليه السلام : مَا جَفَّتِ الدُّمُوعُ إِلَّا لِقَسْوَةِ الْقُلُوبِ ، وَمَا قَسَتِ الْقُلُوبُ إِلَّا لكَثْرَةِ الذُّنُوبِ .³

2420. Imam Ali (AS) said, 'Tears only dry up and fail to flow as a result of hard-heartedness, and the hearts only harden as a result of an abundance of sins.'⁴

2421. الإمامُ زينُ العابدينَ عليه السلام : الذُّنُوبُ الَّتِي تَحْبِسُ غَيْثَ السَّمَاءِ : جَوْرُ الْحُكَّامِ فِي الْقَضَاءِ ، وَشَهَادَةُ الزُّورِ ، وَكِتْمَانُ الشَّهَادَةِ .⁵

2421. Imam Zayn al-Abidin (AS) said, 'The sins that prevent rain from falling are: the judges' unjust rulings, the giving of false testimony and the concealing of one's testimony.'⁶

2422. الإمامُ الباقرُ عليه السلام : إِنَّهُ مَا مِنْ سَنَةٍ أَقَلَّ مَطَرًا مِنْ سَنَةٍ ، وَلَكِنْ اللَّهُ يَضَعُهُ حَيْثُ يَشَاءُ ، إِنْ أَرَادَ اللَّهُ عَزَّوَجَلَّ إِذَا عَمِلَ قَوْمٌ بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدَرَهُ لَكُمْ مِنَ الْمَطَرِ .⁷

2422. Imam al-Baqir (AS) said, 'When the rainfall is less from year to year, it is only because Allah sends it down as and when He wishes, such that when a people commit acts of disobedience to Him, Allah - Mighty and Exalted - withholds the rain that He had ordained for them.'⁸

2423. الإمامُ الصادقُ عليه السلام : إِذَا أَذْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ ، فَإِنْ تَابَ ائْتَحَتْ ، وَإِنْ زَادَ زَادَتْ حَتَّى تَغْلِبَ عَلَى قَلْبِهِ فَلَا يُفْلِحُ بَعْدَهَا أَبَدًا .⁹

2423. Imam al-Sadiq (AS) said, 'When a man commits a sin, a black spot appears on his heart. If he repents, it is effaced, but if he continues committing it, the spot increases and grows until it engulfs the whole heart, and he can never again prosper.'¹⁰

2424. الإمامُ الصادقُ عليه السلام : مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَسَلَبَهَا إِيَّاهُ حَتَّى يُذْنِبَ ذَنْبًا يَسْتَحِقُّ بِذَلِكَ السَّلْبَ .¹¹

2424. Imam al-Sadiq (AS) said, 'Allah never bestows bounties on His servant only to take them away again until and unless he commits a sin, whereby he becomes deserving of Allah's deprivation.'¹²

2425. الإمام الصادق عليه السلام : إِنَّ الرَّجُلَ يُذْنِبُ الذَّنْبَ فَيُحَرِّمُ صَلَاةَ اللَّيْلِ ، وَإِنَّ الْعَمَلَ السَّيِّئَ أَسْرَعَ فِي صَاحِبِهِ مِنَ السَّيِّئِ فِي اللَّحْمِ .¹³

2425. Imam al-Sadiq (AS) said, 'Indeed the servant commits a sin, and as a result he is deprived of the Night Prayer. And verily the evil deed pierces into and affects the one who committed it faster than a sharp knife can pierce into meat.'¹⁴

2426. الإمام الصادق عليه السلام : مَنْ يَمُوتُ بِالذُّنُوبِ أَكْثَرُ مِمَّنْ يَمُوتُ بِالْأَجَالِ .¹⁵

2426. Imam al-Sadiq (AS) said, 'There are more people who die as a result of their sins than who die because they have reached their appointed time.'¹⁶

2427. الإمام الرضا عليه السلام : إِذَا كَذَبَ الْوَلَاةُ حُسْنَ الْمَطَرِ ، وَإِذَا جَارَ السُّلْطَانُ هَانَتِ الدَّوْلَةُ ، وَإِذَا حُبِسَتِ الزَّكَاةُ مَاتَتِ الْمَوَاشِي .¹⁷

2427. Imam al-Rida (AS) said, 'When the governors [of a place] are dishonest, rainfall is withheld [from that place], and when the sultan is unjust the whole country is abased, and when the alms-tax is not paid, livestock die as a result.'¹⁸

. انظر : البلاء : باب 264 ؛ الدعاء : باب 694

(See also: **AFFLICTION: section 264** and **SUPPLICATION: section 694**)

Notes

1. الفردوس : 2 / 249 / 3169 .
2. al-Firdaws, v. 2, p. 249, no. 3169
3. علل الشرائع : 81 / 1 .
4. Ilal al-Shara'i , p. 81, no. 1
5. معاني الأخبار : 271 / 2 .
6. Nur al-Thaqalayn, v. 5, p. 597, no. 24, and Maani al-Akhbar, p. 271, no. 2
7. بحار الأنوار : 73 / 329 / 12 .
8. Bihar al-Anwar, v. 73, p. 329, no. 12
9. بحار الأنوار : 73 / 327 / 10 .
10. Ibid. p. 327, no. 10
11. بحار الأنوار : 73 / 339 / 21 .
12. Ibid. p. 339, no. 21
13. الكافي : 2 / 272 / 16 .
14. al-Kafi, v. 2, p. 272, no. 16
15. الأمالي للطوسي : 701 / 1498 .
16. Amali al-Tusi, p. 701, no. 1498
17. الأمالي للمفيد : 310 / 2 .
18. Amali al-Mufid, p. 310, no. 2

الدُّنُوبُ الَّتِي تُعَجَّلُ عُقُوبَتُهَا - 776

776. SINS, THE PUNISHMENT OF WHICH IS HASTENED [IN THE LIFE OF THIS WORLD]

2428. رسولُ الله صلى الله عليه وآله : ثلاثةٌ مِنَ الدُّنُوبِ تُعَجَّلُ عُقُوبَتُهَا ولا تُؤَخَّرُ إلى

الْآخِرَةِ : عُقُوقُ الْوَالِدَيْنِ ، وَالْبَغْيُ عَلَى النَّاسِ ، وَكُفْرُ الْإِحْسَانِ .¹

2428. The Prophet (SAWA) said, 'There are three sins whose punishment is hastened in the life of this world and is not delayed until the Hereafter: insolence to one's parents, intimidation of others and ingratitude for a favour.'²

2429. الإمامُ الباقر عليه السلام : فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: ثَلَاثُ خِصَالٍ

لَا يَمُوتُ صَاحِبُهَا حَتَّى يَرَى وَبَاهُتًا : الْبَغْيُ ، وَقَطِيعَةُ الرَّجْمِ ، وَالْيَمِينُ الْكَاذِبَةُ .³

2429. Imam al-Baqir (AS) said that the following was written in the Book of Imam Ali (AS), the Commander of the Faithful, 'The perpetrator of any of the following three misdeeds will not die before seeing their evil consequences in this world. They are: intimidation of others, cutting off one's blood relations and taking false oaths.'⁴

Notes

1. الأُمَالِي لِلْمَفِيد : 1 / 237 .
2. Ibid. p. 237, no. 1
3. الأُمَالِي لِلْمَفِيد : 8 / 98 .
4. Ibid. p. 98, no. 8

دَوَاءُ الذُّنُوبِ - 777

777. THE REMEDY FOR SINNING

2430. رسولُ الله صلى الله عليه وآله : لِكُلِّ دَاءٍ دَوَاءٌ ، ودَوَاءُ الذُّنُوبِ الاستِغْفَارُ .¹

2430. The Prophet (SAWA) said, 'There is a remedy for every ailment, and the remedy for sins is seeking forgiveness.'²

2431. رسولُ الله صلى الله عليه وآله : لِلْمُؤْمِنِ اثْنَانِ وَسَبْعُونَ سِتْرًا ، فإذا أذْنَبَ ذَنْبًا

اهْتَنَكَ عَنْهُ سِتْرٌ ، فإن تابَ رَدَّه الله إِلَيْهِ وَسَبْعَةٌ مَعَهُ .³

2431. The Prophet (SAWA) said, 'The believer is given seventy-two veils of which one is torn off every time he sins. When he repents however, Allah returns the veil to its original state and grants him seven more in addition.'⁴

Notes

1. الجعفریات : 228 .

2. al-Jafariyat, p. 228

3. النوادر للراوندي : 49 / 97 .

4. Nawadir al-Rawandi, no. 6

مُكَفِّرَاتُ الذُّنُوبِ - 778

778. THINGS THAT EXPIATE SINS

العُقُوبَةُ فِي الدُّنْيَا - 1

1. Punishment in this World:

2432. رسولُ اللَّهِ صلى الله عليه وآله : لا يَزَالُ الْبَلَاءُ فِي الْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي جَسَدِهِ

وَمَالِهِ وَوَلَدِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ.¹

2432. The Prophet (SAWA) said, 'A believing man or woman will continuously be in a state of physical, financial or domestic affliction so that when they die, they will meet Allah with a clean slate.'²

2433. الإمامُ عليٌّ عليه السلام : مَا مِنْ الشَّيْءِ عَبْدٌ يُقَارِفُ أَمْرًا نَهَيْنَا عَنْهُ فَيَمُوتُ

حَتَّى يُبْتَلَى بِبَلِيَّةٍ تُمَحِّصُ بِهَا ذُنُوبَهُ ، إِمَّا فِي مَالٍ ، وَإِمَّا فِي وَلَدٍ ، وَإِمَّا فِي نَفْسِهِ ، حَتَّى يَلْقَى

اللَّهُ عَزَّوَجَلَّ وَمَا لَهُ ذَنْبٌ ، وَإِنَّهُ لَيَقْبَلُ عَلَيْهِ الشَّيْءُ مِنْ ذُنُوبِهِ فَيُشَدَّدُ بِهِ عَلَيْهِ عِنْدَ مَوْتِهِ.³

2433. Imam Ali (AS) said, 'No servant from amongst our followers (Shia) who commits an act that we have forbidden dies without first being afflicted with a severe calamity which expiates his sins, be it with regard to his wealth, his children or his own soul, such that he meets Allah with a clean slate. Moreover, if any of his sins remain even after that, then they are expiated by the pain and difficulty at the time of death.'⁴

2434. الإمامُ الصَّادِقُ عليه السلام : إِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرٍ عَجَلَ عُقُوبَتَهُ فِي الدُّنْيَا ،

وَإِذَا أَرَادَ بَعْدَ سُوءٍ أَمْسَكَ عَلَيْهِ ذُنُوبَهُ حَتَّى يَوَافِيَ بِهَا يَوْمَ الْقِيَامَةِ.⁵

2434. Imam al-Sadiq (AS) said, 'When Allah wishes good for His servant, He hastens his punishment to the life of this world, and when he wishes bad for a servant, He suspends the punishment of his sins to face him on the Day of Resurrection.'⁶

انظر : البلاء : باب 268.

(See also: AFFLICTION: section 268)

الْأَمْرَاضُ - 2

2. Illnesses:

2435. رسولُ اللَّهِ صلى الله عليه وآله : السُّقْمُ يَمْحُو الذُّنُوبَ.⁷

2435. The Prophet (SAWA) said, 'Illness wipes away sins.'⁸

2436. رسولُ اللَّهِ صلى الله عليه وآله : حُمَّى لَيْلَةٍ كَفَّارَةٌ سَنَةٍ.⁹

2436. The Prophet (SAWA) said, 'The fever of a single night is expiation for a whole year's sins.'¹⁰

2437. الإمامُ عليٌّ عليه السلام : إِذَا ابْتَلَى اللَّهُ عَبْدًا أَسْقَطَ عَنْهُ مِنَ الذُّنُوبِ بِقَدْرِ

عَلَّتِهِ.¹¹

2437. Imam Ali (AS) said, 'When Allah afflicts a servant with illness, sins shed away from him in proportion to the severity of his ailment.'¹²

2438. الإمام علي عليه السلام - في المرض يُصِيبُ الصَّيِّ - : كَفَّارَةٌ لَوَالِدَيْهِ .¹³

2438. Imam Ali (AS) said, 'The illness that afflicts a child is expiation for his parents' sins.'¹⁴

انظر : المرض : باب 1650.

(See also: SICKNESS: section 1650)

الأحزان - 3

3. Sorrows:

2439. رسول الله صلى الله عليه وآله : ما أَصَابَ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا

حَزَنٍ حَتَّىٰ اِهْمُ يَهْمُهُ إِلَّا كَفَّرَ اللَّهُ بِهِ عَنْهُ مِنْ سَيِّئَاتِهِ .¹⁵

2439. The Prophet (SAWA) said, 'Every fatigue, hardship or sorrow that a believer undergoes, as well as worries that distress him, are a means by which Allah deletes his evil deeds.'¹⁶

2440. الإمام الصادق عليه السلام : إِنَّ اِهْمَّ لَيَذْهَبُ بِذُنُوبِ الْمُسْلِمِ .¹⁷

2440. Imam al-Sadiq (AS) said, 'Verily distress takes away the sins of the Muslim.'¹⁸

2441. الإمام الرضا عليه السلام : مَا أَحَدٌ مِنْ شَيْعَةِ عَلِيٍّ أَصْبَحَ صَبِيحَةً أَتَى بِسَيِّئَةٍ أَوْ

ارْتَكَبَ ذَنْبًا إِلَّا أَمْسَى وَقَدْ نَالَ عَمَّ حَطَّ عَنْهُ سَيِّئَتُهُ ، فَكَيْفَ يَجْرِي عَلَيْهِ الْقَلَمُ ؟!¹⁹

2441. Imam al-Rida (AS) said, 'When anyone from among the followers (Shia) of Ali commits a sin or perpetrates an evil deed in the morning, it is expiated by any distress he may undergo by nightfall. So how can the Pen ever write down his evil deeds?!'²⁰

الحسنات - 4

4. Good Deeds:

(وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي

لِلذَّاكِرِينَ) .²¹

*"Maintain the prayer at the two ends of the day, and during the early hours of the night. Indeed good deeds efface misdeeds. That is an admonition for the mindful."*²²

2442. رسول الله صلى الله عليه وآله : إِذَا عَمِلْتَ سَيِّئَةً فَاعْمَلْ حَسَنَةً تَمْحُوهَا .²³

2442. The Prophet (SAWA) said, 'When you commit an evil deed then follow it with the performance of a good deed to efface it.'²⁴

حُسْنُ الْخُلُقِ - 5

5. Good Character:

2443. رسولُ الله صلى الله عليه وآله : أَرْبَعٌ مَنْ كُنَّ فِيهِ وَكَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوبًا بَدَّلَ اللَّهُ حَسَنَاتٍ : الصِّدْقُ ، وَالْحَيَاءُ ، وَحُسْنُ الْخُلُقِ ، وَالشُّكْرُ .²⁵

2443. The Prophet (SAWA) said, 'Four qualities, when possessed by a person, cause Allah to transform his evil deeds into good deeds, even if he is sinful from head to toe. They are: honesty, modesty, good character and thankfulness.'²⁶

2444. الإمامُ الصَّادِقُ عليه السلام : إِنَّ حُسْنَ الْخُلُقِ يُذِيبُ الْخَطِيئَةَ كَمَا تُذِيبُ الشَّمْسُ الْجَلِيدَ ، وَإِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ .²⁷

2444. Imam al-Sadiq (AS) said, 'Verily good character melts away evil deeds as the sun melts away ice, and verily bad character corrupts one's actions like vinegar corrupts honey.'²⁸

إِغَاثَةُ الْمَلْهُوفِ - 6

6. Bringing Solace to a Grief-stricken Person:

2445. الإمامُ عليُّ عليه السلام : مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ : إِغَاثَةُ الْمَلْهُوفِ ، وَالتَّنْفِيسُ عَنِ الْمَكْرُوبِ .²⁹

2445. Imam Ali (AS) said, 'Among the things that expiate grave sins are: bringing solace to a grief-stricken person, and providing relief to an anguished person.'³⁰

اسْتِغْفَارُ الْمَلَائِكَةِ - 7

7. The Angels' Seeking Forgiveness [on the sinner's behalf]:

2446. الإمامُ الصَّادِقُ عليه السلام : إِنَّ لِلَّهِ عَزَّ ذِكْرُهُ مَلَائِكَةً يُسْقِطُونَ الذُّنُوبَ عَنْ ظُهُورِ شِعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ فِي أَوَانٍ سُقُوطِهِ ، وَذَلِكَ قَوْلُهُ عَزَّوَجَلَّ : (يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا)³¹ وَاللَّهُ مَا أَرَادَ بِهَذَا غَيْرُكُمْ .³²

2446. Imam al-Sadiq (AS) said, 'Verily Allah, Exalted be His Remembrance, has angels who strip off sins from the backs of our followers (Shia) like the wind strips the leaves off the trees in autumn, and this is in accordance with His words in the Qur'an, "*they glorify the praise of their Lord and seek forgiveness on behalf of those who believe.*"³³ By Allah this verse refers to none other than you [my followers].'³⁴

كَثْرَةُ السُّجُودِ - 8

8. Frequent Prostration:

2447. الإمامُ الصَّادِقُ عليه السلام : جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وآله فَقَالَ : يَارَسُولَ اللَّهِ صلى الله عليه وآله ، كَثُرَتْ ذُنُوبِي وَضَعُفَ عَمَلِي ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله : أَكْثِرِ السُّجُودَ فَإِنَّهُ يَحُطُّ الذُّنُوبَ كَمَا تَحُطُّ الرِّيحُ وَرَقَ الشَّجَرِ .³⁵

2447. Imam al-Sadiq (AS) said, 'A man once came to the Prophet (SAWA) and said, 'O Prophet of Allah, my sins have increased and my [performance of] good deeds has weakened', to which the Prophet (SAWA) replied, 'Prostrate yourself to Allah frequently for verily this strips off sins as the wind strips off the leaves from the trees.'³⁶

الحج والعمرة - 9

9. Performance of the Obligatory and the Voluntary Pilgrimage (hajj and umra):

2448. رسول الله صلى الله عليه وآله : العمرة إلى العمرة كفارة ما بينهما ، والحج المتيقن ثوابها الجنة ، ومن الذنوب ذنوب لا تُغفر إلا بعرفات .³⁷

2448. The Prophet (SAWA) said, 'The voluntary pilgrimage (umra) expiates all sins committed since the preceding voluntary pilgrimage, and the reward for an accepted obligatory pilgrimage (hajj) is Paradise. There are certain sins that can only be forgiven on the plains of Arafat [an area near Mecca in which part of the obligatory pilgrimage is performed].'³⁸

الصلاة على محمد وآله - 11

10. Sending Blessings on Prophet Muhammad (SAWA) and his Household:

2449. الإمام الرضا عليه السلام : من لم يقدّر على ما يُكفّر به ذنوبه فليكثر من الصلاة على محمد وآله فإنها تهدم الذنوب هدماً .³⁹

2449. Imam al-Rida (AS) said, 'Whoever is not capable of performing actions to expiate his sins should abundantly send blessings on Muhammad and his household for verily this completely eradicates sins.'⁴⁰

انظر : الصلاة (4) : باب 1148.

(See also: PRAYER (4): section 1148)

الموت - 12

11. Death:

2450. رسول الله صلى الله عليه وآله : الموت كفارة لذنوب المؤمنين .⁴¹

2450. The Prophet (SAWA) said, 'Death acts as a penance for the sins committed by believers.'⁴²

Notes

1. بحار الأنوار : 67 / 236 / 54 .

2. Bihar al-Anwar, v. 67, p. 236, no. 54

3. الخصال : 635 / 10 .

4. al-Khisal, p. 235, no. 10

5. بحار الأنوار : 81 / 177 / 18 .
6. Bihar al-Anwar, v. 81, p. 177, no. 18
7. بحار الأنوار : 67 / 244 / 83 .
8. Ibid. v. 67, p. 244, no. 83
9. بحار الأنوار : 81 / 186 / 39 .
10. Ibid. v. 81, p. 186, no. 39
11. دعائم الإسلام : 1 / 218 .
12. Daa'im al-Islam, v. 1, p. 218
13. بحار الأنوار : 81 / 186 / 40 .
14. Bihar al-Anwar, v. 81, p. 186, no. 40
15. تحف العقول : 38 .
16. Tuhaf al-Uqul, no. 38
17. الدعوات : 120 / 285 .
18. al-Daawat, p. 120, no. 285
19. بحار الأنوار : 68 / 146 / 94 .
20. Bihar al-Anwar, v. 68, p. 146, no. 94
21. هود : 114 .
22. Qur'an 1114:
23. الأمالي للطوسي : 186 / 312 .
24. Amali al-Tusi, p. 186, no. 312
25. الكافي : 2 / 107 / 7 .
26. al-Kafi, v. 2, p. 107, no. 7
27. بحار الأنوار : 71 / 395 / 74 .
28. Bihar al-Anwar, v. 71, p. 395, no. 74
29. نهج البلاغة : الحكمة 24 .
30. Nahj al-Balagha, Saying 24
31. غافر : 7 .
32. بحار الأنوار : 59 / 196 / 61 .
33. Qur'an 407:
34. Bihar al-Anwar, v. 59, p. 196, no. 61
35. الأمالي للصدوق : 589 / 814 .
36. Amali al-Saduq, p. 404, no. 11
37. بحار الأنوار : 99 / 50 / 46 .
38. Bihar al-Anwar, v. 99, p. 50, no. 46
39. الأمالي للصدوق : 131 / 123 .
40. Amali al-Saduq, p. 68, no. 4
41. الأمالي للمفيد : 283 / 8 .
42. Amali al-Mufid, p. 283, no. 8

الرئاسة - 150

150. LEADERSHIP

دَمُ الرِّئَاسَةِ - 779

779. THE CENSURE OF [THE LOVE OF] LEADERSHIP

2451. الإمام الباقر عليه السلام : لا تَطْلُبَنَّ أَنْ تَكُونَ رَأْسًا فَتَكُونَ ذَنْبًا .¹

2451. Imam al-Baqir (AS) said, 'Do not ever desire to be a leader for in doing so you will only be a follower.'²

2452. الإمام الصادق عليه السلام: إِيَّاكُمْ وَهَوْلَاءِ الرُّؤَسَاءِ الَّذِينَ يَتَرَأْسُونَ ، فَوَاللَّهِ مَا

خَفَقَتِ النَّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَأَهْلَكَ .³

2452. Imam al-Sadiq (AS) said, 'Beware of those leaders who are taking up the reins of leadership, for by Allah, no sooner does the sound of footsteps from behind them [following them] reach their ears than they themselves perish and destroy others along with them.'⁴

2453. الإمام الصادق عليه السلام : مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ .⁵

2453. Imam al-Sadiq (AS) said, 'One who seeks after leadership perishes.'⁶

2454. الإمام الرضا عليه السلام - بعد ما ذَكَرَ الإمام عليه السلام رجلاً وقال : إِنَّهُ

يُحِبُّ الرِّئَاسَةَ - : مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضَرِّ فِي دِينِ الْمُسْلِمِ مِنَ الرِّئَاسَةِ

⁷.

2454. Imam al-Rida (AS) said with reference to someone, 'Indeed he loves leadership', and then said, 'Two rapacious wolves hunting a lamb that has been separated from its shepherd and herd is not nearly as hazardous and perilous as seeking after leadership is to the faith of a Muslim.'⁸

Notes

1. الكافي : 1 / 338 / 2 .

2. al-Kafi, v. 2, p. 338, no. 1

3. الكافي : 3 / 297 / 2 .

4. Ibid. p. 297, no. 3

5. الكافي : 2 / 297 / 2 .

6. Ibid. no. 2

7. الكافي : 1 / 297 / 2 .

8. Ibid. no. 1

آلَةُ الرَّئَاسَةِ - 780

780. THE TOOL REQUIRED FOR LEADERSHIP

2455. الإمام علي عليه السلام : آلهُ الرئاسَةِ سَعَةُ الصِّدْرِ.¹

2455. Imam Ali (AS) said, 'The tool required for leadership is magnanimity.'^{2, 3}

2456. الإمام علي عليه السلام : مَنْ جَادَ سَادَ ، وَمَنْ كَثُرَ مَالُهُ رَأَسَ.⁴

2456. Imam Ali (AS) said, 'He who is generous prevails and rules, whilst he who possesses great wealth assumes the reins of leadership for himself.'⁵

2457. الإمام الصادق عليه السلام : طَلَبْتُ الرِّئَاسَةَ فَوَجَدْتُهَا فِي النَّصِيحَةِ لِعِبَادِ اللَّهِ.⁶

2457. Imam al-Sadiq (AS) said, 'I sought for leadership and found it in giving good counsel to Allah's servants [and being benevolent].'⁷

(أنظر) السَّيِّد : باب 991.

(See also: THE CHIEF: section 991)

Notes

1. نصح البلاغة : الحكمة 176 .
2. lit. 'an open heart'
3. Nahj al-Balagha, Saying 176
4. تحف العقول : 96 .
5. Tuhaf al-Uqul, no. 96
6. مستدرک الوسائل : 12 / 173 / 13810 .
7. Mustadrak al-Wasa'il, v. 12, p. 173, no. 13810

الرؤيا - 151

151. DREAMS

بُشْرَى الرُّؤْيَا - 781

781. GLAD TIDINGS IN DREAMS

2458. رسولُ الله صلى الله عليه وآله - في قوله تعالى : (لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا

(...)¹ - : هي الرؤيا الحسنة يرى المؤمنُ فيبشّرُ بها في دُنياهُ.²

2458. The Prophet (SAWA), with regard to Allah's verse in the Qur'an "for them are glad tidings in the life of this world"³, said, 'This is in reference to the good dream which a believer has and which gives him good news in this world.'⁴

2459. بحار الأنوار رسولُ الله صلى الله عليه وآله : لم يبقَ مِنَ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ، قالوا

: وما الْمُبَشِّرَاتُ؟ قال : الرؤيا الصالحة.⁵

2459. The Prophet (SAWA) said, 'No remnants of prophecy remain today [in people's lives] except glad tidings.' When asked what glad tidings were, he replied, 'True dreams.'⁶

2460. الإمام الرضا عليه السلام : إنَّ رسولَ الله صلى الله عليه وآله كانَ إذا أصْبَحَ

قالَ لأصحابِهِ : هل مِن مُبَشِّرَاتٍ؟ يَعْنِي بِهِ الرُّؤْيَا.⁷

2460. Imam al-Rida (AS) said, 'When the Prophet (SAWA) used to wake up in the morning, he used to first ask his companions, 'Are there any good news?' meaning any good dreams.'⁸

Notes

1. يونس : 64 .

2. الكافي : 8 / 90 / 60 .

3. Qur'an 1064:

4. al-Kafi, v. 8, p. 90, no. 60

5. بحار الأنوار : 61 / 177 / 39 .

6. Bihar al-Anwar, v. 61, p. 177, no. 39

7. الكافي : 8 / 90 / 59 .

8. al-Kafi, v. 8, p. 90, no. 58

أقسام الرؤيا - 782

782. CATEGORIES OF DREAMS

2461. الإمام الباقر عليه السلام : إِنَّ الْعِبَادَ إِذَا نَامُوا خَرَجَتْ أَرْوَاحُهُمْ إِلَى السَّمَاءِ ،

فَمَا رَأَتْ الرُّوحُ فِي السَّمَاءِ فَهُوَ الْحَقُّ وَمَا رَأَتْ فِي الْهَوَاءِ فَهُوَ الْأَضْغَاثُ .¹

2461. Imam al-Baqir (AS) said, 'When people sleep, their spirits go out into the heaven. Whatever the spirit sees while in the heaven is true, and whatever it sees in the air [between earth and the heavens] are just muddled dreams.'²

2462. الإمام الصادق عليه السلام : الرُّؤْيَا عَلَى ثَلَاثَةِ وُجُوهِ : بَشَارَةٌ مِنَ اللَّهِ لِلْمُؤْمِنِ ،

وَتَحْذِيرٌ مِنَ الشَّيْطَانِ ، وَأَضْغَاثُ أَحْلَامٍ .³

2462. Imam al-Sadiq (AS) said, 'There are three types of dreams: glad tidings from Allah for the believer, ominous dreams from Satan, and muddled dreams.'⁴

Notes

1. الأمالي للصدوق : 209 / 232 .

2. Amali al-Saduq, p. 125, no. 16

3. الكافي : 8 / 90 / 61 .

4. al-Kafi, v. 8, p. 90, no. 61

تفسير الرؤيا - 783

783. INTERPRETATION OF DREAMS

2463. رسول الله صلى الله عليه وآله : إذا رأى أحدكم الرؤيا الحسنة فليفسرها وليخبر

بها ، وإذا رأى الرؤيا القبيحة فلا يفسرها ولا يخبر بها .¹

2463. The Prophet (SAWA) said, 'When any of you sees a good dream, then go ahead and interpret it and inform others of it, and if you see a bad dream, then neither interpret it, nor inform others of it.'²

2464. رسول الله صلى الله عليه وآله : الرؤيا لا تُقص إلا على مؤمنٍ خلا من الحسدِ

والبغى .³

2464. The Prophet (SAWA) said, 'A dream should only ever be related to a believer who does not harbour jealousy or wrongdoing.'⁴

Notes

1. كنز العمال : 41392 .

2. Kanz al-Ummal, no. 41392

3. الكافي : 530 / 336 / 8 .

4. al-Kafi, v. 8, p. 336, no. 530

الرياء - 152

152. SHOWING OFF

دُمُ الرِّيَاءِ - 784

784. THE CENSURE OF SHOWING OFF

(وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ).¹

“Do not be like those who left their homes vainly and to show off to the people, and to bar [other people] from the way of Allah, and Allah comprehends what they do.”²

2465. رسولُ اللهِ صلى الله عليه وآله: ويلٌ للذين يَجْتَلِبُونَ الدنيا بالدين ، يلبسون للناس جلودَ الضأن من لين ألسنتهم ، كلامهم أحلى من العسل وقلوبهم قلوبُ الذئاب ، يقولُ اللهُ تعالى : أباي يَغْتَرُونَ؟!³

2465. The Prophet (SAWA) said, 'Woe betide those who trade their religion for the life of this world - in front of people they are soft-spoken and their words are sweeter than honey, but they are wolves in sheep's clothing⁴ , and Allah says regarding them, 'Are they too hopeful in me [while doing nothing]?'⁵

2466. رسولُ اللهِ صلى الله عليه وآله : إِنَّ الْمَلَكَ لَيَصْعَدُ بِعَمَلِ الْعَبْدِ مُبْتَهَجًا بِهِ ، فإذا صَعِدَ بِحَسَنَاتِهِ يَقُولُ اللهُ عزَّوجلَّ : اجْعَلُوهَا فِي سَجِينٍ إِنَّهُ لَيْسَ بِإِيَّايَ أَرَادَ بِهَا⁶.

2466. The Prophet (SAWA) said, 'Verily the angel [charged with man's deeds] rises up with man's good deeds, delighted on account of them, but as he is lifting up his good deeds, Allah tells him, 'Go and place them in the Sijjin⁷ , as he did not perform these deeds for Me.'⁸

2467. رسولُ اللهِ صلى الله عليه وآله : إِنَّ الْمُرَائِيَّ يُنَادَى يَوْمَ الْقِيَامَةِ : يا فاجرُ ! يا غادرُ ! يا مُرَائِي ! ضَلَّ عَمَلُكَ ، وبَطَلَ أَجْرُكَ ، اذْهَبْ فَخُذْ أَجْرَكَ مِمَّنْ كُنْتَ تَعْمَلُ لَهُ⁹.

2467. The Prophet (SAWA) said, 'The show-off will be called on the Day of Resurrection: O shameless liar! O treacherous one! O show-off! Your deeds are lost, and the reward for your deeds is lost. Go and get your reward from those you intended to please by your actions.'¹⁰

2468. رسولُ اللهِ صلى الله عليه وآله : يقولُ اللهُ سبحانه : إِنِّي أَغْنَى الشُّرَكَاءِ فَمَنْ عَمِلَ عَمَلًا ثُمَّ أَشْرَكَ فِيهِ غَيْرِي فَأَنَا مِنْهُ بَرِيءٌ ، وهو لِلَّذِي أَشْرَكَ بِهِ دُونِي¹¹.

2468. The Prophet (SAWA) said, 'Allah, glory be to Him, says, 'I am the most self-sufficient and richest of partners, for whoever performs a deed for Me as well as for someone else alongside Me, [know that] I am free from need of his action and I leave it for the one that he associated with Me.'¹²

2469. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ لَا يَقْبَلُ عَمَلًا فِيهِ مِثْقَالُ ذَرَّةٍ مِنْ رِيَاءٍ

13.

2469. The Prophet (SAWA) said, 'Verily Allah does not accept a deed that is performed with even an atom's weight of showing off in it.'¹⁴

2470. رسول الله صلى الله عليه وآله - حِينَ سَأَلَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وآله ، فِيمَ النَّجَاةُ ؟ - : أَنْ لَا يَعْمَلَ الْعَبْدُ بِطَاعَةِ اللَّهِ يُرِيدُ بِهَا النَّاسَ .¹⁵

2470. The Prophet (SAWA) was once asked, 'Where does salvation lie?' to which he replied, 'In that the servant must not perform acts of obedience to Allah whilst intending them for other people [to see].'¹⁶

2471. الإمام علي عليه السلام : مَا أَقْبَحَ بِالْإِنْسَانِ بَاطِنًا عَلِيلًا وَظَاهِرًا جَمِيلًا!¹⁷

2471. Imam Ali (AS) said, 'How ugly the man who is sick inwardly and beautiful outwardly.'¹⁸

2472. الإمام علي عليه السلام : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تَحْسَنَ فِي لَامِعَةِ الْغُيُونِ

عَلَانِيَتِي ، وَتَقْبَحَ فِيمَا أَبْطُنُ لَكَ سِرِّي ، مُحَافِظًا عَلَى رِثَاءِ النَّاسِ مِنْ نَفْسِي بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي ، فَأَبْدِي لِلنَّاسِ حُسْنَ ظَاهِرِي وَأَفْضِي إِلَيْكَ بِسُوءِ عَمَلِي ، تَقَرُّبًا إِلَى عِبَادِكَ وَتَبَاعُدًا مِنْ مَرْضَاتِكَ .¹⁹

2472. Imam Ali (AS) said, 'O Allah I seek refuge in You from looking good in the gleaming mirror of people's eyes whilst my inward self that I conceal [from others] be ugly in front of You, and from guarding myself [against sins] only for show in front of people whilst You know all there is to know about me, such that I may display my good side to people, leaving the bad deeds for You, in seeking nearness to mere servants of Yours and getting further and further away from Your good pleasure.'²⁰

2473. الإمام الباقر عليه السلام : مَنْ كَانَ ظَاهِرُهُ أَرْجَحَ مِنْ بَاطِنِهِ خَفَّ مِيزَانُهُ .²¹

2473. Imam al-Baqir (AS) said, 'He whose outward appearance is superior to his inward self will have a very light scale of good deeds.'²²

2474. الإمام الصادق عليه السلام : إِيَّاكَ وَالرِّيَاءَ؛ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَكَلَهُ اللَّهُ إِلَى

مَنْ عَمِلَ لَهُ .²³

2474. Imam al-Sadiq (AS) said, 'Beware of showing off, for whoever performs good deeds for anyone other than Allah, Allah relegates him to the one he acted for.'²⁴

Notes

1. الأنفال : 47 .

2. Qur'an 847:

3. أعلام الدين : 295 .

4. lit. their hearts are wolves' hearts (ed.)

5. Alam al-Din, no. 295

6. الكافي : 2 / 295 / 7 .
7. Sijjin: proper name given in the Qur'an to a written record of the evildoers' deeds (ed.)
8. al-Kafi, v. 2, p. 295, no. 7
9. منية المرید : 318 .
10. Munyat al-Murid, p. 318
11. عدّة الداعي : 203 .
12. Uddat al-Dai, p. 203
13. تنبيه الخواطر : 1 / 187 .
14. Tanbih al-Khawatir, v. 1, p. 187
15. تنبيه الخواطر : 1 / 186 .
16. Ibid. p. 186
17. غرر الحكم : 9661 .
18. Ghurar al-Hikam, no. 9661
19. «نهج البلاغة : الحكمة 276 و في شرح نهج البلاغة : 19 / 167 / 282 «رثاء» بدل «رياء» .
20. Nahj al-Balagha, Saying 276
21. الأُمالي للصدوق : 580 / 798 .
22. Amali al-Saduq, p. 398, no. 8
23. الكافي : 2 / 293 / 1 .
24. al-Kafi, v. 2, p. 293, no. 1

الرِّيَاءُ وَالشِّرْكُ - 785

785. SHOWING OFF AND POLYTHEISM

2475. عدّة الداعي عن رسول الله صلى الله عليه وآله : إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ

الشِّرْكُ الْأَصْغَرُ . قالوا : وما الشِّرْكُ الْأَصْغَرُ يَا رَسُولَ اللَّهِ ؟ قَالَ : الرِّيَاءُ .¹

2475. The Prophet (SAWA) said, 'The worst thing I fear for you is minor polytheism.' When asked what he meant by this, he replied, 'Showing off.'²

2476. الإمام عليّ عليه السلام : إَعْلَمُوا أَنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ .³

2476. Imam Ali (AS) said, 'Know that even the slightest showing off is tantamount to polytheism.'⁴

2477. الإمام الباقر عليه السلام : سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ تَفْسِيرِ قَوْلِ

اللَّهِ : (فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا) فَقَالَ : مَنْ صَلَّى مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ ... وَمَنْ عَمِلَ عَمَلًا مِمَّا أَمَرَ اللَّهُ بِهِ مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ .⁵

2477. Imam al-Baqir (AS) said, 'The Prophet (SAWA) was once asked about the interpretation of Allah's words in the Qur'an: *“So whoever expects to encounter his Lord, let him act righteously, and not associate anyone with the worship of Allah”*’⁶ . He replied, 'He who performs prayer in order to show people is a polytheist ... and he who performs any act commanded by Allah to show people is a polytheist.'⁷

. «انظر : عنوان 215» الشرك

(See also: POLYTHEISM)

Notes

1. عدّة الداعي : 214 .

2. Uddat al-Dai, p. 214

3. تحف العقول : 151 .

4. Tuhaf al-Uqul, no. 151

5. تفسير القمي : 2 / 47 .

6. Qur'an 18110:

7. Tafsir al-Qummi, v. 2, p. 47

سوء عاقبة أهل الرياء - 786

786. THE EVIL OUTCOME OF THOSE WHO SHOW OFF

2478. مستدرک الوسائل : قال رسول الله صلى الله عليه وآله : إِنَّ النَّارَ وَأَهْلَهَا يَعِجُّونَ مِنْ أَهْلِ الرِّيَاءِ ، فَقِيلَ : يَا رَسُولَ اللَّهِ ، وَكَيْفَ تَعِجُّ النَّارُ ؟! قَالَ : مِنْ حَرِّ النَّارِ الَّتِي يُعَذِّبُونَ بِهَا ¹.

2478. The Prophet (SAWA) said, 'Verily the Hellfire and its inmates rage on account of those who used to show off.' When asked how the Hellfire rages, he replied, 'It rages on account of the intense heat with which they are being punished.' ²

2479. الإمام الصادق عليه السلام : يُجَاءُ بَعْدَ يَوْمِ الْقِيَامَةِ قَدْ صَلَّى فَيَقُولُ : يَا رَبِّ صَلِّتْ ابْتِغَاءَ وَجْهِكَ فَيُقَالَ لَهُ : بَلْ صَلَّيْتَ لِيُقَالَ مَا أَحْسَنَ صَلَاةَ (فُلَانٍ) ³ ، إِذْهَبُوا بِهِ إِلَى النَّارِ ⁴.

2479. Imam al-Sadiq (AS) said, 'On the Day of Resurrection, a servant who used to pray regularly will be brought forth, and he will beg, 'O Lord, I prayed in seeking Your pleasure', and he will be told, 'No, you prayed so that people would say how beautiful your prayer was. Take him to the Fire.' ⁵

Notes

1. مستدرک الوسائل : 1 / 107 / 109 .
2. Mustadrak al-Wasa'il, v. 1, p. 107, no. 109
3. ما بين الهلالين أثبتناه من بحار الأنوار : 72 / 301 / 44 .
4. الزهد للحسين بن سعيد : 63 / 166 .
5. Bihar al-Anwar, v. 72, p. 301, no. 44, and al-Zuhd, p. 63, no. 166

علاماتُ المُراني - 787

787. THE DISTINGUISHING CHARACTERISTICS OF A SHOW OFF

2480. الإمامُ عليٌّ عليه السلام : ثلاثُ علاماتٍ لِلْمُراني : يَنْشَطُ إذا رَأى النَّاسَ ،
وَيَكْسَلُ إذا كانَ وَحْدَهُ ، وَيُحِبُّ أنْ يُحْمَدَ في جَميعِ أُمُورِهِ .¹

2480. Imam Ali (AS) said, "Three characteristics distinguish a show off: he is energetic and active whilst in the presence of people, he is lazy when he is by himself, and he loves to be praised for everything."²

Notes

1. الكافي : 2 / 295 / 8 .

2. al-Kafi, v. 2, p. 295, no. 8

النَّوَادِرُ - 788

788. MISCELLANEOUS

2481. رسولُ الله صلى الله عليه وآله : السِّرُّ أَفْضَلُ مِنَ الْعَلَانِيَةِ، وَالْعَلَانِيَةُ لِمَنْ أَرَادَ

الْاِقْتِدَاءَ.¹

2481. The Prophet (SAWA) said, 'Performing actions in secret is better than performing them publicly, except for the one who wishes to set an example.'²

2482. الإمامُ الباقر عليه السلام - لما سألَهُ زرارَةُ عن الرَّجُلِ يَعْمَلُ الشَّيْءَ مِنَ الْخَيْرِ فَيَرَاهُ إِنْسَانٌ فَيَسْرُهُ ذَلِكَ - : لَا بَأْسَ ، مَا مِنْ أَحَدٍ إِلَّا وَهُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْخَيْرُ ، إِذَا لَمْ يَكُنْ صَنَعَ ذَلِكَ لِذَلِكَ.³

2482. Imam al-Baqir (AS) was once asked by his companion Zurara, about a man who performs a good deed which people happen to see, and which he feels good about as a result. Imam replied, 'It does not matter as long as he did not [originally] perform the action for that purpose. Everyone naturally wants people to see them as good.'⁴

2483. الإمامُ الصادق عليه السلام : مَنْ عَمِلَ حَسَنَةً سِرًّا كُتِبَتْ لَهُ سِرًّا ، فَإِذَا أَقَرَّ بِهَا

مُحِبَّتٌ وَكُتِبَتْ جَهْرًا ، فَإِذَا أَقَرَّ بِهَا ثَانِيًا مُحِبَّتٌ وَكُتِبَتْ رِيَاءً.⁵

2483. Imam al-Sadiq (AS) said, 'The deed of one who performs it in secret is recorded down as a secret action. If he admits to having performed it [when asked], the previous record is erased and it is recorded instead as a public action. If he subsequently avers it himself, however, the previous record is erased and it is recorded instead as showing off.'⁶

Notes

1. كنز العمال : 5273 .

2. Kanz al-Ummal, no. 5273

3. الكافي : 2 / 297 / 18 .

4. al-Kafi, v. 2, p. 297, no. 18

5. عدّة الداعي : 221 .

6. Uddat al-Dai, p. 221

الرأي - 153

153. OPINION

ما يوجب إصابة الرأي - 789

789. THAT WHICH RENDERS AN OPINION VALID

2484. الإمام علي عليه السلام : الرَّأْيُ مَعَ الْأَنَاقَةِ ، وَبِئْسَ الظَّهْيَرُ الرَّأْيُ الْفَطِيرُ.^{1 2}

2484. Imam Ali (AS) said, 'The [valid] opinion comes from balanced judgment, whilst the impetuous and rash opinion is a vile foundation indeed.'³

2485. الإمام علي عليه السلام : إِضْرِبُوا بَعْضَ الرَّأْيِ بِبَعْضٍ يَتَوَلَّدُ مِنْهُ الصَّوَابُ.⁴

2485. Imam Ali (AS) said, 'Use some opinions to attack other opinions and the valid one will emerge thereof.'⁵

2486. الإمام علي عليه السلام : مَنْ اسْتَقْبَلَ وُجُوهَ الْأَرَاءِ عَرَفَ مَوَاقِعَ الْخَطَأِ.⁶

2486. Imam Ali (AS) said, 'He who tackles all sides of an opinion [different opinions] will know where the pitfalls lie.'⁷

2487. الإمام علي عليه السلام : أَفْضَلُ النَّاسِ رَأْيًا مَنْ لَا يَسْتَعْنِي عَنْ رَأْيِ مُشِيرٍ.⁸

2487. Imam Ali (AS) said, 'The man with the best opinion is he who does not write off the need for a second opinion from someone else.'⁹

Notes

1. (الفطير : كل شيء أعجلته عن إدراكه ، يقال : إياك والرأي الفطير) (الصحيح : 2 / 782).

2. بحار الأنوار : 78 / 81 / 76.

3. Bihar al-Anwar, v. 78, p. 81, no. 76

4. غرر الحكم : 2567.

5. Ghurar al-Hikam, no. 2567

6. نهج البلاغة : الحكمة 173.

7. Nahj al-Balagha, Saying 173

8. غرر الحكم : 3152.

9. Ghurar al-Hikam, no. 3152

آثار الاستبداد بالرأي - 790

**790. THE CONSEQUENCES OF OBSTINATELY
HOLDING ONE'S OWN OPINION**

2488. الإمام علي عليه السلام : مَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ ، وَمَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا

فِي عُقُولِهَا .¹

2488. Imam Ali (AS) said, 'He who obstinately holds his own opinion is ruined, and he who consults other people shares in their collective understanding.'²

2489. الإمام علي عليه السلام : مَا أُعْجِبَ بِرَأْيِهِ إِلَّا جَاهِلٌ .³

2489. Imam Ali (AS) said, 'Only an ignorant person is proud of his own opinion.'⁴

2490. الإمام الصادق عليه السلام : الْمُسْتَبِدُّ بِرَأْيِهِ مَوْقُوفٌ عَلَى مَدَاحِضِ الرِّجْلِ .⁵

2490. Imam al-Sadiq (AS) said, 'The one who adamantly holds his own opinion has based it on a shaky and erroneous argument.'⁶

Notes

1. نهج البلاغة : الحكمة 161 .

2. Nahj al-Balagha, Saying 161

3. غرر الحكم : 9471 .

4. Ghurar al-Hikam, no. 9471

5. بحار الأنوار : 41 / 105 / 75 .

6. Bihar al-Anwar, v. 75, p. 105, no. 41

ما يَهْدِمُ الرَّأْيَ - 791

791. FACTORS THAT DESTROY AN OPINION

2491. الإمام علي عليه السلام : اللَّجَاجَةُ تَسْلُكُ الرَّأْيَ.¹

2491. Imam Ali (AS) said, 'Stubbornly insisting upon one's opinion destroys it.'²

2492. الإمام الصادق عليه السلام : لَيْسَ لِخَافِقٍ رَأْيٌ.³

2492. Imam al-Sadiq (AS) said, 'A recluse does not have any opinions.'⁴

. «انظر : عنوان 352» اللجاجة

(See also: STUBBORNNESS 352)

Notes

1. نهج البلاغة : الحكمة 179 .

2. Nahj al-Balagha, Saying 179

3. الأمالي للطوسي : 301 / 595 .

4. Amali al-Tusi, p. 301, no. 595

الدَّوْلَةُ وَصَوَابُ الرَّأْيِ - 792

792. THE GOVERNMENT AND THE VALIDITY OF ITS OPINION

2493. الإمامُ عليٌّ عليه السلام : صَوَابُ الرَّأْيِ بالدُّوْلِ ، يُقْبَلُ بِإِقْبَالِهَا وَيَذْهَبُ

بَذَاهِجِهَا .¹

2493. Imam Ali (AS) said, 'The validity of the opinion of the day changes with governments - when a new government arrives on the scene, so does its opinion [and is accepted as being valid], and when it goes, so does that opinion.'²

Notes

1. نهج البلاغة : الحكمة 339 .

2. Nahj al-Balagha, Saying 339

استعمالُ الرَّأْيِ فِي الدِّينِ - 793

793. ACTING ON ONE'S OPINION IN RELIGIOUS MATTERS

2494. رسولُ الله صلى الله عليه وآله : تَعْمَلُ هذهِ الأُمَّةُ بُرْهَةً مِنْ كتابِ الله ، ثُمَّ

تَعْمَلُ بُرْهَةً بِسُنَّةِ رسولِ الله ، ثُمَّ تَعْمَلُ بِالرَّأْيِ ، فإذا عَمِلُوا بِالرَّأْيِ فقد ضَلُّوا وأَضَلُّوا .¹

2494. The Prophet (SAWA) said, 'This community acts upon the Book of Allah for a little while, then it acts upon the practice of the Prophet of Allah for a little while, then it acts upon its own opinion. And when they act based on their own opinion, they themselves go astray and lead others astray too.'²

2495. كنز العمال : قَالَ الإمامُ عَلِيُّ عليه السلام : ثلاثةٌ لَا يُقْبَلُ مَعَهُنَّ عَمَلٌ :

الشِّرْكُ ، والكُفْرُ ، والرَّأْيُ . قالوا : يا أَمِيرَ الْمُؤْمِنِينَ : ما الرَّأْيُ ؟ قَالَ : تَدْعُ كتابَ الله وسُنَّةَ رسولِهِ وتَعْمَلُ بِالرَّأْيِ .³

2495. Imam Ali (AS) said, 'Action is unacceptable when based on any of three things: polytheism, infidelity and one's own opinion. When asked what action based on an opinion meant, he replied, 'It is when you leave the Book of Allah and the practice of His Prophet and act upon your own opinion.'⁴

Notes

1. كنز العمال : 915 .

2. Kanz al-Ummal, no. 915

3. كنز العمال : 1640 .

4. Ibid. no. 1640

الاجتهاد في الرأي - 794

794. SINCERE EFFORT REQUIRED IN FORMULATING ONE'S OPINION

2496. رسول الله صلى الله عليه وآله : إِنَّ الْوَالِيَّ إِذَا اجْتَهَدَ فَأَصَابَ الْحَقَّ فَلَهُ أَجْرَانِ ، وَإِنْ اجْتَهَدَ فَأَخْطَأَ الْحَقَّ فَلَهُ أَجْرٌ وَاحِدٌ .¹

2496. The Prophet (SAWA) said, 'If a governor, sincerely exerts himself when formulating his opinion [on a legal edict], if his ruling is correct, he is rewarded doubly for it, and if in his ruling he is mistaken, he is still rewarded for his effort.'²

2497. الإمام علي عليه السلام : مَنْ اجْتَهَدَ رَأْيَهُ فِي نَصِيحَةِ الْعَامَّةِ فَلَهُ مَا نَوَى ، وَقَدْ قَضَى مَا عَلَيْهِ .³

2497. Imam Ali (AS) said, 'When someone who is in a position to advise people sincerely exerts himself when formulating his opinion, he is rewarded according to his intention, and has done his duty.'⁴

Notes

1. كنز العمال : 14110 .

2. Ibid. no. 14110

3. وقعة صفين : 95 .

4. Waqat Siffin, p. 95, and Nahj al-Saada, v. 2, p. 97

الرّبا - 154

154. USURY

التَّحذِيرُ مِنَ الرِّبَا - 795

795. Warning Against Usury

2498. رسولُ اللَّهِ صلى الله عليه وآله : إِنَّ اللَّهَ عَزَّوَجَلَّ لَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ

وشاهديه¹.

2498. The Prophet (SAWA) said, 'Verily Allah, Mighty and Exalted, curses the usurer, his agent, his scribe and his two witnesses.'²

2499. رسولُ اللَّهِ صلى الله عليه وآله : أَتَيْتُ لَيْلَةَ أُسْرِي بِي عَلَى قَوْمٍ يُطَوْنُهُمْ كَالْبُيُوتِ

فِيهَا الْحَيَاتُ تُرَى مِنْ خَارِجِ بُطُونِهِمْ ، فَقُلْتُ : مَنْ هَؤُلَاءِ يَا جَبْرَائِيلُ ؟ قَالَ : هَؤُلَاءِ أَكَلَةُ الرِّبَا

³.

2499. The Prophet (SAWA) said, 'During my Night-Journey up to the heavens, I was taken to a people whose bellies were as large as houses and contained serpents that could be seen from outside their bellies. I asked, 'Who are these people, O Gabriel?' He replied, 'They are the usurers.'⁴

2500. الإمامُ الباقر عليه السلام : أَحَبُّهُ الْمَكَايِبُ ، كَسْبُ الرِّبَا⁵.

2500. Imam al-Baqir (AS) said, 'The most despicable of professions [or profits] is the earning from usury.'⁶

2501. الإمامُ الصادق عليه السلام : آكِلُ الرِّبَا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَسْحَبَتْهُ

الشَّيْطَانُ⁷.

2501. Imam al-Sadiq (AS) said, 'The usurer only leaves this world after Satan makes him insane.'⁸

2502. رسولُ اللَّهِ صلى الله عليه وآله : دِرْهَمُ رِبَا أَعْظَمُ عِنْدَ اللَّهِ عَزَّوَجَلَّ مِنْ سَبْعِينَ

زَنِيَّةً كُلُّهَا بِذَاتِ حَرَمٍ فِي بَيْتِ اللَّهِ الْحَرَامِ⁹.

2502. Imam al-Sadiq (AS) said, 'A dirham earned by usury is worse in the sight of Allah than seventy counts of incest in the Holy Sanctuary of Allah.'¹⁰

Notes

1. الأُمَالِي لِلصَّدُوقِ : 707 / 511 .

2. Amali al-Saduq, p. 346, no. 1

3. كنز العمال : 31857 .

4. Kanz al-Ummal, no. 31857

5. الكافي : 12 / 147 / 5 .

6. al-Kafi, v. 5, p. 147, no. 12

7. تفسير العياشي : 1 / 152 / 503.
8. Tafsir al-Ayyashi, v. 1, p. 152, no. 503
9. كتاب من لا يحضره الفقيه : 4 / 367 / 5762.
10. al-Faqih, v. 4, p. 367, no. 5762

حِكْمَةُ تَحْرِيمِ الرِّبَا - 796

796. The Wisdom Behind the Prohibition OF USURY

2503. الإمام الصادق عليه السلام - لَمَّا سَأَلَهُ هِشَامُ بْنُ الْحَكَمِ عَنْ عِلَّةِ تَحْرِيمِ الرِّبَا - : إِنَّهُ لَوْ كَانَ الرِّبَا حَلَالًا لَتَرَكَ النَّاسُ التِّجَارَاتِ وَمَا يَحْتَاجُونَ إِلَيْهِ فَحَرَّمَ اللَّهُ الرِّبَا لِتَفَرَّ¹ النَّاسُ عَنِ الْحَرَامِ إِلَى التِّجَارَاتِ وَإِلَى الْبَيْعِ وَالشِّرَاءِ فَيَتَّصِلَ ذَلِكَ بَيْنَهُمْ فِي الْقَرْضِ².

2503. Imam al-Sadiq (AS), when asked by Hisham b. al-Hakam about the reason behind the prohibition of usury, replied, 'Were usury to be permissible, people would abandon their trading and other necessities, so Allah prohibited usury in order that man may flee from the unlawful [means of earning] to trade, and resort to buying and selling, and this in turn facilitates borrowing from each other.'³

2504. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنْ عِلَّةِ تَحْرِيمِ الرِّبَا - : لئَلَّا يَتَمَنَّعَ⁴ النَّاسُ الْمَعْرُوفَ.

2504. When Imam al-Sadiq (AS) was asked the reason behind the prohibition of usury, he replied, 'So that people may not withhold common courtesy from each other.'⁵

Notes

1. في وسائل الشيعة (8 / 424 / 12) : «لِتَنفِرَ النَّاسُ مِنَ الْحَرَامِ إِلَى الْحَلَالِ وَإِلَى التِّجَارَاتِ مِنَ الْبَيْعِ .
2. بحار الأنوار : 103 / 119 / 24 .
3. Bihar al-Anwar, v. 103, p. 119, no. 24
4. بحار الأنوار : 78 / 201 / 32 .
5. Ibid. v. 78, p. 201, no. 32

ما يوجب الارتطام في الربا - 797

797. That Which Leads One to Become INVOLVED IN USURY

2505. الإمام علي عليه السلام : معاشر الناس ، الفقه ثم المتجر ، والله للربا في هذه

الأمّة أخفى من ديب النمل على الصفا .¹

2505. Imam Ali (AS) said, 'Engage yourself firstly in communal relations with people, then the law, and subsequently trading, for by Allah, usury creeps into this community more discreetly than an ant creeps onto a rock.'²

2506. الإمام علي عليه السلام : من اتجر بغير فقه فقد ارتطم في الربا .³

2506. Imam Ali (AS) said, 'Whoever trades without knowledge of legal rulings gets involved in usury.'⁴

انظر : التجارة : باب 285

(See also: **COMMERCE**: section 285)

Notes

1. بحار الأنوار : 103 / 117 / 16 .

2. Ibid. v. 103, p. 117, no. 16

3. نهج البلاغة : الحكمة 447 .

4. Nahj al-Balagha, Saying 447

آكِلُ الرِّبَا مُسْتَحِلًّا مُحَارَبٌ - 798

798. THE USURER WHO JUSTIFIES HIMSELF MUST BE FOUGHT

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ * فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظَلَّمُونَ).¹

“O you who have faith! Be wary of Allah, and abandon [all claims to] what remains of usury, should you be faithful. And if you do not, then be informed of a war from Allah and His apostle. And if you repent, then you will have your principal, neither harming others, nor suffering harm.”²

2507. الإمام الصادق عليه السلام - لَمَّا بَلَغَهُ أَنَّ رَجُلًا كَانَ يَأْكُلُ الرِّبَا وَيُسَمِّيهِ اللَّبَاءَ

- : لَعَنَ أَمَكْنِي اللَّهَ عَزَّوَجَلَّ (مِنْهُ) لِأَضْرِيَنَّ عَنْقَهُ.³

2507. Imam al-Sadiq (AS) was once informed of a man who was extorting usury and calling it liba'⁴ instead of riba (usury) to justify his actions, with regards to whom Imam said, 'If Allah gave me the power to, I would have him beheaded.'⁵

Notes

1. البقرة : 278 ، 279 .

2. Qur'an 2278:, 279

3. الكافي : 5 / 147 / 11 .

4. liba': colostrum (ed.)

5. al-Kafi, v. 5, p. 147, no. 11

الرجاء - 155

155. HOPE

الحثُّ عَلَى الرَّجَاءِ الصَّادِقِ - 799

799. ENJOINMENT OF TRUE HOPE

(إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ).¹

*"Indeed those who have become faithful and those who have migrated and waged jihad in the way of Allah - it is they who hope for Allah's mercy, and Allah is all-forgiving, all-merciful."*²

2508. الإمام علي عليه السلام : كلُّ راجٍ طالِبٌ وكلُّ خائفٍ هارِبٌ.³

2508. Imam Ali (AS) said, 'Every hopeful person continues seeking, and every fearful one runs away.'⁴

2509. الإمام علي عليه السلام - لِرَجُلٍ سَأَلَهُ أَنْ يَعِظَهُ - : لَا تَكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ

بَعْدَ الْعَمَلِ وَيُرْجِي التَّوْبَةَ بِطُولِ الْأَمَلِ ، يَقُولُ فِي الدُّنْيَا بِقَوْلِ الزَّاهِدِينَ وَيَعْمَلُ فِيهَا بِعَمَلِ الرَّاجِينَ.⁵

2509. Imam Ali (AS) said to a man soliciting advice from him, 'Do not be of those who hope for [bliss in] the life of the Hereafter without action, and delay repentance by having high expectations, and who utter words like the ascetics with regard to this world, though in practice they behave like those who covet it.'⁶

2510. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنْ قَوْمٍ يَعْمَلُونَ بِالْمَعَاصِي وَيَقُولُونَ :

نَرْجُو ، فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمُ الْمَوْتُ ؟ - : هَؤُلَاءِ قَوْمٌ يَتَرَجَّحُونَ فِي الْأَمَانِيِّ كَذَبُوا لَيْسُوا بِرَاجِينَ ، إِنَّ مَنْ رَجَا شَيْئاً طَلَبَهُ وَمَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ.⁷

2510. Someone came to Imam al-Sadiq (AS) and told him that there was a group of people who were disobeying Allah, but at the same time they were saying that they hoped [in His mercy], and remained thus until death overtook them. Imam (AS) said, 'These are people who swing back and forth between their desires. They are lying and are not really hopeful, for the one who hopes for something seeks it, and the one who fears something flees from it.'⁸

Notes

1. البقرة : 218.

2. Qur'an 2218:

3. الأمالي للمفيد : 38 / 207.

4. Amali al-Mufid, p. 207, no. 38

5. نهج البلاغة : الحكمة 150
6. Nahj al-Balagha, Saying 150
7. الكافي : 2 / 68 / 5
8. al-Kafi, v. 2, p. 68, no. 5

التَّحذِيرُ مِنْ رَجَاءٍ غَيْرِ اللَّهِ - 800

**800. Caution Against Placing One's Hopes IN ANYONE
OTHER THAN ALLAH**

2511. الإمام علي عليه السلام : اجعلوا كُلَّ رجائكم لله سبحانه ولا ترجوا أحداً سواه

، فإنه ما رجا أحد غير الله تعالى إلا خاب¹.

2511. Imam Ali (AS) said, 'Place all your hope in Allah, glory be to Him, and do not hope from anyone else apart from Him, for no sooner does anyone place his hope in anyone other than Allah than he fails.'²

. انظر : السؤال (2) باب 908 ؛ اليأس : باب 1907

(See also: ASKING (2): section 908; DESPAIR: section 1907)

Notes

1. غرر الحكم : 2511 .

2. Ghurar al-Hikam, no. 2511

الرجعة - 156

156. THE RETURN

¹

رَجْعَةُ الْمَوْتَى - 801

801. THE RETURN OF THE DEAD

2512. الإمام الصادق عليه السلام : وَاللَّهِ لَا تَذْهَبُ الْأَيَّامُ وَاللَّيَالِي حَتَّى يُحْيِيَ اللَّهُ الْمَوْتَى وَيُثَبِّتَ الْأَحْيَاءَ ، وَيُرْزُقَ الْحَقَّ إِلَى أَهْلِهِ ، وَيُقِيمَ دِينَهُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ .²

2512. Imam al-Sadiq (AS) said, 'By Allah, the days and the nights will not come to an end before Allah revives the dead and causes the living to die, and returns rights to those they are due to, and establishes the religion that He has selected for Himself.'³

Notes

1. al-raja - the Return, is one of the fundamental beliefs in the return of those of absolutely pure faith or pure evil to the life of this world, for the restoration of justice in this world. This is to take place before the Day of Resurrection (ed.)

2. بحار الأنوار : 53 / 102 / 125 .

3. Bihar al-Anwar, v. 53, p. 102, no. 125

مَنْ أَخْبَرَ بِرَجْعَتِهِ - 802

802. THE MENTION OF SPECIFIC PEOPLE TO BE RETURNED

2513. الإمام الحسين عليه السلام : أَكُونُ أَوَّلَ مَنْ يَنْشَقُّ الْأَرْضُ عَنْهُ ، فَأَخْرُجُ خَرْجَةً

يُؤَافِقُ ذَلِكَ خَرْجَةَ أَمِيرِ الْمُؤْمِنِينَ وَقِيَامَ قَائِمِنَا .¹

2513. Imam al-Husain (AS) said, 'I will be the first to appear at the time of the splitting of the earth. I will come out at the same time of the returning of the Commander of the faithful (AS) and the rising of our Qa'im.'²

2514. الإمام الصادق عليه السلام : أَوَّلُ مَنْ يَرْجِعُ إِلَى الدُّنْيَا ، الْحُسَيْنُ ابْنُ عَلِيٍّ عَلَيْهِ

السَّلَامُ فَيُمَلِّكَ حَتَّى يَسْقُطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ .³

2514. Imam al-Sadiq (AS) said, 'The first person to return to the life of this world will be Husayn b. Ali (AS), who will be made to rule until his eyebrows will protrude over his eyes as a result of his old age.'⁴

Notes

1. بحار الأنوار : 52 / 62 / 53 .

2. Ibid. v. 53, p. 62, no. 52

3. بحار الأنوار : 19 / 46 / 53 .

4. Ibid. p. 46, no. 19

الرَّجْعَةُ لَيْسَتْ عَامَّةً - 803

803. The Return Will Not Be Universal

2515. الإمام الصادق عليه السلام : إِنَّ الرَّجْعَةَ لَيْسَتْ بِعَامَّةٍ ، وَهِيَ خَاصَّةٌ لَا يَرْجِعُ

إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضًا أَوْ مَحَضَ الشِّرْكَ مَحْضًا.¹

2515. Imam al-Sadiq (AS) said, 'Verily the Return will not be for everyone, but specific. Only those of absolutely pure faith or pure evil [polytheism] will be brought back to life.'²

Notes

1. بحار الأنوار : 1 / 39 / 53 .

2. Ibid. p. 39, no. 1

الرَّحْم - 157

157. COMPASSION

1

الحثُّ عَلَى التَّرَاحُم - 804

804. THE ENJOINMENT OF COMPASSION TOWARDS ONE ANOTHER

(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ) ².

"Muhammad is the apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves..." ³

(ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ * أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ) ⁴.

"...while being of those who have faith and who enjoin one another to patience, and enjoin one another to compassion. They are the People of the Right Hand." ⁵

2516. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى ، اِرْحَمُوا

مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ . ⁶

2516. The Prophet (SAWA) said, 'The All-Merciful, Blessed and most High, has mercy on those who are merciful (towards others). Have mercy on the dwellers of the earth and the [Lord of the] Heavens will have mercy on you.' ⁷

2517. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : يُنَادِي مُنَادٍ فِي النَّارِ : يَا حَنَّانُ يَا مَنَّانُ نَجِّنِي

مِنَ النَّارِ ، فَيَأْمُرُ اللَّهُ مَلَكًا فَيُخْرِجُهُ حَتَّى يَقِفَ بَيْنَ يَدَيْهِ ، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ : هَلْ رَحِمْتَ

عُصْفُورًا . ⁸

2517. The Prophet (SAWA) said, 'One of the inmates of the Fire will call out: O Affectionate One, O Liberal Giver, save me from the Fire. So Allah will command one of His angels to take him out that he may come and stand before Him, and Allah will ask him, 'Were you ever compassionate towards a sparrow?' ⁹

2518. الإمام علي عليه السلام : اِرْحَمْ تُرْحَمْ . ¹⁰

2518. Imam Ali (AS) said, 'Have mercy and you will be had mercy upon.' ¹¹

2519. الإمام علي عليه السلام : عَجِبْتُ لِمَنْ يَرْجُو رَحْمَةً مِّنْ فَوْقَهُ كَيْفَ لَا يَرْحَمْ مَنْ

دُونَهُ! ¹²

2519. Imam Ali (AS) said, 'How I wonder at the one who hopes for the mercy of the One above him and yet himself does not have mercy on the one below him.' ¹³

Notes

1. Compassion and mercy have been used interchangeably in this section, as they both come from the same Arabic root ra-ha-ma. The main title 'Compassion', however, refers to human compassion and mercy, whereas the title of the following section 'Divine Mercy' refers specifically to Allah's mercy (ed.)

2. الفتح : 29 .

3. Qur'an 48:29:

4. البلد : 17 ، 18 .

5. Qur'an 90:17,18:

6. كنز العمال : 5969 .

7. Kanz al-Ummal, no. 5969

8. كنز العمال : 5992 .

9. Ibid. no. 5992

10. الأمالي للصدوق : 308 / 278 .

11. Amali al-Saduq, p. 174, no. 9

12. غرر الحكم : 6255 .

13. Ghurar al-Hikam, no. 6255

مَنْ يَسْتَحِقُّ الرَّحْمَ - 805

805. THOSE THAT ARE MOST DESERVING OF
COMPASSION

2520. رسولُ الله صلى الله عليه وآله : اِرْحَمُوا عَزِيزاً ذَلَّ ، وَعَنِيّاً افْتَقَرَ ، وَعَالِماً ضَاعَ

في زمانٍ جُهَالٍ¹.

2520. The Prophet (SAWA) said, 'Be compassionate towards a mighty person who has been dishonoured, a rich man who has become poor, and a scholar who has been forgotten amidst a generation of ignorant people.'²

2521. رسولُ الله صلى الله عليه وآله : اِرْحَمِ الْمَسَاكِينَ³.

2521. The Prophet (SAWA) said, 'Be compassionate towards the destitute.'⁴

2522. الإمامُ عليُّ عليه السلام : اِرْحَمْ مِنْ أَهْلِكَ الصَّغِيرَ وَوَقِّرْ مِنْهُمْ الْكَبِيرَ⁵.

2522. Imam Ali (AS) said, 'Show compassion to the young in your family and reverence to the old.'⁶

Notes

1. بحار الأنوار: 74 / 405 / 2.

2. Bihar al-Anwar, v. 74, p. 405, no. 2

3. كنز العمال : 5983.

4. Kanz al-Ummal, no. 5983

5. الأمالي للمفيد : 222 / 1.

6. Amali al-Mufid, p. 222, no. 1

الرحمة - 158

158. DIVINE MERCY

رَحْمَةُ اللَّهِ - 806

806. ALLAH'S DIVINE MERCY

2523. رسولُ الله صلى الله عليه وآله : إِنَّ اللهَ تعالى خَلَقَ مِائَةَ رَحْمَةٍ يَوْمَ خَلَقَ السماواتِ والأرضَ ، كُلُّ رَحْمَةٍ مِنْهَا طِبَاقٌ ما بَيْنَ السماءِ والأرضِ ، فَأَهْبَطَ رَحْمَةً مِنْهَا إلى الأرضِ فِيهَا تَرَاخَمَ الخَلْقُ ، وبها تَعْطِفُ الوالِدَةُ على وَلَدِها ، وبها تَشْرَبُ الطيرُ والوحوشُ مِنَ الماءِ ، وبها تَعِيشُ الخلائقُ .¹

2523. The Prophet (SAWA) said, 'Verily Allah, most High, created one hundred units of mercy on the day He created the heavens and the earth, each unit of which corresponds to all that is between the sky and the earth. of these He descended one unit of mercy to the earth, and by virtue of that one unit, everything in creation shows understanding for one another, the mother is affectionate towards her child, and by virtue of the same unit, the birds and the beasts are able to drink water, and all creatures are able to subsist.'²

2524. كنز العمال عن رسول الله صلى الله عليه وآله : لَنْ يَدْخُلَ الْجَنَّةَ أَحَدٌ إِلَّا بِرَحْمَةِ اللَّهِ . قالوا : ولا أنت؟ قال : ولا أنا إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ .³

2524. The Prophet (SAWA) said, 'No one shall enter Paradise except by intervention of Allah's divine mercy.' His companions asked, 'Not even you?' to which he replied, 'Not even me, unless Allah encompasses me with His mercy.'⁴

2525. رسولُ الله صلى الله عليه وآله : لَوْ تَعْلَمُونَ قَدْرَ رَحْمَةِ اللَّهِ تعالى لَأَتَكَلَّمْتُ عَلَيْهَا .⁵

2525. The Prophet (SAWA) said, 'If you knew the worth of Allah's mercy, you would rely solely on that.'⁶

2526. الإمامُ زينُ العابدين عليه السلام : لَيْسَ الْعَجَبُ مَنْ نَجَا كَيْفَ نَجَا ، وَأَمَّا الْعَجَبُ مَنْ هَلَكَ كَيْفَ هَلَكَ مَعَ سَعَةِ رَحْمَةِ اللَّهِ؟!⁷

2526. Imam Zayn al-Abidin (AS) said, 'It is no small wonder if man is given salvation [on the Day of Resurrection], rather what is a wonder is how he manages to end up in eternal damnation in spite of Allah's all-encompassing mercy.'⁸

Notes

1. كنز العمال : 10464 .

2. Kanz al-Ummal, no. 10464

3. كنز العمال : 10407 .
4. Ibid. no. 10407
5. 10387 : كنز العمال .
6. Ibid. no. 10387
7. بحار الأنوار : 17 / 153 / 78 .
8. Bihar al-Anwar, v. 78, p. 153, no. 17

موجبات الرَّحْمَةِ - 807

807. Factors that Elicit Allah's Mercy

2527. رسول الله صلى الله عليه وآله : تَعَرَّضُوا لِرَحْمَةِ اللَّهِ بِمَا أَمَرَكُمْ بِهِ مِنْ طَاعَتِهِ .¹

2527. The Prophet (SAWA) said, 'Elicit Allah's mercy through the performance of the acts of obedience that He has commanded you.'²

2528. الإمام علي عليه السلام : بِذِكْرِ اللَّهِ تُسْتَنْزِلُ الرَّحْمَةُ .³

2528. Imam Ali (AS) said, 'Allah's remembrance elicits the descent of His mercy.'⁴

2529. الإمام علي عليه السلام : بِبَذْلِ الرَّحْمَةِ تُسْتَنْزِلُ الرَّحْمَةُ .⁵

2529. Imam Ali (AS) said, 'Spreading mercy [to others] elicits the descent of Allah's mercy.'⁶

Notes

1. تنبيه الخواطر : 2 / 120 .

2. Tanbih al-Khawatir, v. 2, p. 120

3. غرر الحكم : 4209 .

4. Ghurar al-Hikam, no. 4209

5. غرر الحكم : 4343 .

6. Ibid. no. 4343

الرَّحِم - 159

159. CONSANGUINAL RELATIONS

فَضْلُ صِلَةِ الرَّحِم - 808

808. RECONCILIATION WITH ONE'S KIN

2530. رسول الله صلى الله عليه وآله : إِنَّ أَعْجَلَ الْخَيْرِ ثَوَاباً صِلَةُ الرَّحِمِ .¹

2530. The Prophet (SAWA) said, 'Verily the good deed to be rewarded the fastest is reconciliation with one's kin.'²

2531. رسول الله صلى الله عليه وآله : سِرُّ سَنَةِ صِلِ رَحِمَكَ .³

2531. The Prophet (SAWA) said, 'If you want to be happy the whole year, reconcile with your kin.'⁴

Notes

1. الكافي : 2 / 152 / 15 .

2. al-Kafi, v. 2, p. 152, no. 15

3. بحار الأنوار : 74 / 103 / 61 .

4. Bihar al-Anwar, v. 74, p. 103, no. 61

آثار صلة الرَّحِم - 809

809. THE BENEFITS OF MAINTAINING RELATIONS WITH ONE'S KIN

2532. فاطمة الزَّهراء عليها السلام : فَرَضَ اللَّهُ صَلَاةَ الْأَرْحَامِ مَنَمَاءً لِلْعَدَدِ .¹

2532. Fatima al-Zahra (AS) said, 'Allah made the maintenance of relations with one's kin obligatory in order to maintain growth in population.'²

2533. الإمام الحسين عليه السلام : مَنْ سَرَّهُ أَنْ يُنْسَأَ فِي أَجَلِهِ ، وَيُزَادَ فِي رِزْقِهِ ،

فَلْيَصِلْ رَحِمَهُ .³

2533. Imam al-Husayn (AS) said, 'Whoever would like an increase in his lifespan and in his sustenance should maintain relations with his kin.'⁴

2534. الإمام الباقر عليه السلام : صَلَاةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَتُنْمِي الْأَمْوَالَ ،

وَتَدْفَعُ الْبَلَاءَ ، وَتُسَيِّرُ الْحِسَابَ وَتُنَسِّي فِي الْأَجَلِ .⁵

2534. Imam al-Baqir (AS) said, 'Maintaining relations with one's kin purifies one's actions, brings about an increase in wealth, repels misfortunes, eases the account [on the Day of Resurrection], and delays one's appointed time of death .'⁶

2535. الإمام الباقر عليه السلام : صَلَاةُ الْأَرْحَامِ تُحَسِّنُ الْخُلُقَ وَتُسَمِّحُ الْكَفَّ وَتُطَيِّبُ

النَّفْسَ ، وَتَزِيدُ فِي الرِّزْقِ وَتُنَسِّي فِي الْأَجَلِ .⁷

2535. Imam al-Baqir (AS) said, 'Maintaining relations with one's kin improves one's character, brings about open-handedness and cheerfulness, increases in one's sustenance, and delays one's appointed time of death.'⁸

2536. الإمام الهادي عليه السلام : لَمَّا كَلَّمَ اللَّهُ عَزَّوَجَلَّ مُوسَى ابْنَ عِمْرَانَ عَلَيْهِ

السَّلَامَ قَالَ مُوسَى : إِلَهِي ... مَا جَزَاءُ مَنْ وَصَلَ رَحِمَهُ ؟ قَالَ : يَا مُوسَى ، أَنْسَأُ⁹ لَهُ أَجَلَهُ ، وَأَهْوَنُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ .¹⁰

2536. Imam al-Hadi (AS) said, 'When Allah allowed [Prophet] Moses son of Amran (AS) to converse with Him, Moses (AS) asked, 'My God, what is the reward of one who maintains relations with his kin?' He replied, 'O Moses, I delay the appointed time of his death, and ease the pangs and agonies of death for him.'¹¹

Notes

1. بحار الأنوار : 23 / 94 / 74 .

2. Ibid. p. 94, no. 23

3. بحار الأنوار : 15 / 91 / 74 .

4. Ibid. p. 91, no. 15

5. الكافي : 4 / 150 / 2 .

6. al-Kafi, v. 2, p. 150, no. 4

7. الكافي : 2 / 152 / 12 .
8. Ibid. p. 152, no. 12
9. (نسأ الله أجله وأنساه : إذا أحره) المصباح المنير : 604 .
10. الأمالي للصدوق : 276 / 307 .
11. Amali al-Saduq, p. 173, no. 8

صِلَةُ الْقَاطِعِ - 810

810. RECONCILING WITH ONE WHO CUTS YOU OFF

2537. رسولُ الله صلى الله عليه وآله : لا تَقْطَعْ رَحِمَكَ وَإِنْ قَطَعَتْكَ ¹.

2537. The Prophet (SAWA) said, 'Do not cut off your kin even if they cut you off.' ²

2538. الإمامُ الحسينُ عليه السلام : إِنَّ أَوْصَلَ النَّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ ³.

2538. Imam al-Husayn (AS) said, 'The best reconciler is he who reconciles with one who cut him off.' ⁴

Notes

1. الكافي : 2 / 347 / 6 .

2. al-Kafi, v. 2, p. 347, no. 6

3. بحار الأنوار : 74 / 400 / 41 .

4. Bihar al-Anwar, v. 74, p. 400, no. 41

التَّحْذِيرُ عَنْ قَطِيعَةِ الرَّحِمِ - 811

811. Caution Against Cutting Ties WITH ONE'S KIN

(فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ * أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ).¹

*“May it not be that if you were to wield authority you would cause corruption in the land and cut off the ties of kinship? They are the ones whom Allah has cursed, so he made them deaf and blinded their sight.”*²

2539. رسول الله صلى الله عليه وآله : إِنَّ الْمَلَائِكَةَ لَا تَنْزِلُ عَلَى قَوْمٍ فِيهِمْ قَاطِعٌ رَحِمٍ

³.

2539. The Prophet (SAWA) said, 'Verily the angels do not go to [visit] a people if among them lives one who has cut ties with his kin.'⁴

2540. الإمام علي عليه السلام : إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتْ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ

⁵.

2540. Imam Ali (AS) said, 'If they cut off ties with their kin, their wealth will be placed at the disposal of evil people.'⁶

2541. الإمام الصادق عليه السلام : الدُّنُوبُ الَّتِي تُعَجِّلُ الْفَنَاءَ قَطِيعَةُ الرَّحِمِ.⁷

2541. Imam al-Sadiq (AS) said, 'The sin that hastens one's death is cutting off ties with one's kin.'⁸

Notes

1. محمد : 22 ، 23 .

2. Qur'an 47:22,23:

3. كنز العمال : 6974 .

4. Kanz al-Ummal, no. 6978

5. الكافي : 2 / 348 / 8 .

6. al-Kafi, v. 2, p. 348, no. 8

7. بحار الأنوار : 74 / 94 / 23 .

8. Bihar al-Anwar, v. 74, p. 94, no. 23

أَقْلُ مَا يُوصَلُ بِهِ الرَّحْمُ - 812

**812. The Least One Can Do To MAINTAIN RELATIONS
WITH ONE'S KIN**

2542. رسول الله صلى الله عليه وآله : صَلُّوا أَرْحَامَكُمْ وَلَوْ بِالسَّلَامِ .¹

2542. The Prophet (SAWA) said, 'Maintain relations with your kin even if it be with a mere greeting (salam).'²

2543. الإمام الصادق عليه السلام : صَلِّ رَحِمَكَ وَلَوْ بِشَرْبَةِ مَاءٍ، وَأَفْضَلُ مَا تُوصَلُ

بِهِ الرَّحْمُ كَفُّ الْأَذَى عَنْهَا .³

2543. Imam al-Sadiq (AS) said, 'Maintain relations with your kin even if it be by offering them a drink of water. The best way to maintain relations is to refrain from hurting them in any way.'⁴

Notes

1. تحف العقول : 57 .

2. Tuhaf al-Uqul, p. 57

3. الكافي : 2 / 151 / 9 .

4. al-Kafi, v. 2, p. 151, no. 9

الرزق - 160

160. SUSTENANCE

الرزاق - 813

813. THE ALL-SUSTAINER

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ) ¹.

“Indeed it is Allah who is the All-Sustainer, Powerful, All-Strong.” ²

(إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا) ³.

“Surely your Lord makes plentiful the sustenance for whomever He wishes and straitens it. Indeed He is all-aware, all-seeing about His servants.” ⁴

2544. الإمام علي عليه السلام : لا يَمْلِكُ إمساكُ الأرزاقِ وإدراجها إلا الرَّزَّاقُ ⁵.

2544. Imam Ali (AS) said, 'No one has the power to withhold or bestow sustenance except the All-Sustainer.' ⁶

2545. الإمام علي عليه السلام : وَقَدَّرَ الأرزاقَ فَكَثَّرَهَا وَقَلَّلَهَا ، وَقَسَمَهَا عَلَى الصَّبِيحِ

وَالسَّعَةِ ، فَعَدَلَ فِيهَا لِيَبْتَلِيَ مَنْ أَرَادَ ، بِمَيْسُورِهَا وَمَعْسُورِهَا ، وَلِيَخْتَبِرَ بِذَلِكَ الشُّكْرَ وَالصَّبْرَ

مِنْ غَنِيِّهَا وَفَقِيرِهَا ⁷.

2545. Imam Ali (AS) said, 'He apportions sustenance, abundantly and sparingly, and He distributes them to those in need as well as to those who prosper, and He is Just in His allotment in order that he may test whomever He wishes with prosperity or with hardship, and that He may test therewith the gratefulness and perseverance expressed by both rich and poor.' ⁸

Notes

1. الذاريات : 58 .

2. Qur'an 51:58:

3. الإسراء : 30 .

4. Qur'an 17:30:

5. غرر الحكم : 10838 .

6. Ghurar al-Hikam, no. 10838

7. نهج البلاغة : الخطبة 91 .

8. Nahj al-Balagha, Sermon 91

ضَمَانُ الرِّزْقِ - 814

814. SUSTENANCE IS GUARANTEED

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ

مُبِينٍ).¹

*“There is no animal on the earth, but that its sustenance lies with Allah, and He knows its [enduring] abode and its temporary place of lodging. Everything is in a manifest Book.”*²

2546. رسول الله صلى الله عليه وآله : لا تَتَشَاغَلْ عَمَّا فُرِضَ عَلَيْكَ بِمَا قَدْ ضَمِنَ لَكَ

فَإِنَّهُ لَيْسَ بِفَاتِتِكَ مَا قَدْ قُسِمَ لَكَ ، وَلَسْتَ بِلَاحِقٍ مَا قَدْ رُويَ عَنْكَ .³

2546. The Prophet (SAWA) said, 'Do not preoccupy yourself away from the duties incumbent upon you in your bid to secure that which is guaranteed to you, for indeed neither will you miss out on that which has been apportioned for you, nor will you attain that which has been placed beyond your reach.'⁴

2547. الإمام علي عليه السلام : لِكُلِّ ذِي رَمَقٍ قُوتٌ .⁵

2547. Imam Ali (AS) said, 'Every living thing has been given its own provision.'⁶

2548. الإمام علي عليه السلام : فهذا عُقَابٌ وهذا حَمَامٌ وهذا نَعَامٌ ،

دَعَا كُلَّ طَائِرٍ بِاسْمِهِ ، وَكَفَلَ لَهُ بَرَزِقَهُ .⁷

2548. Imam Ali (AS) said, 'This is a crow and this is an eagle, this one a dove and this one an ostrich - He has given each bird an individual name and has guaranteed each one its sustenance.'⁸

2549. الإمام علي عليه السلام : عِيَالُهُ الْخَلَائِقُ ، ضَمِنَ أَرْزَاقَهُمْ ، وَقَدَّرَ أَقْوَاتَهُمْ .⁹

2549. Imam Ali (AS) said, 'His creatures are His dependants, for whom He has guaranteed the means of subsistence, and apportioned provisions.'¹⁰

2550. الإمام علي عليه السلام : أَطْلُبُوا الرِّزْقَ فَإِنَّهُ مَضْمُونٌ لِطَالِبِهِ .¹¹

2550. Imam Ali (AS) said, 'Go out and seek your livelihood for it is guaranteed to the one who goes in search of it.'¹²

2551. الإمام العسكري عليه السلام : لَا يَشْغَلُكَ رِزْقٌ مَضْمُونٌ عَنْ عَمَلٍ مَفْرُوضٍ

.¹³

2551. Imam al-Askari (AS) said, 'Do not let [preoccupation with] a sustenance that is guaranteed avert you from an act that is incumbent.'¹⁴

Notes

1. هود : 6 .

2. Qur'an 116:

3. بحار الأنوار : 77 / 187 / 10 .

4. Bihar al-Anwar, v. 77, p. 187, no. 10
5. الأُمالي للصدوق : 515 / 399
6. Amali al-Saduq, p. 264, no. 9
7. نهج البلاغة : الخطبة 185
8. Nahj al-Balagha, Sermon 185
9. نهج البلاغة : الخطبة 91
10. Ibid. Sermon 91
11. الإرشاد : 303 / 1
12. al-Irshad, v. 1, p. 303
13. بحار الأنوار : 22 / 374 / 78
14. Bihar al-Anwar, v. 78, p. 374, no. 22

الحِرْصُ وَزِيَادَةُ الرِّزْقِ - 815

815. Greed and Increase in Sustenance

2552. رسولُ الله صلى الله عليه وآله : إِنَّ الرِّزْقَ لَا يَجْزُهُ حِرْصٌ خَرِيسٍ وَلَا يَصْرِفُهُ

كَرَاهِيَةٌ كَارِهِ.¹

2552. The Prophet (SAWA) said, 'Sustenance cannot be pulled by the greed of an avaricious person nor repelled by the repugnance of a repugnant person.'²

2553. الإمامُ عليُّ عليه السلام : إَعْلَمُوا أَنَّ عَبْدًا وَإِنْ ضَعُفَتْ حِيلَتُهُ ، وَوَهَنْتْ

مَكِيدَتُهُ أَنَّهُ لَنْ يُنْقَصَ مِمَّا قَدَّرَ اللَّهُ لَهُ ، وَإِنْ قَوِيَ عَبْدٌ فِي شِدَّةِ الْحِيلَةِ وَقُوَّةِ الْمَكِيدَةِ أِنَّهُ لَنْ

يُزَادَ عَلَى مَا قَدَّرَ اللَّهُ لَهُ.³

2553. Imam Ali (AS) said, 'Know that even if a servant was devoid of shrewdness and was feeble in his schemes, it would not reduce the amount of sustenance that Allah has apportioned for him, and even if a servant were to be skilfully shrewd and crafty, it would not do anything to increase the sustenance that Allah has apportioned for him.'⁴

2554. الإمامُ الصادقُ عليه السلام : إِنْ كَانَ الرِّزْقُ مَقْسُومًا فَالْحِرْصُ لِمَاذَا؟⁵

2554. Imam al-Sadiq (AS) said, 'Since sustenance is duly allotted, what is the use of greed?!'⁶

2555. الإمامُ الصادقُ عليه السلام : إِنَّ اللَّهَ تَعَالَى وَسَّعَ أَرْزَاقَ الْحَقَمِيِّ لِيَعْتَبِرَ الْعُقَلَاءُ

وَيَعْلَمُوا أَنَّ الدُّنْيَا لَيْسَ يُنَالُ مَا فِيهَا بِعَمَلٍ وَلَا حِيلَةٍ.⁷

2555. Imam al-Sadiq (AS) said, 'Verily Allah, most High, has abundantly distributed sustenance even to the fools, so that intelligent men may take a lesson from this and know that the wealth of this world cannot be obtained by work or cunning.'⁸

Notes

1. بحار الأنوار : 77 / 68 / 7 .

2. Ibid. v. 77, p. 68, no. 7 .

3. الأمالي للمفيد : 39 / 207 .

4. Amali al-Mufid, p. 207, no. 39 .

5. الأمالي للصدوق : 56 / 12 .

6. Amali al-Saduq, p. 16, no. 5 .

7. بحار الأنوار : 103 / 34 / 63 .

8. Bihar al-Anwar, v. 103, p. 34, no. 63 .

الْحُثُّ عَلَى الْإِجْمَالِ فِي طَلَبِ الرِّزْقِ - 816

816. Enjoinment of Seeking One's LIVELIHOOD THROUGH DECENT MEANS

2556. رسول الله صلى الله عليه وآله : أَلَا وَإِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا ، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ ، وَلَا يَحْمِلَنَّ أَحَدُكُمْ اسْتِبْطَاءَ شَيْءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبَهُ بَغَيْرِ حِلِّهِ ، فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ ^{1, 2}.

2556. The Prophet (SAWA) said, 'Verily the archangel Gabriel blew into my mind that no soul shall pass away before the depletion of his sustenance in this world, so be wary of your duty to Allah and seek your livelihood through decent means, and let not a delay in your provision cause any of you to seek it through unlawful means, for verily what is with Allah is only acquired through His obedience.' ³

2557. الإمام علي عليه السلام : حُذِّ مِنْ الدُّنْيَا مَا أَتَاكَ وَتَوَلَّى عَمَّا تَوَلَّى عَنْكَ ، فَإِنْ أَنْتَ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ ⁴.

2557. Imam Ali (AS) said, 'Take from [the wealth of] this world that which comes to you, and avoid that which evades you, and if you cannot do this, then at least seek your livelihood through decent means.' ⁵

2558. الإمام الصادق عليه السلام : لِيَكُنْ طَلَبُكَ الْمَعِيشَةَ فَوْقَ كَسْبِ الْمُضْطَرِّعِ ، دُونَ طَلَبِ الْحَرِيسِ الرَّاضِي بِالْدُّنْيَا الْمُطْمَئِنِّ إِلَيْهَا ، وَلَكِنْ أَنْزِلْ نَفْسَكَ مِنْ ذَلِكَ بِمَنْزِلَةِ الْمُتَعَفِّفِ تَرْفَعُ نَفْسَكَ عَنْ مَنْزِلَةِ الْوَاهِي الضَّعِيفِ وَتَكْتَسِبُ مَا لَا بُدَّ لِلْمُؤْمِنِ مِنْهُ ⁶.

2558. Imam al-Sadiq (AS) said, 'Your quest to secure your means of subsistence should be such that it is neither like the earning of a wasteful squanderer, and nor like the greedy man who loves and depends on this world. Rather, you must raise yourself from the level of weakness and incapacity, and bring yourself down [from the level of greed] to the level of an equitable and virtuous man, and seek your earning the way a believer should.' ⁷

Notes

1. الكافي : 2 / 74 / 2 .

2. انظر : كنز العمال : 9290 ، 9310 ، 9311 ، 9312 ، 9314 ، 9316 .

3. al-Kafi, v. 2, p. 74, no. 2, and Kanz al-Ummal nos. 9290, 9310, 9311, 9312, 9314, 9316,

4. نهج البلاغة : الحكمة 393 .

5. Nahj al-Balagha, Saying 393

6. بحار الأنوار : 103 / 33 / 63 .

7. Bihar al-Anwar, v. 103, p. 33, no. 63

الرِّزْقُ وَطَالِبُهُ - 817

817. THE SEEKER OF HIS SUSTENANCE

2559. رسولُ الله صلى الله عليه وآله : لو أنَّ ابنَ آدمَ فرَّ من رِزْقِهِ كما يَفِرُّ مِنَ الموتِ لَأَدْرَكَهُ كما يُدْرِكُهُ الموتُ .¹

2559. The Prophet (SAWA) said, 'If man was to flee from his sustenance as he flees from death, it would find him just as death finds him.'²

2560. الإمامُ عليٌّ عليه السلام : الرِّزْقُ يَطْلُبُ مَنْ لَا يَطْلُبُهُ .³

2560. Imam Ali (AS) said, 'Sustenance runs after the one who does not run after it.'⁴

2561. الإمامُ عليٌّ عليه السلام : إِنَّ الرِّزْقَ رِزْقَانِ : رِزْقٌ تَطْلُبُهُ ، وَرِزْقٌ يَطْلُبُكَ ، فَإِنْ أَنْتَ لَمْ تَأْتِهِ أَتَاكَ .⁵

2561. Imam Ali (AS) said, 'There are two types of sustenance: the sustenance that you seek out, and the sustenance that seeks you out, which even if you do not pursue it, it pursues you.'⁶

2562. الإمامُ الصَّادِقُ عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَ أَرْزَاقَ الْمُؤْمِنِينَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ ، وَذَلِكَ أَنَّ الْعَبْدَ إِذَا لَمْ يَعْرِفْ وَجْهَ رِزْقِهِ كَثُرَ دُعَاؤُهُ .⁷

2562. Imam al-Sadiq (AS) said, 'Verily Allah, Mighty and Exalted, has placed the believers' livelihoods whence they do not anticipate it to come, and that is because when the servant does not know the location of his livelihood, his supplication for it increases.'⁸

Notes

1. مكارم الأخلاق : 2 / 377 / 2661 .
2. Makarim al-Akhlaq, v. 2, no. 40377
3. غرر الحكم : 1408 .
4. Ghurar al-Hikam, no. 1408
5. نهج البلاغة : الكتاب 31 .
6. Nahj al-Balagha, Letter 31
7. الكافي : 5 / 84 / 4 .
8. al-Kafi, v. 5, p. 84, no. 4

الاهتمامُ بِرِزْقِ الغَدِ - 818

**818. WORRYING ABOUT THE MORROW'S
SUSTENANCE**

2563. رسولُ الله صلى الله عليه وآله : لا تَهْتَمَّ لِرِزْقِ غَدٍ فَإِنَّ كُلَّ غَدٍ يَأْتِي بِرِزْقِهِ ¹.

2563. The Prophet (SAWA) said, 'Do not worry about tomorrow's sustenance for every morrow brings its own sustenance.'²

2564. الإمامُ الصادقُ عليه السلام : مَنْ اهْتَمَّ لِرِزْقِهِ كُتِبَ عَلَيْهِ خَطِيئَةٌ ³.

2564. Imam al-Sadiq (AS) said, 'He who worries about his sustenance is recorded as having sinned.'⁴

Notes

1. بحار الأنوار : 6 / 67 / 77 .

2. Bihar al-Anwar, v. 81, p. 195, no. 52

3. الأمالي للطوسي : 593 / 300 .

4. Amali al-Tusi, p. 300, no. 593

استِبطاءُ الرِّزْقِ - 819

819. Impatience With Regards to One's Sustenance

2565. رسولُ اللهِ صلى اللهُ عليه وآله : يقولُ اللهُ سبحانه وتعالى : لِيَحْذَرُ عَبْدِي

الذي يَسْتَبْطِئُ رِزْقِي أَنْ أَغْضَبَ فَأُفْتَحَ عَلَيْهِ بَاباً مِنَ الدُّنْيَا !¹

2565. The Prophet (SAWA) said, 'Allah, Glorified and most High, says, *“Let my servant be warned that if he is impatient with regard to My sustenance, then I will get angry and open to him a door of this world [and its temptations]”*’.²

2566. رسولُ اللهِ صلى اللهُ عليه وآله : مَنْ أَنْعَمَ اللهُ تعالى عَلَيْهِ نِعْمَةً فَلْيَحْمَدِ اللهُ تعالى

، وَمَنْ اسْتَبْطَأَ (عَلَيْهِ) الرِّزْقَ فَلْيَسْتَغْفِرِ اللهُ .³

2566. The Prophet (SAWA) said, 'Whoever Allah bestows His bounties upon must praise Allah, and whoever is impatient with regards to his sustenance must seek Allah's forgiveness.'⁴

2567. رسولُ اللهِ صلى اللهُ عليه وآله : مَنْ اسْتَبْطَأَ الرِّزْقَ فَلْيُكَبِّرْ مِنَ التَّكْبِيرِ ، وَمَنْ

كَثُرَتْهُمُ وَعَمُّهُ فَلْيُكَبِّرْ مِنَ الْإِسْتِغْفَارِ .⁵

2567. The Prophet (SAWA) said, 'He who is impatient with regards to his sustenance must increase his proclamation of Allah's greatness⁶, and he who worries and frets much [about his livelihood] must increase his seeking of forgiveness.'⁷

انظر : الإِسْتِغْفَارُ : باب 1431.

(See also: SEEKING FORGIVENESS: section 1431)

Notes

1. بحار الأنوار : 81 / 195 / 52 .

2. Bihar al-Anwar, v. 81, p. 195, no. 52

3. عيون أخبار الرضا : 2 / 46 / 171 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 46, no. 171

5. كنز العمال : 9325 .

6. Takbir or proclaiming Allahu akbar: Allah is the greatest

7. Kanz al-Ummal, no. 9325

ما يَجْلِبُ الرِّزْقَ وَيَزِيدُهُ - 820

820. Factors that Elicit the Descent of SUSTENANCE AND INCREASE IT

2568. رسولُ الله صلى الله عليه وآله : الرِّزْقُ أَسْرَعُ إِلَى مَنْ يُطْعِمُ الطَّعَامَ ، مِنْ السِّكِّينِ فِي السَّنَامِ .¹

2568. The Prophet (SAWA) said, 'Sustenance comes to those who feed others faster than a knife can cut through flesh.'²

2569. رسولُ الله صلى الله عليه وآله - لما قِيلَ لَهُ : أُحِبُّ أَنْ يُوسَّعَ عَلَيَّ فِي الرِّزْقِ ؟ - : دُمَّ عَلَى الطَّهَارَةِ يُوسَّعَ عَلَيْكَ فِي الرِّزْقِ .³

2569. The Prophet (SAWA) was once asked how one could bring about an increase in one's sustenance, to which he replied, 'Always remain in the state of purity (tahara) and your sustenance will be plentiful.'⁴

2570. رسولُ الله صلى الله عليه وآله : أَكْثَرُوا مِنَ الصَّدَقَةِ تُرْزَقُوا .⁵

2570. The Prophet (SAWA) said, 'Increase your charity and you will be provided more.'⁶

2571. الإمامُ عليُّ عليه السلام : مُوَاسَاةُ الْأَخِ فِي اللَّهِ عَزَّوَجَلَّ تَزِيدُ فِي الرِّزْقِ .⁷

2571. Imam Ali (AS) said, 'Helping out one's brother in faith from one's own wealth, for the sake of Allah, increases sustenance.'⁸

2572. الإمامُ عليُّ عليه السلام : اسْتِعْمَالُ الْأَمَانَةِ يَزِيدُ فِي الرِّزْقِ .⁹

2572. Imam Ali (AS) said, 'Acting with integrity increases one's sustenance.'¹⁰

2573. الإمامُ عليُّ عليه السلام : اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ .¹¹

2573. Imam Ali (AS) said, 'Attract sustenance by giving in charity.'¹²

2574. الإمامُ عليُّ عليه السلام : مَنْ حَسُنَتْ نِيَّتُهُ ، زِيدَ فِي رِزْقِهِ .¹³

2574. Imam Ali (AS) said, 'He who is sincere in his intention receives an increase in sustenance.'¹⁴

2575. الإمامُ الباقر عليه السلام : عَلَيْكَ بِالِدَعَاءِ لِإِخْوَانِكَ بظَهْرِ الْعَيْبِ فَإِنَّهُ يَهِيلُ

الرِّزْقَ .¹⁵

2575. Imam al-Baqir (AS) said, 'You must pray fervently for your brothers [in faith] in secret, and sustenance will pour down on you.'¹⁶

2576. الإمامُ الباقر عليه السلام : الزَّكَاةُ تَزِيدُ فِي الرِّزْقِ .¹⁷

2576. Imam al-Baqir (AS) said, 'Paying the alms-tax (zakat) leads to an increase in one's sustenance.'¹⁸

2577. الإمامُ الصادق عليه السلام : مَنْ حَسَنَ بَرَّهُ أَهْلَ بَيْتِهِ زِيدَ فِي رِزْقِهِ .¹⁹

2577. Imam al-Sadiq (AS) said, 'Whoever is especially kind to his family is increased in sustenance.'²⁰

2578. الإمام الصادق عليه السلام : إِنَّ الْبِرَّ يَزِيدُ فِي الرِّزْقِ .²¹

2578. Imam al-Sadiq (AS) said, 'Verily kindness leads to an increase in sustenance.'²²

2579. الإمام الصادق عليه السلام : حُسْنُ الْخُلُقِ يَزِيدُ فِي الرِّزْقِ .²³

2579. Imam al-Sadiq (AS) said, 'Being good-natured increases in one's sustenance.'²⁴

Notes

1. بحار الأنوار : 17 / 362 / 74 .
2. Bihar al-Anwar, v. 74, p. 362, no. 71
3. كنز العمال : 44154 .
4. Kanz al-Ummal, no. 44154
5. بحار الأنوار : 10 / 176 / 77 .
6. Bihar al-Anwar, v. 77, p. 176, no. 10
7. بحار الأنوار : 22 / 395 / 74 .
8. Ibid. v. 74, p. 395, no. 22
9. بحار الأنوار : 8 / 172 / 75 .
10. Ibid. v. 75, p. 172, no. 8
11. نهج البلاغة : الحكمة 137 .
12. Nahj al-Balagha, Saying 137
13. بحار الأنوار : 18 / 21 / 103 .
14. Bihar al-Anwar, v. 103, p. 21, no. 18
15. بحار الأنوار : 14 / 60 / 76 .
16. Ibid. v. 76, p. 60, no. 14
17. بحار الأنوار : 27 / 14 / 96 .
18. Ibid. v. 96, p. 14, no. 27
19. بحار الأنوار : 117 / 408 / 69 .
20. Ibid. v. 69, p. 408, no. 117
21. بحار الأنوار : 84 / 81 / 74 .
22. Ibid. v. 74, p. 81, no. 84
23. بحار الأنوار : 77 / 396 / 71 .
24. Ibid. v. 71, p. 396, no. 77

ما يَحَقُّ الرِّزْق - 821

821. Things That Cut Off Sustenance

2580. رسولُ اللهِ صلى اللهُ عليه وآله : مَنْ حَبَسَ عَنْ أَخِيهِ الْمُسْلِمِ شَيْئاً مِنْ حَقِّ حَرَمٍ

اللهُ عَلَيْهِ بَرَكَهَ الرِّزْقِ إِلَّا أَنْ يَتُوبَ .¹

2580. The Prophet (SAWA) said, 'Whoever deprives a fellow Muslim brother of his right, Allah forbids him the benediction of sustenance until he repents.'²

2581. الإمامُ الباقرُ عليه السلام : إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيُزَوَى عَنْهُ الرِّزْقُ .³

2581. Imam al-Baqir (AS) said, 'Verily when the servant commits a sin, his sustenance eludes him.'⁴

2582. الإمامُ الصادقُ عليه السلام : كَثْرَةُ السُّحْتِ يَحَقِّقُ الرِّزْقَ .⁵

2582. Imam al-Sadiq (AS) said, 'Obtaining wealth through illegal means cuts off one's sustenance.'⁶

انظر : البركة : باب 235.

(See also: **BENEDICTION: section 235**)

Notes

1. الأمالي للصدوق : 707 / 516 .

2. Amali al-Saduq, p. 350, no. 1

3. الكافي : 8 / 270 / 2 .

4. al-Kafi, v. 2, p. 270, no. 8

5. تحف العقول : 372 .

6. Tuhaf al-Uqul, no. 372

الْحُثُّ عَلَى طَلَبِ الْحَلَالِ - 822

822. Encouraging to Seek Livelihood Through Lawful (halal) Means

2583. رسولُ الله صلى الله عليه وآله : العِبَادَةُ عَشْرَةُ أَجْزَاءٍ تِسْعَةُ أَجْزَاءٍ فِي طَلَبِ

الْحَلَالِ .¹

2583. The Prophet (SAWA) said, 'Worship consists of ten parts of which nine are to do with earning a lawful livelihood.'²

2584. رسولُ الله صلى الله عليه وآله : الْكَادُّ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ .³

2584. The Prophet (SAWA) said, 'He who works hard to provide his family with [a lawful] livelihood is as one who fights in the way of Allah (jihad).'

2585. رسولُ الله صلى الله عليه وآله : إِنَّ اللَّهَ تَعَالَى يُحِبُّ أَنْ يَرَى عَبْدَهُ تَعَبًا فِي طَلَبِ

الْحَلَالِ .⁵

2585. The Prophet (SAWA) said, 'Verily Allah, most High, loves to see his servant weary from striving to earn his livelihood [lawfully].'⁶

2586. رسولُ الله صلى الله عليه وآله : طَلَبُ الْحَلَالِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

.⁷

2586. The Prophet (SAWA) said, 'Seeking a lawful livelihood is incumbent upon every Muslim man and woman.'⁸

2587. رسولُ الله صلى الله عليه وآله : مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ ، مَرَّ عَلَى الصِّرَاطِ

كَالْبَرْقِ الْخَاطِفِ .⁹

2587. The Prophet (SAWA) said, 'He whose daily bread is earned through his own toil and labour will pass across the Sirat¹⁰ as fast as a flash of lightning.'¹¹

2588. رسولُ الله صلى الله عليه وآله : مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ ، نَظَرَ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ ثُمَّ

لَا يُعَذِّبُهُ أَبَدًا .¹²

2588. The Prophet (SAWA) said, 'He whose daily bread is earned through his own toil and labour, Allah will look upon him with mercy and will never expose him to chastisement.'¹³

2589. رسولُ الله صلى الله عليه وآله : مَلْعُونٌ مَلْعُونٌ مَنْ ضَيَّعَ مَنْ يَعْوُلُ .¹⁴

2589. The Prophet (SAWA) said, 'Cursed! Cursed is the one who brings deprivation to his dependents.'¹⁵

2590. بَحَارُ الْأَنْوَارِ عَنْ الْمُفَضَّلِ بْنِ عَمَرَ : اسْتَعِينُوا بِبَعْضِ الدُّنْيَا عَلَى الْآخِرَةِ ، فَلَيْتَ

سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ : اسْتَعِينُوا بِبَعْضِ هَذِهِ عَلَى هَذِهِ ، وَلَا تَكُونُوا كَلَّا عَلَى

النَّاسِ .¹⁶

2590. Mufaddal b. Umar said, 'Make use of some of the [commodities of this] world to help you in the next world, for I have heard Abu Abdallah (AS) [i.e. Imam al-Sadiq] say, 'Make use of some of this [abode] for that one, but do not be a burden on other people.'¹⁷

Notes

1. بحار الأنوار : 37 / 9 / 103 .
2. Bihar al-Anwar, v. 103, p. 9, no. 37
3. بحار الأنوار : 59 / 13 / 103 .
4. Ibid. p. 13, no. 59
5. كنز العمال : 9200 .
6. Kanz al-Ummal, no. 9200
7. جامع الأخبار : 1079 / 389 .
8. Jami al-Akhbar, p. 389, no. 1079
9. جامع الأخبار : 1085 / 390 .
10. Sirat: the Bridge extended over Hell, described as being as thin as a hair and as sharp as a sword, leading to Paradise
11. Jami al-Akhbar, p. 390, no. 1085
12. جامع الأخبار : 1087 / 390 .
13. Ibid. no. 1087
14. بحار الأنوار : 62 / 13 / 103 .
15. Bihar al-Anwar, v. 103, p. 13, no. 62
16. بحار الأنوار : 1 / 381 / 78 .
17. Ibid. v. 78, p. 381, no. 1

خَيْرُ الرِّزْقِ مَا يَكْفِي - 823

823. The Best Livelihood is That Which SUFFICES YOU

2591. رسولُ الله صلى الله عليه وآله : اللَّهُمَّ ارْزُقْ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَمَنْ أَحَبَّ مُحَمَّدًا وَآلَ مُحَمَّدٍ ، الْعِفَافَ وَالْكَفَافَ ، وَارْزُقْ مَنْ أَبْغَضَ مُحَمَّدًا وَآلَ مُحَمَّدٍ الْمَالَ وَالْوَلَدَ .¹

2591. The Prophet (SAWA) said, 'O Allah provide moderation and sufficiency to Muhammad and the family of Muhammad, and to those who love Muhammad and his family, and provide abundance of wealth and progeny to those who harbour hatred for Muhammad and his family.'²

2592. رسولُ الله صلى الله عليه وآله : خَيْرُ الرِّزْقِ مَا يَكْفِي .³

2592. The Prophet (SAWA) said, 'The best livelihood is that which suffices.'⁴

2593. رسولُ الله صلى الله عليه وآله : مَا قَلَّ وَكَفَى خَيْرٌ بِمَا كَثُرَ وَأَلْهَى .⁵

2593. The Prophet (SAWA) said, 'That which is little yet sufficient is better than that which is abundant and distracting [as a result].'⁶

Notes

1. الكافي : 2 / 140 / 3 .

2. al-Kafi, v. 2, p. 140, no. 3

3. بحار الأنوار : 77 / 168 / 4 .

4. Bihar al-Anwar, v. 77, p. 168, no. 4

5. الأمالي للصدوق : 576 / 788 .

6. Amali al-Saduq, p. 395, no. 1

الرشوة - 161

161. BRIBERY

التَّحذِيرُ مِنَ الرِّشْوَةِ - 824

824. Warning Against Bribery

2594. رسولُ الله صلى الله عليه وآله : إِيَّاكُمْ وَالرِّشْوَةَ فَإِنَّهَا مَحْضُ الْكُفْرِ ، وَلَا يَشُمُّ صَاحِبُ الرِّشْوَةِ رِيحَ الْجَنَّةِ .¹

2594. The Prophet (SAWA) said, 'Beware of bribery for verily it is sheer infidelity, and the briber will not even smell the fragrance of Paradise.'²

2595. رسولُ الله صلى الله عليه وآله : لَعَنَ اللهُ الرَّاشِيَ وَالْمُرْتَشِيَ وَالرَّائِشَ الَّذِي يَمْشِي بَيْنَهُمَا .³

2595. The Prophet (SAWA) said, 'Allah's curse is on the briber, the bribed, and the agent between them.'⁴

2596. الإمامُ عليُّ عليه السلام : إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّكُمْ مَنَعُوا النَّاسَ الْحَقَّ فَاشْتَرَوْهُ ، وَأَخَذْتَهُمْ بِالْبَاطِلِ فَاقْتَدَوْهُ .⁵

2596. Imam Ali (AS) said, 'The ruin of your predecessors lay in the fact that they deprived people of their rights and subsequently resorted to buying them back, and they handled people using unethical means, which they followed.'⁶

2597. الإمامُ عليُّ عليه السلام : وَقَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ الْوَالِي عَلَى الْفُرُوجِ وَالْدِّمَاءِ وَالْمَغَانِمِ وَالْأَحْكَامِ وَإِمَامَةِ الْمُسْلِمِينَ الْبَخِيلُ ... وَلَا الْمُرْتَشِيَ فِي الْحُكْمِ فَيَذْهَبَ بِالْحَقِّ ، وَيَقِفَ بِهَا دُونَ الْمَقَاطِعِ .⁷

2597. Imam Ali (AS) said, 'You know full well that he who is in charge of honour, people's lives, war booty, legal commandments and the leadership of the Muslims must not be a miser... nor should he accept bribes in his judgment for he would forfeit their rights, and deprives the rightful from his right.'⁸

2598. الإمامُ عليُّ عليه السلام - فِي قَوْلِهِ تَعَالَى : (أَكَّالُونَ لِلْشُّحِّ) - : هُوَ الرَّجُلُ يَقْضِي لِأَخِيهِ الْحَاجَةَ ثُمَّ يَقْبَلُ هَدِيَّتَهُ .⁹

2598. Imam Ali (AS) said about Allah's verse in the Qur'an: *"eaters of the unlawful"* ¹⁰ , 'This refers to the man who fulfils a need for a fellow brother and then accepts a gift from him.'¹¹

2599. الإمامُ الصادقُ عليه السلام : الرُّشَى فِي الْحُكْمِ هُوَ الْكُفْرُ بِاللَّهِ .¹²

2599. Imam al-Sadiq (AS) said, 'Accepting bribes as a judge or ruler is tantamount to disbelief in Allah.'¹³

Notes

1. بحار الأنوار : 104 / 274 / 12 .
2. Bihar al-Anwar, v. 104, p. 274, no. 12
3. كنز العمال : 15080 .
4. Kanz al-Ummal, no. 1508
5. نهج البلاغة : الكتاب 79 .
6. Nahj al-Balagha, Letter 79
7. نهج البلاغة : الخطبة 131 .
8. Ibid. Sermon 131
9. بحار الأنوار : 104 / 273 / 5 .
10. Qur'an 542:
11. Bihar al-Anwar, v. 104, p. 273, no. 5
12. الكافي : 7 / 409 / 2 .
13. al-Kafi, v. 7, p. 409, no. 2

الرضاع - 162

162. SUCKLING

رِضَاعُ الْمَوْلُودِ - 825

825. SUCKLING

(وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرَّضَاعَةَ) ¹.

“Mothers shall suckle their children for two full years - that for such as desire to complete the suckling - and on the father shall be their maintenance and clothing, in accordance with honourable norms.” ²

انظر : الأحقاف : ¹⁵ والطلاق : ⁶.

(See also: Qur'an 46:15 and 65:6)

2600. رسول الله صلى الله عليه وآله : ليس للصبي لبنٌ خَيْرٌ من لبنِ أمه ³.

2600. The Prophet (SAWA) said, 'There is no better milk for a child than the milk of his mother.' ⁴

2601. الإمام علي عليه السلام : أنظروا من تُرضع أولادكم؛ فإن الولد يشب عليه ⁵.

2601. Imam Ali (AS) said, 'Take into account who it is that suckles your children, for verily this is what a child grows on.' ⁶

2602. الإمام الباقر عليه السلام : استرضع لولدك لبنَ الحسان ، وإياك والقباح ؛ فإن

اللبن قد يُعدي ⁷.

2602. Imam al-Baqir (AS) said, 'Get beautiful wet-nurses to suckle your child and keep away from ugly ones, for verily the milk has an effect [on the child].' ⁸

Notes

1. البقرة : 233 .

2. Qur'an 2233:

3. عيون أخبار الرضا : 2 / 34 / 69 .

4. Uyun Akhbar al-Rida (AS), v. 2, p. 34, no. 69

5. الكافي : 6 / 44 / 10 .

6. al-Kafi, v. 6, p. 44, no. 10

7. الكافي : 6 / 44 / 12 .

8. Ibid. no. 12

مَنْ لَا يَنْبَغِي اسْتِرْضَاعُهُ - 826

2603. TYPES OF WET-NURSES THAT SHOULD NOT BE EMPLOYED

2603. رسولُ الله صلى الله عليه وآله : لَا تَسْتَرْضِعُوا الْحَمَقَاءَ ، وَلَا الْعَمَشَاءَ؛ فَإِنَّ اللَّبَنَ يُعْدِي ¹.

2603. The Prophet (SAWA) said, 'Do not employ wet-nurses that are stupid or bleary-eyed for verily the milk has an effect [on the child].'²

2604. الإمامُ عليٌّ عليه السلام : تَوَقَّوْا عَلَى أَوْلَادِكُمْ لَبَنَ الْبَغِيِّ مِنَ النِّسَاءِ، وَالْمَجْنُونَةِ؛ فَإِنَّ اللَّبَنَ يُعْدِي ³.

2604. Imam Ali (AS) said, 'Protect your children from the milk of prostitutes and madwomen, for verily the milk has an effect [on the child].'⁴

2605. الإمامُ الصادقُ عليه السلام : رِضَاعُ الْيَهُودِيَّةِ وَالنَّصْرَانِيَّةِ خَيْرٌ مِنْ رِضَاعِ النَّاصِبِيَّةِ ⁵.

2605. Imam al-Sadiq (AS) said, 'Getting a Christian or a Jewish wet-nurse to suckle a child is better than a Nasibiyya.'⁶⁷

Notes

1. بحار الأنوار : 103 / 323 / 13 .

2. Bihar al-Anwar, v. 103, p. 323, no. 13

3. بحار الأنوار : 103 / 323 / 9 .

4. Ibid. no. 9

5. وسائل الشيعة : 15 / 187 / 1 .

6. Nasibi (f. Nasibiyya): one who declares enmity towards the Ahl al-bayt and their followers

7. Wasa'il al-Shia, v. 15, p. 187, no. 1

«الرضا بالقضاء» - 163

163. SATISFACTION (1)

Satisfaction With Allah's Divine Decree

فَضْلُ الرِّضَا - 827

827. THE VIRTUE OF SATISFACTION

2606. الإمام علي عليه السلام : نِعَمَ الْقَرِينُ الرِّضَا .¹

2606. Imam Ali (AS) said, 'What an excellent companion satisfaction is.'²

2607. الإمام الحسن عليه السلام : مَنْ اتَّكَلَ عَلَى حُسْنِ الْإِخْتِيَارِ مِنَ اللَّهِ ، لَمْ يَتَمَنَّ أ
نَّهُ فِي غَيْرِ الْحَالِ الَّتِي اخْتَارَهَا اللَّهُ لَهُ .³

2607. Imam al-Hasan (AS) said, 'He who trusts whatever Allah has chosen for him to be good, will never wish to be in any situation other than what Allah has chosen for him to be in.'⁴

2608. الإمام الحسن عليه السلام : كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِنًا وَهُوَ يَسْخَطُ قِسْمَهُ
وَيُحَقِّرُ مَنْزِلَتَهُ وَالْحَاكِمُ عَلَيْهِ اللَّهُ ؟!⁵

2608. Imam al-Hasan (AS) said, 'How can a believer call himself a believer if he is dissatisfied with his lot in life and despises his current circumstances when Allah is the authority above him.'⁶

2609. الإمام زين العابدين عليه السلام : أَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ ، وَأَعْلَى
دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ ، وَأَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا .⁷

2609. Imam Zayn al-Abidin (AS) said, 'The highest degree of asceticism is equivalent to the lowest degree of piety. And the highest degree of piety is equivalent to the lowest degree of certainty. And the highest degrees of certainty are equivalent to the lowest degrees of ultimate satisfaction (with Allah).'

2610. الإمام زين العابدين عليه السلام : الرِّضَا بِمَكْرُوهِ الْقَضَاءِ مِنْ أَعْلَى دَرَجَاتِ
الْيَقِينِ .⁹

2610. Imam Zayn al-Abidin (AS) said, 'Satisfaction with adversities is one of the highest stages of certainty.'¹⁰

2611. الإمام الصادق عليه السلام : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِشَيْءٍ
قَدْ مَضَى : لَوْ كَانَ غَيْرُهُ !¹¹

2611. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) never used to utter the words 'if only...' with regards to something that had happened in the past.'¹²

2612. الإمام الصادق عليه السلام : رَأْسُ طَاعَةِ اللَّهِ الرِّضَا بِمَا صَنَعَ اللَّهُ فِيما أَحَبَّ

العَبْدُ وفيما كَرِهَ .¹³

2612. Imam al-Sadiq (AS) said, 'The basis of obedience to Allah is to be satisfied with everything that Allah has designed whether he himself likes it or not.'¹⁴

Notes

1. نَجْمُ الْبَلَاغَةِ : الْحِكْمَةُ 4 .
2. Nahj al-Balagha, Saying 4
3. بحار الأنوار : 6 / 106 / 78 .
4. Bihar al-Anwar, v. 78, p. 106, no. 6
5. بحار الأنوار : 25 / 351 / 43 .
6. Ibid. v. 43, p. 351, no. 25
7. الكافي : 4 / 128 / 2 .
8. al-Kafi, v. 2, p. 128, no. 4
9. التمهيد : 131 / 60 .
10. al-Tamhis, p. 60, no. 131
11. بحار الأنوار : 75 / 157 / 71 .
12. Bihar al-Anwar, v. 71, p. 157, no. 75
13. بحار الأنوار : 28 / 139 / 71 .
14. Ibid. p. 139, no. 28

ما يورث الرضا - 828

828. THINGS THAT INCITE SATISFACTION [WITH ALLAH'S DECREE]

2613. الإمام علي عليه السلام : أصل الرضا حسن الثقة بالله .¹

2613. Imam Ali (AS) said, 'The origin of satisfaction is trust in Allah.'²

2614. الإمام الصادق عليه السلام : إن أعلم الناس بالله أرضاهم بقضاء الله .³

2614. Imam al-Sadiq (AS) said, 'Verily those who have the greatest knowledge of Allah are the most satisfied with His decree.'⁴

Notes

1. غرر الحكم : 3085 .

2. Ghurar al-Hikam, no. 3805

3. بحار الأنوار : 75 / 158 / 71 .

4. Bihar al-Anwar, v. 71, p. 158, no. 75

ثَمَرَاتُ الرِّضَا - 829

829. THE BENEFITS OF SATISFACTION

2615. رسولُ الله صلى الله عليه وآله : إذا أَحَبَّ اللهُ عَبْدًا ابْتَلَاهُ، فَإِنْ صَبَرَ اجْتَبَاهُ ،

وإن رَضِيَ اصْطَفَاهُ .¹

2615. The Prophet (SAWA) said, 'When Allah loves a servant He tests him with tribulations, and if he endures these He selects him [for His proximity], and if he bears them with satisfaction, He distinguishes him [a higher status].'²

2616. رسولُ الله صلى الله عليه وآله : إِرْضَ بِقِسْمِ اللهِ تَكُنْ أَغْنَى النَّاسِ .³

2616. The Prophet (SAWA) said, 'Satisfy yourself with Allah's share [for you] and you will be the richest of people.'⁴

2617. الإمامُ عليٌّ عليه السلام : الرِّضَا يَنْفِي الْحُزْنَ .⁵

2617. Imam Ali (AS) said, 'Satisfaction expels sorrow.'⁶

2618. الإمامُ عليٌّ عليه السلام : إِنَّ أَهْمًا النَّاسِ عَيْشًا مَنْ كَانَ بِمَا قَسَمَ اللهُ لَهُ رَاضِيًا

⁷.

2618. Imam Ali (AS) said, 'Verily the one who enjoys the best standards of living is he who is satisfied with what Allah has apportioned for him.'⁸

2619. الإمامُ الحسنُ عليه السلام : أَنَا الضَّامِنُ لِمَنْ لَا يَهْجِسُ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ

يَدْعُوَ اللهَ فَيُسْتَجَابَ لَهُ .⁹

2619. Imam al-Hasan (AS) said, 'I guarantee you that the one who entertains nothing save satisfaction with Allah in his heart, has only to ask Allah and He will answer him.'¹⁰

2620. الإمامُ الصادقُ عليه السلام : الرَّوْحُ وَالرَّاحَةُ فِي الرِّضَا وَالْيَقِينِ ، وَالْهَمُّ وَالْحُزْنُ فِي

الشَّكِّ وَالشُّكْطِ .¹¹

2620. Imam al-Sadiq (AS) said, 'Tranquility and comfort lie in satisfaction and certainty, whereas worry and sorrow lie in doubt and dissatisfaction.'¹²

Notes

1. بحار الأنوار : 26 / 142 / 82 .

2. Ibid. v. 82, p. 142, no. 26

3. بحار الأنوار : 4 / 368 / 69 .

4. Ibid. v. 69, p. 368, no. 4

5. غرر الحكم : 410 .

6. Ghurar al-Hikam, no. 410

7. غرر الحكم : 3397 .

8. Ibid. no. 3397

9. بحار الأنوار : 71 / 159 / 75 .
10. Bihar al-Anwar, v. 71, p. 159, no. 75
11. بحار الأنوار : 71 / 159 / 75 .
12. Ibid. p. 159, no. 75

ثَمَرَةُ عَدَمِ الرِّضَا - 830

830. The Outcomes of Dissatisfaction

2621. الإمام الصادق عليه السلام : مَنْ لَمْ يَرْضَ بِمَا قَسَمَ اللَّهُ عَزَّوَجَلَّ ، إِنْ تَهَمَّ اللَّهُ تَعَالَى

فِي قَضَائِهِ .¹

2621. Imam al-Sadiq (AS) said, 'He who is dissatisfied with what Allah has apportioned him accuses Allah with regards to His decree.'²

2622. الإمام الصادق عليه السلام : مَنْ رَضِيَ الْقَضَاءَ أَتَى عَلَيْهِ الْقَضَاءُ وَهُوَ مُأْجُورٌ

وَمَنْ سَخِطَ الْقَضَاءَ أَتَى عَلَيْهِ الْقَضَاءُ وَأَحْبَطَ اللَّهُ أَجْرَهُ .³

2622. Imam al-Sadiq (AS) said, 'The one who is satisfied with Allah's decree will experience His decree and be rewarded [on account of his satisfaction], whereas the one who is displeased with the decree, not only will he continue to experience the same decree, but Allah will do away with his reward too.'⁴

. انظر : القضاء والقدر : باب 1534

(See also: JUDGMENT (IN A COURT OF JUSTICE): section 1534)

Notes

1. بحار الأنوار : 33 / 202 / 78 .

2. Ibid. v. 78, p. 202, no. 33

3. بحار الأنوار : 26 / 139 / 71 .

4. Ibid. v. 71, p. 139, no. 26

«الرضا (2)» رضوان الله سبحانه - 164

164. SATISFACTION (2)

Allah's Pleasure

موجباتُ رضوانِ الله - 831

831. FACTORS THAT ELICIT ALLAH'S PLEASURE

(أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبُئْسَ الْمَصِيرُ).¹

*"Is he who follows [the course] of Allah's pleasure like him who earns Allah's displeasure and whose refuge is Hell, an evil destination?"*²

انظر : آل عمران : 15 والتوبة : 21 ، 109 والحديد 20 ، 27 والمائدة : 2 ، 16

والفتح : 29 والحشر : 8 ومحمد : 28.

(See also: Qur'an 3:15, 9:21, 9:109, 57:20, 57:27, 5:2, 5:16, 48:29, 59:8, 47:28)

2623. بحار الأنوار : رُوِيَ أَنَّ مُوسَى عَلَيْهِ السَّلَام قَالَ : يَا رَبِّ ، ذُلِّلْنِي عَلَى عَمَلٍ إِذَا

أَنَا عَمَلْتُهُ نِلْتُ بِهِ رِضَاكَ . فَأَوْحَى اللَّهُ إِلَيْهِ : يَا بَنَ عِمْرَانَ ، إِنَّ رِضَايَ فِي كُرْهِكَ وَلَنْ تُطِيقَ ذَلِكَ ... فَخَرَّ مُوسَى عَلَيْهِ السَّلَام سَاجِدًا بَاكِيًا فَقَالَ : يَا رَبِّ ، خَصَصْتَنِي بِالْكَلامِ ، وَلَمْ تُكَلِّمْ بَشَرًا قَبْلِي ، وَلَمْ تَذُلِّلْنِي عَلَى عَمَلٍ أَنَا لُ بِهِ رِضَاكَ ! فَأَوْحَى اللَّهُ إِلَيْهِ : إِنَّ رِضَايَ فِي رِضَاكَ بِقَضَائِي .³

2623. It has been narrated in Bihar al-Anwar that Prophet Moses (AS) addressed Allah, saying, 'My Lord, guide me to an action the performance of which will earn me Your good pleasure.' So Allah revealed to him, 'O son of Amran, verily My pleasure lies in that which you will be averse to and you will not be able to endure it.' So Moses fell prostrate, weeping and cried out, 'My Lord! You have selected me to speak to when You have not spoken to any before me, and yet You do not guide me to that action by which I may earn Your pleasure!' So Allah revealed to him, 'Verily My pleasure lies in your pleasure with whatever I decree.'⁴

2624. الإمام علي عليه السلام : ثلاثٌ يُبْلِغُنَّ بِالْعَبْدِ رِضْوَانَ اللَّهِ : كَثْرَةُ الاسْتِغْفَارِ ،

وَحَقْضُ الْجَانِبِ ، وَكَثْرَةُ الصَّدَقَةِ.⁵

2624. Imam Ali (AS) said, 'Three things enable a servant to attain Allah's pleasure: persistence in seeking forgiveness, affability towards people, and frequent giving of charity.'⁶

2625. الإمام علي عليه السلام : مَنْ أَسْخَطَ بَدَنَهُ أَرْضَى رَبَّهُ ، وَمَنْ لَمْ يُسْخِطْ بَدَنَهُ

عَصَى رَبَّهُ .⁷

2625. Imam Ali (AS) said, 'He who dissatisfies [troubles] his body earns Allah's pleasure, and he who is not willing to do so defies Allah.'⁸

2626. الإمام علي عليه السلام : أوصاكم بالتقوى ، وجعلها مُنتهى رضاه وحاجته من

خَلْقِهِ .⁹

2626. Imam Ali (AS) said, 'He [Allah] has advised you to be Godwary in all things, and has made it the height of His good pleasure and His sole requirement from His creatures.'¹⁰

2627. الإمام علي عليه السلام : رضا الله سبحانه مقرون بطاعته .¹¹

2627. Imam Ali (AS) said, 'Allah's pleasure is linked to His obedience.'¹²

2628. الإمام زين العابدين عليه السلام : إن أرضاكم عند الله أسبغكم على عياله .¹³

2628. Imam Zayn al-Abidin (AS) said, 'Verily the one who Allah is most pleased with from among you is the one who is the most generous towards his own dependents.'¹⁴

Notes

1. آل عمران : 162 .

2. Qur'an 3162:

3. بحار الأنوار : 82 / 134 / 17 .

4. Bihar al-Anwar, v. 82, p. 143, no. 17

5. بحار الأنوار : 78 / 81 / 74 .

6. Ibid. v. 78, p. 81, no. 74

7. بحار الأنوار : 70 / 312 / 11 .

8. Ibid. v. 70, p. 312, no. 11

9. نهج البلاغة : الخطبة 183 .

10. Nahj al-Balagha, Sermon 183

11. غرر الحكم : 5410 .

12. Ghurar al-Hikam, no. 5410

13. بحار الأنوار : 78 / 136 / 13 .

14. Bihar al-Anwar, v. 78, p. 136, no. 13

عَلَامَاتُ رِضَا اللَّهِ - 832

832. SIGNS OF ALLAH'S PLEASURE

2629. بحار الأنوار : رُوِيَ أَنَّ مُوسَى عَلَيْهِ السَّلَام قَالَ : يَا رَبِّ أَخْبِرْنِي عَنْ آيَةِ رِضَاكَ عَنْ عَبْدِكَ ، فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ : إِذَا رَأَيْتَنِي أُهَيِّئُ عَبْدِي لَطَاعَتِي وَأَصْرِفُهُ عَنْ مَعْصِيَتِي ، فَذَلِكَ آيَةُ رِضَائِي .¹

2629. It is narrated in Bihar al-Anwar that Prophet Moses (AS) said, 'O My Lord, what is a sign of Your pleasure with a servant of Yours?' So Allah revealed to him, saying, 'When you see Me preparing My servant for My obedience and averting him from My disobedience, [know that] it is a sign of My pleasure.'²

2630. الإمام عليّ عليه السلام : عَلَامَةُ رِضَا اللَّهِ سُبْحَانَهُ عَنِ الْعَبْدِ ، رِضَاهُ بِمَا قَضَى بِهِ سُبْحَانَهُ لَهُ وَعَلَيْهِ .³

2630. Imam Ali (AS) said, 'The sign of Allah's pleasure with His servant is the satisfaction found in the servant himself with all that Allah decrees, be it in his favour or not.'⁴

Notes

1. بحار الأنوار : 29 / 26 / 70 .
2. Ibid. v. 70, p. 26, no. 29
3. غرر الحكم : 6344 .
4. Ghurar al-Hikam, no. 6344

مَرْضَاةُ الْخَلْقِ وَسَخَطُ الْخَالِقِ - 833

833. Pleasing People at the Expense OF ALLAH'S DISPLEASURE

2631. الإمام علي عليه السلام - فيما كتب إلى محمد بن أبي بكر - : إن استطعت أن لا تسخط ربك برضا أحد من خلقه فافعل؛ فإن في الله عز وجل خلفاً من غيره ، وليس في شيء سواه خلف منه .¹

2631. Imam Ali (AS), in a letter that he wrote to Muhammad b. Abu Bakr, said, 'Try to the best of your ability not to displease your Lord by pleasing any of His creatures, for verily Allah can easily substitute a servant for another but the servant has recourse to no other substitute for Allah.'²

2632. الإمام الحسين عليه السلام : من طلب رضا الله يسخط الناس كفاه الله أمور الناس ، ومن طلب رضا الناس يسخط الله ، وكله الله إلى الناس .³

2632. Imam al-Hossein (AS) said, 'He who seeks to please Allah at the expense of displeasing people, Allah suffices him in everything including his affairs with people. But the one who seeks to please people at the expense of Allah's displeasure, Allah relegates him to those very people.'⁴

Notes

1. الأمالي للطوسي : 31 / 29 .

2. Amali al-Tusi, p. 29, no. 31

3. بحار الأنوار : 17 / 208 / 71 .

4. Bihar al-Anwar, v. 71, p. 208, no. 17

الرفق - 165

165. LENIENCY

1

فَضْلُ الرَّفْقِ - 834

834. THE VIRTUE OF LENIENCY

2633. رسول الله صلى الله عليه وآله : إِنَّ الرَّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ إِلَّا زَانَهُ ، وَلَا نُرْعَ مِنْ شَيْءٍ إِلَّا شَانَهُ .²

2633. The Prophet (SAWA) said, 'No sooner is leniency added to something than it adorns it, and no sooner is it taken away from something than it spoils it.'³

2634. رسول الله صلى الله عليه وآله : مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَحَدُهُمَا أَجْرًا وَأَحَبُّهُمَا إِلَى اللَّهِ عَزَّوَجَلَّ أَرْفَقَهُمَا بِصَاحِبِهِ .⁴

2634. The Prophet (SAWA) said, 'When two people become friends or accompany each other, the one with the greater reward and the most beloved in Allah's eyes is the one who is the most gentle towards his companion.'⁵

2635. رسول الله صلى الله عليه وآله : إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا أَدْخَلَ عَلَيْهِمْ بَابَ رَفْقٍ .⁶

2635. The Prophet (SAWA) said, 'When Allah wishes to bestow good on a household, he introduces leniency into it.'⁷

2636. رسول الله صلى الله عليه وآله : أَعْقَلُ النَّاسِ أَشَدُّهُمْ مُدَارَاةً لِلنَّاسِ .⁸

2636. The Prophet (SAWA) said, 'The most intelligent person is he who is the most tolerant towards people.'⁹

2637. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ عَزَّوَجَلَّ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ .¹⁰

2637. The Prophet (SAWA) said, 'Verily Allah, Mighty and Exalted, is lenient and loves leniency in all matters.'¹¹

2638. الإمام علي عليه السلام : الرَّفْقُ مِفْتَاحُ النَّجَاحِ .¹²

2638. Imam Ali (AS) said, 'Leniency is the key to success.'¹³

2639. الإمام الباقر عليه السلام : إِنَّ لِكُلِّ شَيْءٍ قُفْلًا وَقُفْلُ الْإِيمَانِ الرَّفْقُ .¹⁴

2639. Imam al-Baqir (AS) said, 'Everything has a lock, and the lock of faith is leniency.'¹⁵

2640. الإمام الكاظم عليه السلام : الرَّفْقُ نِصْفُ الْعَيْشِ .¹⁶

2640. Imam al-Kazim (AS) said, 'Moderation is worth half of one's livelihood.'¹⁷

Notes

1. Translator's Note: The word rifq in Arabic has no exact English equivalent, and can be translated with two or three English words depending on the context it is used in. It denotes 'leniency', 'gentleness' or 'friendliness' when used to depict a trait or virtue, when used to describe one's attitude towards people or when used to describe Allah's leniency towards His creatures, or it can mean 'moderation' when used in an economic or practical context. In the text it has been translated differently in its different contexts in order to best convey the meaning of the traditions, though the title has been kept as 'leniency' because of its most general implication.

2. الكافي : 2 / 119 / 6 .

3. al-Kafi, v. 2, p. 119, no. 6

4. الكافي : 2 / 120 / 15 .

5. Ibid. p. 120, no. 15

6. شرح نهج البلاغة : 6 / 339 .

7. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 6, p. 339

8. الأمالي للصدوق : 73 / 41 .

9. Amali al-Saduq, p. 28, no. 4

10. كنز العمال : 5370 .

11. Kanz al-Ummal, no. 537

12. غرر الحكم : 294 .

13. Ghurar al-Hikam, no. 294

14. الكافي : 2 / 118 / 1 .

15. al-Kafi, v. 2, p. 118, no. 1

16. الكافي : 2 / 120 / 11 .

17. Ibid. p. 120, no. 11

الرِّفْقُ فِي الْعِبَادَةِ - 835

835. MODERATION IN WORSHIP

2641. رسولُ الله صلى الله عليه وآله : إِنَّ هذا الدِّينَ مَتِينٌ فَأَوْغَلُوا فِيهِ بِرَفْقٍ ، ولا

تُكْرَهُوا عِبَادَةَ اللَّهِ إِلَى عِبَادِ اللَّهِ فَتَكُونُوا كَالرَّاكِبِ الْمُنْبَتِّ الَّذِي لَا سَفَرًا قَطَعَ وَلَا ظَهْرًا أَبْقَى .¹

2641. The Prophet (SAWA) said, 'Verily this religion is firm so penetrate into it gently, and do not arouse aversion for Allah's worship in His servants that they may become like shattered riders who have neither gotten further in their travel nor have any drive left to continue.'²

2642. الإمامُ عليٌّ عليه السلام : خَادِعُ نَفْسِكَ فِي الْعِبَادَةِ ، وَارْفُقْ بِهَا وَلَا تَقْهَرْهَا ،

وَحُذِّ عَفْوَهَا وَنَشَاطُهَا ، إِلَّا مَا كَانَ مَكْتُوبًا عَلَيْكَ مِنَ الْفَرِيضَةِ ، فَإِنَّهُ لَا بُدَّ مِنْ قَضَائِهَا وَتَعَاهُذِهَا عِنْدَ مَحَلِّهَا .³

2642. Imam Ali (AS) said, 'Cajole your soul tactfully to worship, and be gentle with it and do not force it. Make allowances for both its weariness and its activity, except for the daily obligations that are incumbent upon it, for it must fulfil them and undertake them at their prescribed times.'⁴

. انظر : العبادَة : باب 1218

(See also: **WORSHIP**: section 1218)

Notes

1. الكافي : 2 / 86 / 1 .

2. Ibid. p. 86, no. 1

3. نهج البلاغة : الكتاب 69 .

4. Nahj al-Balagha, Letter 69

ثَمَرَاتُ الرِّفْقِ - 836

836. THE BENEFITS OF LENIENCY

2643. رسولُ الله صلى الله عليه وآله : إِنَّ فِي الرِّفْقِ الزِّيَادَةَ وَالْبَرَكَهَ ، وَمَنْ يُحْزِمِ الرِّفْقَ

يُحْزِمِ الْخَيْرَ .¹

2643. The Prophet (SAWA) said, 'Verily in leniency is to be found abundance and benediction, so whoever is divested of leniency is deprived of good.'²

2644. الإمامُ عليٌّ عليه السلام : الرِّفْقُ يُيسِّرُ الصَّعَابَ ، وَيُسَهِّلُ شَدِيدَ الْأَسْبَابِ .³

2644. Imam Ali (AS) said, 'Leniency eases hardships and facilitates difficult situations.'⁴

2645. الإمامُ الحسينُ عليه السلام : مَنْ أَحْجَمَ عَنِ الرَّأْيِ وَعَيَّثَ بِهِ الْحَيْلُ ، كَانَ

الرِّفْقُ مِفْتَاحَهُ .⁵

2645. Imam al-Husayn (AS) said, 'For him who is rendered helpless in making a decision and who is at a loss of what to do, moderation is the key.'⁶

2646. الإمامُ زينُ العابدينَ عليه السلام : كَانَ آخِرُ مَا أَوْصَى بِهِ الْخَضِرُ مُوسَى بَنَ

عِمْرَانَ عَلَيْهِمَا السَّلَامُ : . . . مَا رَفَقَ أَحَدٌ بِأَحَدٍ فِي الدُّنْيَا إِلَّا رَفَقَ اللَّهُ عَزَّوَجَلَّ بِهِ يَوْمَ الْقِيَامَةِ

.⁷

2646. Imam Zayn al-Abidin (AS) said, 'The last piece of advice that al-Khidr⁸ gave to Prophet Moses (AS) was: 'When a person is lenient towards someone in this world, Allah will be lenient with him on the Day of Resurrection.'⁹

2647. الإمامُ الصادقُ عليه السلام : إِنْ شِئْتَ أَنْ تُكْرَمَ فَلَنْ ، وَإِنْ شِئْتَ أَنْ تُهَانَ

فَاخْشُشْ .¹⁰

2647. Imam al-Sadiq (AS) said, 'If you wish to be honoured [by people] be lenient [towards them], and if you wish to be humiliated then be rough.'¹¹

2648. الإمامُ الصادقُ عليه السلام : مَنْ كَانَ رَفِيقاً فِي أَمْرِهِ نَالَ مَا يُرِيدُ مِنَ النَّاسِ .¹²

2648. Imam al-Sadiq (AS) said, 'One who is lenient and moderate in his affairs will obtain whatever he wants from people.'¹³

Notes

1. الكافي : 2 / 119 / 7 .

2. al-Kafi, v. 2, p. 119, no. 7

3. غرر الحكم : 1778 .

4. Ghurar al-Hikam, no. 1778

5. بحار الأنوار : 78 / 128 / 11 .

6. Bihar al-Anwar, v. 78, p. 128, no. 11
7. 6 / 386 / 73 : بحار الأنوار .
8. Khidr: Qur'anic prophet whose equivalent in the biblical tradition is not known (ed.)
9. Ibid. v. 73, p. 386, no. 6
10. 109 / 269 / 78 : بحار الأنوار .
11. Ibid. v. 78, p. 269, no. 109
12. 16 / 120 / 2 : الكافي .
13. al-Kafi, v. 2, p. 120, no. 16

المراقبة - 166

166. SCRUTINY (of Man's Actions)

مُرَاقَبَةُ اللَّهِ وَالْمَلَائِكَةِ وَالْجَوَارِحِ - 837

837. MAN'S ACTIONS ARE SCRUTINIZED BY Allah, the Angels and his Own Limbs

(إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) ¹

"Indeed Allah is watchful over you." ²

(مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ) ³

"he says no word but that there is a ready observer beside him." ⁴

2649. الإمام علي عليه السلام: *إِعْلَمُوا عِبَادَ اللَّهِ أَنَّ عَلَيْكُمْ رَصَدًا مِنْ أَنْفُسِكُمْ ، وَغُيُونًا*

مِنْ جَوَارِحِكُمْ ، وَحُقَاقَ صِدْقٍ يَحْفَظُونَ أَعْمَالَكُمْ ، وَعَدَدَ أَنْفَاسِكُمْ ، لَا تَسْتُرُكُمْ مِنْهُمْ ظِلْمَةٌ

لَيْلٍ دَاجٍ ، وَلَا يُكِنُّكُمْ مِنْهُمْ بَابٌ ذُو رِثَاجٍ. ⁵

2649. Imam Ali (AS) said, 'Know O servants of Allah that your own selves monitor you, and your limbs are a watchful eye over you. The truthful guardian angels record your deeds as well as the number of your breaths. Neither can the dark gloomy night conceal you from view, nor can you hide behind a bolted door.' ⁶

. انظر : الملائكة : باب 1664

(See also: THE ANGELS: section 1664)

Notes

1. النساء : 1 .

2. Qur'an 41:

3. ق : 18 .

4. Qur'an 50:18:

5. نهج البلاغة : الخطبة 157 .

6. Nahj al-Balagha, Sermon 157

الْحُثُّ عَلَى مُرَاقَبَةِ النَّفْسِ - 838

838. ENJOINMENT OF SELF-SCRUTINY

2650. رسولُ الله صلى الله عليه وآله : كان فيها [أي صُحُفِ إبراهيم عليه السلام] ... : على العاقل ما لم يَكُنْ مغلوباً على عقله أن يكونَ له ساعاتٌ : ساعةٌ يُناجي فيها ربَّهُ عزَّوجلَّ ، وساعةٌ يُحاسبُ نفسه ، وساعةٌ يتفكَّرُ فيما صَنَعَ الله عزَّوجلَّ إليه ، وساعةٌ يخلو فيها بحظِّ نفسه من الحلالِ؛ فإنَّ هذه الساعةَ عونٌ لتلك الساعاتِ واستِجْمامٌ للقلوبِ وتوزيعٌ لها .¹

2650. The Prophet (SAWA) said, 'The scriptures of Prophet Abraham (AS) contain the following: '...the rational man, as long as he is of sound reason, must put aside several hours during the day - an hour for conversing with his Lord, an hour for [self-scrutiny and] accounting for himself, an hour to ponder over Allah's favours bestowed upon him, and an hour to spend on his own lawful pleasures, for this one hour will be an aid to him in fulfilling his other hours, as well as a time to recuperate and relax.'²

2651. الإمامُ عليُّ عليه السلام : اجْعَلْ مِنْ نَفْسِكَ على نَفْسِكَ رَقِيباً ، واجْعَلْ لآخرتك من دنياك نصيباً .³

2651. Imam Ali (AS) said, 'Appoint your own self as a scrutinizer over yourself, and use this world to reserve your share in the Hereafter.'⁴

2652. الإمامُ عليُّ عليه السلام : يَنْبَغِي أن يكونَ الرجلُ مُهَيِّمناً على نفسه ، مُراقِباً قلبه حافظاً لسانه .⁵

2652. Imam Ali (AS) said, 'Man must control and survey his own self, scrutinize his heart, and guard his tongue.'⁶

2653. الإمامُ عليُّ عليه السلام : رَحِمَ الله امرأً (عبداً) سَمِعَ حُكْماً فَوَعَى ، ودُعِيَ إلى رِشَادٍ فَدَنَا ، وأَخَذَ بِحُجْزَةِ هَادٍ فَتَجَا ، رَاقِبَ رَبَّهُ ، وخَافَ ذَنْبَهُ .⁷

2653. Imam Ali (AS) said, 'Allah has mercy on the servant who scrutinizes his sins carefully and fears his Lord.'⁸

2654. الإمامُ عليُّ عليه السلام : على العاقل أن يُحصِيَ على نفسه مساوئها في الدين والرأي والأخلاق والأدب ، فيَجْمَعَ ذلك في صدره أو في كتابٍ ويعملَ في إزالتها .⁹

2654. Imam Ali (AS) said, 'The rational man must calculate his soul's misdeeds against religion, reason, ethical virtues and good moral conduct. He must gather this information within himself or write it down in a book and work at eradicating them.'¹⁰

2655. الإمامُ الصادقُ عليه السلام : كانَ فيما وَعَظَ الله تبارك وتعالى به عيسى بن مريم عليه السلام أن قال له : ... يا عيسى ، كُنْ حَيْثُمَا كُنْتَ مُراقِباً لي .¹¹

2655. Imam al-Sadiq (AS) said, 'Among the advices that Allah, Blessed and most High, gave to Jesus son of Mary (AS) was, 'O Jesus, wherever you may be, scrutinize yourself on My behalf.'¹²

2656. الإمام الصادق عليه السلام : مَنْ اعتَدَلَ يَوْمَاهُ فَهُوَ مَغْبُورٌ ، وَمَنْ كَانَ فِي غَدِهِ شَرًّا مِنْ يَوْمِهِ فَهُوَ مَفْتُونٌ ، وَمَنْ لَمْ يَتَفَقَّدِ النُّقْصَانَ فِي نَفْسِهِ دَامَ نَقْصُهُ ، وَمَنْ دَامَ نَقْصُهُ فَاَلْمُوتُ خَيْرٌ لَهُ .¹³

2656. Imam al-Sadiq (AS) said, 'The man for whom each day passes exactly the same as another [where there is no change in his character or his deeds] is indeed a loser. And the man for whom the next day is always worse than the previous day is indeed cursed. And the man who never sees to improve himself day after day is indeed at a loss, and whoever passes his days in such loss, death is surely better for him.'¹⁴

أنظر : الغفلة : باب 1434

(See also: NEGLIGENCE: section 1434)

Notes

1. «الخصال : 13 / 525 ، معاني الأخبار : 1 / 334 وفيه «وتفريغ لها» بدل «وتوزيع لها» .
2. al-Khisal, p. 525, no. 13 and Maani al-Akhbar, p. 334
3. غرر الحكم : 2429 .
4. Ghurar al-Hikam, no. 2429
5. غرر الحكم : 10947 .
6. Ibid. no. 10947
7. نهج البلاغة : الخطبة 76 .
8. Ibid. no. 5205 and also Nahj al-Balagha, Sermon 76
9. بحار الأنوار : 58 / 6 / 78 .
10. Bihar al-Anwar, v. 78, p. 6, no. 58
11. بحار الأنوار : 289 / 14 و 14 / 293 .
12. Ibid. v. 14, pp. 289 and 293, no. 14
13. بحار الأنوار : 113 / 277 / 78 .
14. Ibid. v. 78, p. 277, no. 113

المُراقَبَةُ وَالْمُحَاسَبَةُ - 839

839. SELF-SCRUTINY AND SELF-ACCOUNTABILITY

2657. الإمام الكاظم عليه السلام : لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُلِّ يَوْمٍ ، فَإِنْ

عَمِلَ حَسَنًا اسْتَزَادَ اللَّهَ ، وَإِنْ عَمِلَ سَيِّئًا اسْتَغْفَرَ اللَّهَ مِنْهُ وَتَابَ إِلَيْهِ .¹

2657. Imam al-Kazim (AS) said, 'The one who does not take account of himself every single day is not one of us. And when he performs a good deed, he should ask Allah to enable him to do more, and when he commits an evil deed, he must seek Allah's forgiveness and repent for it.'²

Notes

1. الكافي : 2 / 453 / 2 .

2. al-Kafi, v. 2, p. 453, no. 2

رمضان - 167

167. RAMA?AN

شَهْرُ رَمَضَانَ - 840

840. THE MONTH OF RAMAdaN

(شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ) ¹

"The month of Ramadan is the one in which the Qur'an was sent down as guidance to mankind, with manifest proofs of guidance and the Distinguisher. So let those of you who witness it fast [in] it, and as for anyone who is sick or on a journey, let it be a [similar] number of other days. Allah desires ease for you, and He does not desire hardship for you, and so that you may complete the number, and magnify Allah for guiding you, and that you may give thanks." ²

2658. رسول الله صلى الله عليه وآله : إِنَّمَا سُمِّيَ الرَّمَضَانُ لِأَنَّهُ يَرْمِضُ الذُّنُوبَ ³.

2658. The Prophet (SAWA) said, 'Verily Ramadan has been thus named because it scorches ⁴ away sins.' ⁵

2659. رسول الله صلى الله عليه وآله : إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ فِي أَوَّلِ لَيْلَةٍ مِنْ

شَهْرِ رَمَضَانَ ، وَلَا تُغْلَقُ إِلَى آخِرِ لَيْلَةٍ مِنْهُ ⁶.

2659. The Prophet (SAWA) said, 'Verily the gates of the heavens are opened on the first night of the month of Ramadan, and are not closed again until the very last night.' ⁷

2660. رسول الله صلى الله عليه وآله : لَوْ يَعْلَمُ الْعَبْدُ مَا فِي رَمَضَانَ لَوَدَّ أَنْ يَكُونَ

رَمَضَانَ السَّنَةَ ⁸.

2660. The Prophet (SAWA) said, 'If the servant was to fathom the worth of Ramadan, he would wish that Ramadan lasted the whole year.' ⁹

2661. رسول الله صلى الله عليه وآله : إِذَا اسْتَهْلَّ رَمَضَانُ غُلِّقَتْ أَبْوَابُ النَّارِ ،

وُفْتُحَتْ أَبْوَابُ الْجَنَّةِ ، وَصُفِّدَتِ الشَّيَاطِينُ ¹⁰.

2661. The Prophet (SAWA) said, 'As soon as the month of Ramadan sets in, the gates of Hell are locked up, the gates of Paradise are opened, and the devils are bound up.' ¹¹

2662. الإمام علي عليه السلام : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَظَبْنَا ذَاتَ يَوْمٍ ،

فَقَالَ : أَيُّهَا النَّاسُ ، إِنَّهُ قَدْ أَقْبَلَ إِلَيْكُمْ شَهْرُ اللَّهِ بِالْبَرَكَاتِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ ، شَهْرٌ هُوَ عِنْدَ اللَّهِ أَفْضَلُ الشُّهُورِ ، وَأَيَّامُهُ أَفْضَلُ الْأَيَّامِ ، وَلَيَالِيهِ أَفْضَلُ اللَّيَالِي ، وَسَاعَاتُهُ أَفْضَلُ السَّاعَاتِ ، هُوَ

شَهْرٌ دُعِيتُمْ فِيهِ إِلَى ضِيَاةِ اللَّهِ وَجُعِلْتُمْ فِيهِ مِنْ أَهْلِ كَرَامَةِ اللَّهِ ، أَنْفَاسُكُمْ فِيهِ تَسْبِيحٌ ، وَتَوَكُّلُكُمْ فِيهِ عِبَادَةٌ ، وَعَمَلُكُمْ فِيهِ مَقْبُولٌ ، وَدُعَاؤُكُمْ فِيهِ مُسْتَجَابٌ...

فَقُمْتُ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، مَا أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ؟ فَقَالَ: يَا أَبَا الْحَسَنِ،

أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنْ مَحَارِمِ اللَّهِ عَزَّوَجَلَّ^{12 13}.

2662. Imam Ali (AS) said, 'Verily the Prophet of Allah (AS) addressed us one day, saying, *"O people, verily the month of Allah has come to you with benediction, mercy and forgiveness - a month that is the best of months in the sight of Allah, whose days are the best of days, whose nights are the best of nights, and whose hours are the best of hours. It is a month wherein you have been invited to the banquet of Allah and have been made worthy of Allah's magnanimity. Your breaths during this month are considered glorification [of Allah], and your sleep worship. Your actions in it are accepted and your supplication answered..."* Upon hearing this, I stood up and asked, 'O Prophet of Allah, what is the best of deeds to be performed in this month?' He replied, 'O Abu al-Hasan, the best of deeds in this month is to restrain oneself from all that Allah, Mighty and Exalted, has prohibited.'¹⁴

2663. الإمام الباقر عليه السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمَّا حَضَرَ شَهْرُ رَمَضَانَ وَذَلِكَ لثَلَاثِ بَقِيَّةٍ مِنْ شَعْبَانَ، قَالَ لِبِلَالٍ : نَادِ فِي النَّاسِ ، فَجَمَعَ النَّاسُ ثُمَّ صَعِدَ الْمِنْبَرَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ ، إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكُمْ وَهُوَ سَيِّدُ الشُّهُورِ ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ، تُعَلَّقُ فِيهِ أَبْوَابُ التَّيَرَانِ، وَتُفْتَحُ فِيهِ أَبْوَابُ الْجَنَانِ ، فَمَنْ أَدْرَكَهُ فَلَمْ يُعَفِّرْ لَهُ فَأَبْعَدَهُ اللَّهُ.¹⁵

2663. Imam al-Baqir (AS) narrated, 'At the end of Shaban, when there were only three days left till the month of Ramadan, the Prophet (SAWA) told Bilal, 'Call all the people', so the people gathered together. The Prophet (SAWA) mounted the pulpit, praised Allah and glorified Him, then continued, 'O people, this month that is coming upon you is the chief of all months. One particular night in it is better than a thousand months. During this month, the gates of Hell are locked up, and the gates of Paradise are opened. So whoever, in spite of experiencing this month is not forgiven, has indeed been distanced by Allah.'¹⁶

2664. الإمام الصادق عليه السلام - مِنْ وَصِيَّتِهِ لَوْلَدِهِ عِنْدَ دُخُولِ شَهْرِ رَمَضَانَ - : فَاجْهَدُوا أَنْفُسَكُمْ فَإِنَّ فِيهِ تُقَسَّمُ الْأَرْزَاقُ ، وَتُكْتَبُ الْأَجَالُ ، وَفِيهِ يُكْتَبُ وَفْدُ اللَّهِ الَّذِينَ يَفْعَلُونَ إِلَيْهِ ، وَفِيهِ لَيْلَةُ الْعَمَلِ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ.¹⁷

2664. Imam al-Sadiq (AS), in his advice to his children heralding the advent of the month of Ramadan, said, 'Exert yourselves [in doing good deeds] for verily in this month sustenance is apportioned, life spans are destined, the names of Allah's select servants who wish to strive towards

Him are recorded down, and in this month is a night wherein the good deeds performed equal the deeds of a thousand months.'¹⁸

Notes

1. البقرة : 185 .
2. Qur'an 2185:
3. 23688 : كنز العمال .
4. Ramadan comes from the Arabic root ra-ma-da: to scorch, burn up, parch (s.th) (ed.)
5. Kanz al-Ummal, no. 23688
6. 8 / 344 / 96 : بحار الأنوار .
7. Bihar al-Anwar, v. 96, p. 34, no. 8
8. 12 / 346 / 96 : بحار الأنوار .
9. Ibid. p. 346, no. 12
10. 14 / 348 / 96 : بحار الأنوار .
11. Ibid. p. 348, no. 14
12. 149 / 154 : الأمالي للصدوق .
13. 1366 : باب (أنظر) الذنب : باب 1366 .
14. Amali al-Saduq, p. 84, no. 4
15. 92 / 113 : الأمالي للصدوق .
16. Ibid. p. 56, no. 2
17. 63 / 375 / 96 : بحار الأنوار .
18. Bihar al-Anwar, v. 96, p. 375, no. 63

غُفْرَانُ اللَّهِ فِي شَهْرِ رَمَضَانَ - 841

841. ALLAH'S FORGIVENESS IN THE MONTH OF RAMADAN

2665. رسولُ الله صلى الله عليه وآله : مَنْ أدْرَكَ شَهْرَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ

¹.

2665. The Prophet (SAWA) said, 'He who experiences the month of Ramadan and remains unforgiven has indeed been distanced by Allah.'²

2666. رسولُ الله صلى الله عليه وآله - فِي حُطْبَتِهِ عِنْدَ إِقْبَالِ شَهْرِ رَمَضَانَ - : إِنَّ

الشَّقِيَّ مَنْ حُرِمَ غُفْرَانُ اللَّهِ فِي هَذَا الشَّهْرِ الْعَظِيمِ.³

2666. The Prophet (SAWA), in his sermon heralding the advent of the month of Ramadan, said, 'Verily the most unfortunate is he who is deprived of Allah's forgiveness in this great month.'⁴

2667. رسولُ الله صلى الله عليه وآله : مَنْ لَمْ يُغْفَرْ لَهُ فِي شَهْرِ رَمَضَانَ فَبِئْسَ شَهْرٌ

يُغْفَرُ لَهُ؟!⁵

2667. The Prophet (SAWA) said, 'If a person remains unforgiven in the month of Ramadan, then what other month is there left for him to be forgiven in?!'⁶

2668. الإمامُ الصَّادِقُ عليه السلام : مَنْ لَمْ يُغْفَرْ لَهُ فِي شَهْرِ رَمَضَانَ لَمْ يُغْفَرْ لَهُ إِلَى

مِثْلِهِ مِنْ قَابِلٍ إِلَّا أَنْ يَشْهَدَ عَرَفَةَ.⁷

2668. Imam al-Sadiq (AS) said, 'If a person remains unforgiven in the month of Ramadan, he will not be forgiven in any other month after it unless he is able to attend the plains of Arafah [during the obligatory pilgrimage].'⁸

Notes

1. بحار الأنوار : 62 / 74 / 74 .

2. Ibid. v. 74, p. 74, no. 62

3. عيون أخبار الرضا : 53 / 295 / 1 .

4. Uyun Akhbar al-Rida (AS), v. 1, p. 295, no. 53

5. الأمالي للصدوق : 79 / 107 .

6. Amali al-Saduq, p. 52, no. 2

7. بحار الأنوار : 6 / 342 / 96 .

8. Bihar al-Anwar, v. 96, p. 342, no. 6

الروح - 168

168. THE SPIRIT

مَعْرِفَةُ الرُّوحِ - 842

842. THE SPIRIT

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا) ¹.

“They question you concerning the Spirit. Say, 'The Spirit is of the command of my Lord, and you have not been given of the knowledge except a few [of you].’” ²

انظر : الزمر : 42 .

(See also: Qur'an 39:42)

2669. الإمام الصادق عليه السلام : إنّ الأرواح لا تُمَازِجُ البَدَنَ ولا تُؤَاكِلُهُ ، وإِنَّمَا هِيَ

كَلَلٌ لِلْبَدَنِ مُحِيطَةٌ بِهِ . ³

2669. Imam al-Sadiq (AS) said, 'Verily the spirits neither merge with the body nor are they dependent of it. Rather they are like a thin veil surrounding the body.' ⁴

2670. الإمام الصادق عليه السلام : الرُّوحُ جِسْمٌ رَقِيقٌ قد أَلْبَسَ قَالِبًا كَثِيفًا . ⁵

2670. Imam al-Sadiq (AS) said, 'The spirit is a subtle form that is in enveloped in a dense shell [i.e. the body].’” ⁶

Notes

1. الإسراء : 85 .

2. Qur'an 17:85:

3. بحار الأنوار : 61 / 40 / 11 .

4. Bihar al-Anwar, v. 61, p. 40, no. 11

5. بحار الأنوار : 61 / 34 / 7 .

6. Ibid. p. 34, no. 7

الأرواحُ جُنُودٌ مُجَنَّدَةٌ - 843

843. SPIRITS ARE PRE-MOBILIZED GROUPS

2671. رسولُ اللهِ صلى اللهُ عليه وآله : الأرواحُ جُنُودٌ مُجَنَّدَةٌ ، فما تَعَارَفَ مِنْهَا اِئْتَلَفَ

، وما تَنَافَرَ مِنْهَا اِخْتَلَفَ .¹

2671. The Prophet (SAWA) said, 'Spirits are pre-mobilized groups in that they are mutually attracted to other spirits that they are in harmony with and they mutually repel those that they differ.'²

2672. الإمامُ عليٌّ عليه السلام : المَوَدَّةُ تَعَاظِفُ الْقُلُوبَ فِي اِئْتِلَافِ الأرواح .³

2672. Imam Ali (AS) said, 'Love is when hearts harbour mutual affection due to the harmony between their spirits.'⁴

2673. كنز العمال عن شقيق بن سلمة : جاء رجلٌ إلى عليٍّ وكَلَّمَهُ ، فقال في عُرضِ

الحديثِ : إني أُحِبُّكَ ، فقال لَهُ عليٌّ : كَذَبْتَ . قال : لمْ يا أَمِيرَ الْمُؤْمِنِينَ ؟ قال : لأني لا أرى قَلْبِي يُحِبُّكَ ، قالَ النبيُّ صلى اللهُ عليه وآله: إِنَّ الأرواحَ كانت تَلَاقِي في الهَوَاءِ فَتَشَامُ ، ما تَعَارَفَ مِنْهَا اِئْتَلَفَ ، وما تَنَافَرَ مِنْهَا اِخْتَلَفَ .

فَلَمَّا كانَ من أَمْرِ عَلِيٍّ ما كانَ ، كانَ مِمَّنْ خَرَجَ عَلَيْهِ .⁵

2673. Shaiq b. Salama narrated that a man once came to Imam Ali (AS) and was talking to him. In the course of the conversation, he told Imam Ali (AS) that he loved him. Imam replied, 'That is not true.' The man asked, 'Why, O Commander of the Faithful?' He replied, 'Because I do not find my heart loving you, and the Prophet (SAWA) said, 'Verily spirits meet each other in the air and sense each other, and those that are in harmony with each other are mutually attracted, and those that clash repel each other.'⁶

(أنظر) الصديق : باب 1101.

(See also: THE FRIEND: section 1101)

Notes

1. 24660 : كنز العمال .
2. Kanz al-Ummal, 24660
3. غرر الحكم : 2057 .
4. Ghurar al-Hikam, no. 2057
5. 25560 : كنز العمال .
6. Kanz al-Ummal, no. 25560

أحوالُ الرُّوح - 844

844. THE STATES OF THE SPIRIT

2674. الإمامُ عليٌّ عليه السلام : إِنَّ لِلْجِسْمِ سِتَّةَ أحوالٍ: الصِّحَّةُ ، والمرَضُ ، والمَوْتُ ، والحَيَاةُ ، والنَّوْمُ ، واليَقَظَةُ ، وكذلكَ الرُّوحُ ، فحَيَاتُهَا عِلْمُهَا ، ومَوْتُهَا جَهْلُهَا ، ومَرَضُهَا شَكُّهَا ، وصِحَّتُهَا يَقِينُهَا ، ونَوْمُهَا غَفْلَتُهَا ، وَيَقَظَتُهَا حِفْظُهَا .¹

2674. Imam Ali (AS) said, 'The body experiences six different states: health, sickness, death, life, sleep and wakefulness, and so does the spirit. Its life is its knowledge and its death ignorance; its sickness is doubt whereas its health is certainty; its sleep is its negligence and its wakefulness is its consciousness.'²

Notes

1. بحار الأنوار : 61 / 40 / 10 .

2. Bihar al-Anwar, v. 61, p. 40, no. 10

الرُّوحُ عِنْدَ النَّوْمِ - 845

845. THE SPIRIT DURING SLEEP

2675. الإمام الصادق عليه السلام - عندما سأله أبو بصير عن الروح عند النوم أخرج من البدن؟ - : لا يا أبا بصير ، فإنَّ الروح إذا فارقت البدن لم تعد إليه ، غير أنَّها بمنزلة عين الشمس مركوزة في السماء في كبدِها ، وشُعاعها في الدنيا .¹

2675. Imam al-Sadiq (AS), when asked by his companion Abu Basir whether the spirit remains with the body during sleep or leaves it, replied, 'No, O Abu Basir, verily if the spirit were to leave the body it would never again return to it. It is actually like the sun that is fixed in its place in the centre of the sky, yet its rays extend out to the earth.'²

2676. الإمام الكاظم عليه السلام : إنَّ المرء إذا نام فإنَّ رُوح الحيوان باقية في البدن ، والذي يخرج منه رُوح العقل.³

2676. Imam al-Kazim (AS) said, 'When man sleeps, the animal spirit within him remains with his body, and that which leaves it is the rational spirit.'⁴

. انظر : النوم : باب 1778

(See also: SLEEPING: section 1778)

Notes

1. جامع الأخبار : 488 / 1360 .

2. Jami al-Akhbar, p. 488, no. 1360

3. بحار الأنوار : 61 / 43 / 19 .

4. Bihar al-Anwar, v. 61, p. 43, no. 19

الراحة - 169

169. COMFORT

موجبات الراحة - 846

846. Factors that Bring About Comfort

2677. الإمام علي عليه السلام : مَنْ وَثِقَ بِأَنَّ مَا قَدَّرَ اللَّهُ لَهُ لَنْ يَفُوتَهُ اسْتِرَاحَ قَلْبُهُ.¹

2677. Imam Ali (AS) said, 'He who has confidence in the fact that whatever sustenance Allah has apportioned for him will definitely reach him has secured comfort for his heart.'²

2678. الإمام علي عليه السلام : الزَّوْجَةُ الْمُوَافِقَةُ إِحْدَى الرَّاحَتَيْنِ.³

2678. Imam Ali (AS) said, 'A compatible wife is one of the two main comforts.'⁴

2679. الإمام علي عليه السلام : مَنْ اقْتَصَرَ عَلَى بُلْعَةِ الْكَفَافِ فَقَدْ انْتَضَمَ الرَّاحَةُ ،

وَتَبَوَّأَ خَفَضَ الدَّعَةِ.⁵

2679. Imam Ali (AS) said, 'He who restricts himself to what is just sufficient for maintenance has secured comfort and leads a carefree life.'⁶

2680. الإمام علي عليه السلام : الزُّهْدُ فِي الدُّنْيَا الرَّاحَةُ الْعُظْمَى.⁷

2680. Imam Ali (AS) said, 'The greatest comfort lies in practicing abstemiousness in this world.'⁸

2681. الإمام الصادق عليه السلام : الرَّوْحُ وَالرَّاحَةُ فِي الرِّضَا وَالْيَقِينِ ، وَالْهَمُّ وَالْحَزَنُ فِي

الشَّكِّ وَالسَّخَطِ.⁹

2681. Imam al-Sadiq (AS) said, 'Tranquility and comfort lie in satisfaction and certainty, whereas worry and sorrow lie in doubt and dissatisfaction.'¹⁰

2682. الإمام الصادق عليه السلام : أَرْوَحُ الرُّوحِ الْيَأْسُ عَنِ النَّاسِ.¹¹

2682. Imam al-Sadiq (AS) said, 'Absolute tranquility lies in despairing of [any favours from] people.'¹²

Notes

1. غرر الحكم : 8763 .
2. Ghurar al-Hikam, no. 8763
3. غرر الحكم : 1633 .
4. Ibid. no. 1633
5. نهج البلاغة : الحكمة 371 .
6. Nahj al-Balagha, Saying 371
7. غرر الحكم : 1316 .
8. Ghurar al-Hikam, no. 1316
9. مشكاة الأنوار : 138 / 74 .

10. Mishkat al-Anwar, no. 34
11. مشكاة الأنوار : 1026 / 324
12. Ibid. no. 184

طَلَبُ الرَّاحَةِ فِي الدُّنْيَا - 847

847. Seeking Comfort in This World

2683. بحار الأنوار عن الإمام الصادق عليه السلام - لأصحابه - : لا تَتَمَنَّوْا
المُسْتَحِيلَ ، قالوا : وَمَنْ يَتَمَنَّى المُسْتَحِيلَ ؟ ! فقال : أنتم ، أَلَسْتُمْ تَمَنُّونَ الرَّاحَةَ فِي الدُّنْيَا ؟ !
قالوا : بلى ، فقال : الرَّاحَةُ لِلْمُؤْمِنِ فِي الدُّنْيَا مُسْتَحِيلَةٌ¹.

2683. Imam al-Sadiq (AS) said, addressing his companions, 'Do not wish for the impossible.' They retorted, 'Who ever wishes for the impossible?' to which he replied, 'You do. Do you not wish for comfort in this world?' They replied, 'Yes', so he (AS) said, 'Comfort is impossible for the believer to secure in this world.'²

Notes

1. بحار الأنوار : 81 / 195 / 52 .

2. Bihar al-Anwar, v. 81, p. 195, no. 52

الزراعة - 170

170. AGRICULTURE

استِحبابُ الزَّرعِ وَالْعَرَسِ - 848

848. The Divine Recommendation of Cultivation and Agriculture

2684. رسولُ الله صلى الله عليه وآله : ما مِنْ مسلمٍ يَغْرِسُ غَرْساً أو يَزْرَعُ زَرْعاً ، فَيَأْكُلُ مِنْهُ طَيْرٌ أو إنسانٌ أو بَهِيمَةٌ ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.¹

2684. The Prophet (SAWA) said, 'Every single Muslim that plants or cultivates anything of which humans, animals or birds may eat from is counted as charity towards them on his behalf.'²

2685. الإمامُ الباقر عليه السلام : كَانَ أَبِي يَقُولُ : خَيْرُ الْأَعْمَالِ الْحَرْثُ ، تَزْرَعُهُ فَيَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ ، أَمَّا الْبَرُّ فَمَا أَكَلَ مِنْ شَيْءٍ اسْتَغْفَرَ لَكَ ، وَأَمَّا الْفَاجِرُ فَمَا أَكَلَ مِنْهُ مِنْ شَيْءٍ لَعَنَهُ ، وَيَأْكُلُ مِنْهُ الْبَهَائِمُ وَالطَّيْرُ.³

2685. Imam al-Baqir (AS) narrated that his father used to say, 'The best of occupations is tilling the land, the produce of which is eaten by both the good-doer and the wrongdoer. That which the good-doer eats will seek forgiveness on his [i.e. the grower's] behalf, and that which the wrongdoer eats will curse him [i.e. the wrongdoer]. The birds and animals eat thereof too.'⁴

2686. الإمامُ الباقر عليه السلام : كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ : مَنْ وَجَدَ مَاءً وَتُرَاباً ثُمَّ افْتَقَرَ فَأَبْعَدَهُ اللَّهُ.⁵

2686. Imam al-Baqir (AS) narrated that Imam Ali (AS) used to say, 'He who, in spite of having water and soil at his disposal, is still poor, is dissociated by Allah.'⁶

2687. الإمامُ الصادق عليه السلام : الزَّارِعُونَ كُنُوزُ الْأَنَامِ ، يَزْرَعُونَ طَيِّباً أَخْرَجَهُ اللَّهُ عَزَّوَجَلَّ ، وَهُمْ يَوْمَ الْقِيَامَةِ أَحْسَنُ النَّاسِ مَقَاماً ، وَأَفْرَبُهُمْ مَنْزِلَةً ، يُدْعَوْنَ الْمُبَارَكِينَ.⁷

2687. Imam al-Sadiq (AS) said, 'The farmers are the treasures of mankind for they plant and harvest the good things that Allah has made grow. On the Day of Resurrection, they will occupy the best and nearest position [to Allah] and will be called the blessed ones.'⁸

2688. الإمامُ الصادق عليه السلام - فِي قَوْلِ اللَّهِ عَزَّوَجَلَّ : (وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)⁹ - : الزَّارِعُونَ.¹⁰

2688. Imam al-Sadiq (AS) said that the verse of Allah in the Qur'an: "And on Allah do the believers rely" refers to the farmers.'¹¹

2689. الإمام الصادق عليه السلام - لَمَّا سَأَلَ لَهُ يَزِيدُ بْنُ هَارُونَ الْوَاسِطِيُّ عَنِ الْفَلَّاحِينَ - : هُمْ الزَّارِعُونَ كُنُوزَ اللَّهِ فِي أَرْضِهِ ، وَمَا فِي الْأَعْمَالِ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنَ الزَّرَاعَةِ ، وَمَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا زَرَّاعاً إِلَّا إِدْرِيسَ عَلَيْهِ السَّلَامُ فَإِنَّهُ كَانَ حَيَّاطاً .¹²

2689. Imam al-Sadiq (AS) said, 'There is no occupation more beloved to Allah than agriculture, and every single prophet that Allah sent down was a farmer except Prophet Enoch¹³ (AS) who was a tailor.'¹⁴

Notes

1. صحيح البخاري : 2 / 817 / 2195 .
2. Mustadrak al-Wasa'il, v. 13, p. 460, no. 15892, and Sahih al-Bukhari, v. 2, p. 817, no. 2195
3. الكافي : 5 / 260 / 5 .
4. al-Kafi, v. 5, p. 260, no. 5
5. قرب الإسناد : 115 / 404 .
6. Qurb al-Isnad, p. 115, no. 404
7. الكافي : 5 / 261 / 7 .
8. al-Kafi, v. 5, p. 261, no. 7
9. آل عمران : 160 .
10. بحار الأنوار : 103 / 66 / 16 .
11. Bihar al-Anwar, v. 103, p. 66, no. 16
12. وسائل الشيعة : 12 / 25 / 3 .
13. Prophet Enoch (AS) is known as Idris in the Arabic tradition (ed.)
14. al-Wasa'il, v. 12 p. 25, no.3

الزكاة - 171

171. ALMS-TAX (zakat)

وُجُوبُ الزَّكَاةِ - 849

849. THE OBLIGATORY ALMS-TAX

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ).¹

*"Take charity from their possessions to cleanse them and purify them thereby, and bless them. Indeed your blessing is a comfort to them, and Allah is all-hearing all-knowing."*²

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ).³

*"And establish the prayer and give the zakat. Any good that you send ahead for your souls, you shall find it with Allah. Indeed Allah sees best what you do."*⁴

2690. الإمام الصادق عليه السلام : ما فرضَ الله عزَّ ذِكْرُهُ على هذه الأمة أشدَّ عليهم من الزَّكاةِ ، وما تَهْلِكُ عامَّتُهُمْ إلَّا فيها .⁵

2690. Imam al-Sadiq (AS) said, 'Allah - exalted be His remembrance - has not obligated anything more difficult for this community than paying the alms-tax, and the downfall of the majority of people lies in [their failure to pay] it.'⁶

2691. الإمام الصادق عليه السلام : لا صلاة لمن لا زكاة له ، ولا زكاة لمن لا ورع له .⁷

2691. Imam al-Sadiq (AS) said, 'The prayer of one who does not give the alms-tax is void, and the alms-tax of the impious is void.'⁸

2692. الإمام الصادق عليه السلام : إِنَّمَا وُضِعَتِ الزَّكَاةُ إختِبَاراً لِلأَغْنِيَاءِ وَمَعُونَةً لِلْفُقَرَاءِ ، وَلَوْ أَنَّ النَّاسَ أَدَّوْا زَكَاةَ أَمْوَالِهِمْ مَا بَقِيَ مُسْلِمٌ فَقِيرٌ مُتَحَاجِّجٌ ، وَلَا سَتَغْنَى بِمَا فَرَضَ اللَّهُ عَزَّوَجَلَّ لَهُ ، وَإِنَّ النَّاسَ مَا افْتَقَرُوا ، وَلَا احتاجوا ، وَلَا جاعوا ، وَلَا عَزُّوا إلَّا بِذُنُوبِ الأَغْنِيَاءِ .⁹

2692. Imam al-Sadiq (AS) said, 'The alms-tax has been prescribed as a test for the rich and an aid to the poor. If people duly paid the alms-tax on their wealth, there would not remain a single poor or needy Muslim, and all would suffice themselves through what Allah has prescribed. Verily people are only impoverished, needy, hungry and naked as a result of the sins of the wealthy.'¹⁰

Notes

1. التوبة : 103 .

2. Qur'an 9103:
3. البقرة : 110 .
4. Qur'an 2110:
5. الأما لي للطوسي : 1474 / 693 .
6. Amali al-Tusi, p. 693, no. 1474
7. مشكاة الأنوار : 212 / 96 .
8. Mishkat al-Anwar, no. 46
9. كتاب من لا يحضره الفقيه : 1579 / 7 / 2 .
10. al-Faqih, v. 2, p. 7, no. 1579

دَوْرُ الزَّكَاةِ فِي تَمَاءِ الْمَالِ - 850

850. THE ROLE OF THE ALMS-TAX IN THE INCREASE OF WEALTH

2693. رسول الله صلى الله عليه وآله : إذا أردت أن يُثري الله مالك فزكّه.¹

2693. The Prophet (SAWA) said, 'If you want Allah to enrich your wealth then give the alms-tax from it.'²

2694. الإمام علي عليه السلام: حصّنوا أموالكم بالزكاة.³

2694. Imam Ali (AS) said, 'Strengthen your capital by paying the alms-tax.'⁴

2695. الإمام الحسن عليه السلام: ما نقصت زكاة من مال قط.⁵

2695. Imam al-Hasan (AS) said, 'The giving of the alms-tax never diminishes wealth.'⁶

2696. الإمام الباقر عليه السلام: وجدنا في كتاب رسول الله صلى الله عليه وآله...

إذا منعوا الزكاة منعت الأرض بركتها من الزرع والثمار والمعادن كلها.⁷

2696. Imam al-Baqir (AS) narrated, 'We found the following written in the book of the Prophet (SAWA): ...When the alms-tax is withheld, the earth withholds all its yield of plants, fruits and minerals.'⁸

2697. الإمام الكاظم عليه السلام: إن الله عز وجل وضع الزكاة قوتاً للفقراء وتوفيراً

لأموالكم.⁹

2697. Imam al-Kazim (AS) said, 'Verily Allah has fixed the alms-tax as a provision for the poor and a proliferation of your wealth.'¹⁰

2698. الإمام الرضا عليه السلام: إذا حُبِسَت الزكاة ماتت المواشي.¹¹

2698. Imam al-Rida (AS) said, 'When the alms-tax is not paid, livestock die as a result.'¹²

(أنظر) الإنفاق : باب 1759.

(See also: SPENDING: section 1759)

Notes

1. بحار الأنوار: 54 / 23 / 96.

2. Bihar al-Anwar, v. 96, p. 23, no. 54.

3. بحار الأنوار: 138 / 60 / 78.

4. Ibid. v. 78, p. 60, no. 138.

5. بحار الأنوار: 56 / 23 / 96.

6. Ibid. v. 96, p. 23, no. 56.

7. الكافي: 2 / 374 / 2.

8. al-Kafi, v. 2, p. 374, no. 2.

9. الكافي : 3 / 498 / 6 .
10. Ibid. v. 3, p. 498, no. 6
11. بحار الأنوار : 73 / 373 / 8 .
12. Bihar al-Anwar, v. 73, p. 373, no. 8

مانع الزكاة - 851

851. THE ONE WHO REFUSES TO PAY THE ALMS-TAX

2699. الإمام الباقر عليه السلام : الذي يَمْنَعُ الزَّكَاةَ يُحَوِّلُ اللَّهُ مَالَهُ يَوْمَ الْقِيَامَةِ شُجَاعاً مِنْ نَارٍ لَهُ رِيعَتَانِ¹ فَيُطَوِّفُهُ إِيَّاهُ ثُمَّ يَقَالُ لَهُ : الزَّمَهُ كَمَا لَزِمَكَ فِي الدُّنْيَا ، وَهُوَ قَوْلُ اللَّهِ (سَيُطَوِّفُونَ مَا يَحُلُّوا بِهِ يَوْمَ الْقِيَامَةِ)^{2,3}.

2699. Imam al-Baqir (AS) said, 'He who refuses to pay the alms-tax, on the Day of Resurrection Allah will transform his wealth into a cobra with two venom glands that will coil itself around him and be told, 'Tighten your grip on him just as he was tight-fisted with you in the world.' This is in accordance with Allah's verse in the Qur'an: *"They will be collared with what they grudge..."*⁴⁵

2700. الإمام الصادق عليه السلام : مَنْ مَنَعَ الزَّكَاةَ سَأَلَ الرَّجْعَةَ عِنْدَ الْمَوْتِ ، وَهُوَ قَوْلُ اللَّهِ عَزَّوَجَلَّ : (حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ * لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ)^{6,7}.

2700. Imam al-Sadiq (AS) said, 'Those who refuse to pay the alms-tax ask to be returned to the world at the time of death, as per Allah's verse in the Qur'an: *"When death comes to one of them, he says, 'My Lord! Take me back, that I may act righteously in what I have left behind."*⁸⁹

2701. الإمام الصادق عليه السلام : السُّرَّاقُ ثَلَاثَةٌ : مانع الزَّكَاةِ ، وَمُسْتَحِلُّ مُهُورِ النِّسَاءِ ، وَكَذَلِكَ مَنْ اسْتَدَانَ وَلَمْ يَنْوَ قَضَاءَهُ¹⁰.

2701. Imam al-Sadiq (AS) said, 'There are three types of people that are considered thieves: the one who refuses to pay the alms-tax, the one who spends his wife's dowry unlawfully, and the one who takes a loan with no intention to repay it.'¹¹

2702. الإمام الصادق عليه السلام : مَنْ مَنَعَ قِبْرَاطاً مِنَ الزَّكَاةِ فَلَيْمُتْ إِنْ شَاءَ يَهُودِيّاً وَإِنْ شَاءَ نَصْرَانِيّاً¹².

2702. Imam al-Sadiq (AS) said, 'He who refuses to pay [as meagre an amount as] a sixteen of a dirham in alms-tax may as well die a Jew or a Christian.'¹³

Notes

1. (كذا ، ولعلَّ الصحيح «زَيْبَتَانِ» (كما في هامش المصدر).

2. آل عمران : 180 .

3. بحار الأنوار : 96 / 8 / 3 .

4. Qur'an 3180:

5. Bihar al-Anwar, v. 96, p. 8, no. 3

6. المؤمنون : 99 - 100 .

7. 50 / 21 / 96: بحار الأنوار .
8. Qur'an 2399:
9. Bihar al-Anwar, v. 96, p. 21, no. 50
10. 15 / 12 / 96 : بحار الأنوار .
11. Ibid. p. 12, no. 15
12. 7 / 281 : ثواب الأعمال .
13. Thawab al-Amal, p. 281, no. 7

المُسْتَحِقُّونَ لِلزَّكَاةِ - 852

852. Those Who are Entitled to Receive THE ALMS-TAX

(إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ

وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ).¹

*“Charities are only for the poor and the needy, and those employed to collect them, and those whose hearts are to be reconciled, and for [the freedom of] slaves and the debtors, and in the way of Allah, and for the traveller. [This is] an ordinance from Allah, and Allah is all-knowing, all-wise.”*²

2703. الإمام الصادق عليه السلام - في قوله تعالى : (إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ ...) -

: الْفَقِيرُ الَّذِي لَا يَسْأَلُ النَّاسَ ، وَالْمَسْكِينُ أَجْهَدُ مِنْهُ ، وَالْبَائِسُ أَجْهَدُهُمْ .³

2703. Imam al-Sadiq (AS), with regards to Allah's verse in the Qur'an: *“Charities are only for the poor...”*, said, "The poor man is he who does not beg from people [despite his poverty], the destitute lives in even harsher conditions than him, and the wretched one lives in the most straitened circumstances of all."⁴

(أنظر) الصدقة : باب 1116.

(See also: CHARITY: section 1116)

Notes

1. التوبة : 60 .

2. Qur'an 960:

3. الكافي : 3 / 501 / 16 .

4. al-Kafi, v. 3, p. 501, no. 16

لِكُلِّ شَيْءٍ زَكَاةٌ - 853

853. There is a zakat for Everything

¹

2704. الإمام علي عليه السلام : زكاةُ القُدْرَةِ ، الإنصافُ .²

2704. Imam Ali (AS) said, 'The zakat of power is equity.'³

2705. الإمام علي عليه السلام : زكاةُ الجمالِ ، العفافُ .⁴

2705. Imam Ali (AS) said, 'The zakat of beauty is chastity.'⁵

2706. الإمام علي عليه السلام : زكاةُ اليسارِ ، بُرُّ الجيرانِ وصلَةُ الأرحامِ .⁶

2706. Imam Ali (AS) said, 'The zakat of prosperity is goodness to one's neighbours and maintaining relations with one's kin.'⁷

2707. الإمام علي عليه السلام : زكاةُ الصِّحَّةِ ، السَّعْيُ في طاعةِ الله .⁸

2707. Imam Ali (AS) said, 'The zakat of health is exerting oneself in Allah's obedience.'⁹

2708. الإمام علي عليه السلام : زكاةُ الشَّجاعةِ ، الجهادُ في سبيلِ الله .¹⁰

2708. Imam Ali (AS) said, 'The zakat of courage is fighting in the way of Allah.'¹¹

2709. الإمام علي عليه السلام : عَلَيْكَ بالصَّوْمِ ؛ فَإِنَّهُ زَكَاةُ الْبَدَنِ .¹²

2709. Imam Ali (AS) said, 'Fast, for that is the zakat of the body.'¹³

2710. الإمام الصادق عليه السلام : إِنَّ لِكُلِّ شَيْءٍ زَكَاةً ، وَزَكَاةُ الْعِلْمِ أَنْ يُعَلِّمَهُ أَهْلَهُ .¹⁴

2710. Imam al-Sadiq (AS) said, 'Verily upon everything is its zakat, and the zakat of knowledge is to teach it to those who are worthy of it.'¹⁵

2711. الإمام الصادق عليه السلام : المعروفُ زكاةُ النِّعَمِ ، والشَّفاعةُ زكاةُ الجاهِ ،

والْعِلَلُ زكاةُ الأبدانِ ، والعَفْوُ زكاةُ الظُّفْرِ ، وما أَدَيْتَ زَكَاتَهُ فَهُوَ مَأْمُونٌ السَّلْبِ .¹⁶

2711. Imam al-Sadiq (AS) said, 'Good moral conduct is the zakat of bounties, intercession is the zakat of high status, ailments are the zakat of the body, amnesty is the zakat of victory, and all that you give out zakat on is protected from being snatched away from you.'¹⁷

Notes

1. zakat: in general Islamic terminology and specifically in Islamic jurisprudence and law, this refers to the alms-tax payable on one's wealth or property. Semantically, the word itself means 'purity' and comes from the root zaka (to purify, increase, augment, make thrive). Therefore zakat is that which is given out from something in order to purify it and increase its worth, and the traditions in this section indicate that in addition to the zakat payable on wealth, there is also a zakat payable on all other bounties of Allah that He has bestowed on man, in order to purify them, increase their worth and make them thrive. In this section, therefore, the word zakat has been left in the Arabic to differentiate it from the juristic term 'alms-tax' (ed.)

2. 5448 : غرر الحكم .

3. Ghurar al-Hikam, no. 5448
4. 5449 : غرر الحكم .
5. Ibid. no. 5449
6. 5453 : غرر الحكم .
7. Ibid. no. 5453
8. 5454 : غرر الحكم .
9. Ibid. no. 5454
10. 5455 : غرر الحكم .
11. Ibid. no. 5455
12. 1 / 99 / 78 : بحار الأنوار .
13. Bihar al-Anwar, v. 78, p. 99, no. 1
14. 77 / 247 / 78 : بحار الأنوار .
15. Ibid. p. 247, no. 77
16. 182 / 268 / 78 : بحار الأنوار .
17. Ibid. p. 268, no. 182

زَكَاةُ الْفِطْرَةِ - 854

854. OBLIGATORY ALMS-TAX PAYABLE ON ?D AL-FITR

¹
2712. الإمام علي عليه السلام : مَنْ أَدَّى زَكَاةَ الْفِطْرَةِ تَمَّمَ اللَّهُ لَهُ بِهَا مَا نَقَصَ مِنْ زَكَاةِ مَالِهِ .²

2712. Imam Ali (AS) said, 'He who pays the obligatory alms-tax at the end of Ramadan, Allah uses it to make up for any deficit in the alms-tax paid on his wealth.'³

2713. الإمام الصادق عليه السلام : إِنَّ مِنْ تَمَامِ الصَّوْمِ إِعْطَاءَ الزَّكَاةِ - يَعْنِي الْفِطْرَةَ - كَمَا أَنَّ الصَّلَاةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ تَمَامِ الصَّلَاةِ ، لِأَنَّهُ مَنْ صَامَ وَلَمْ يُؤَدِّ الزَّكَاةَ فَلَا صَوْمَ لَهُ إِذَا تَرَكَهَا مُتَعَمِّدًا .⁴

2713. Imam al-Sadiq (AS) said, 'Giving the alms-tax at the end of the month of Ramadan completes and constitutes fasting just as sending blessings on the Prophet (SAWA) at the end of the prayer completes and constitutes the prayer. Verily the one who fasts and yet intentionally does not pay the alms-tax due, his fasting is invalid.'⁵

Notes

1. Termed zakat al-fitra. ?d al-Fitr: festival marking the end of the month of Ramadan (ed.)

2. وسائل الشيعة : 6 / 220 / 4 .

3. Wasa'il al-Shia, v. 6, p. 220, no. 4

4. كتاب من لا يحضره الفقيه : 2 / 183 / 2085 .

5. al-Faqih, v. 2, p. 183, no. 2085

الزّمان - 172

172. TIME

مَعْرِفَةُ الزَّمانِ - 855

855. PERCEPTION OF TIME

2714. الإمام عليّ عليه السلام : حَسَبُ المرء ... مِنْ عِرْفَانِهِ ، عِلْمُهُ بِزَمَانِهِ .¹

2714. Imam Ali (AS) said, 'The worth of a man with regard to his perception of things is his knowledge of time.'²

2715. الإمام عليّ عليه السلام : أَعَرَفُ الناسِ بِالزَّمانِ ، مَنْ لَمْ يَتَعَجَّبْ مِنْ أَحْدَاثِهِ .³

2715. Imam Ali (AS) said, 'The man who best understands time is he who is not taken aback by its proceedings.'⁴

2716. الإمام الصادق عليه السلام : العالِمُ بِزَمَانِهِ ، لَا تَهْجُمُ عَلَيْهِ اللَّوَابِسُ .⁵

2716. Imam al-Sadiq (AS) said, 'He who knows [the workings of] his time is never overwhelmed by its obscurities.'⁶

Notes

1. بحار الأنوار : 66 / 80 / 78 .

2. Bihar al-Anwar, v. 78, p. 80, no. 66

3. غرر الحكم : 3252 .

4. Ghurar al-Hikam, no. 3252

5. تحف العقول : 356 .

6. Tuhaf al-Uqul, no. 356

ذَمُّ الثِّقَةِ بِالزَّمَانِ - 856

856. DENOUNCING HAVING TRUST IN TIME

2717. الإمام علي عليه السلام : مَنْ وَثِقَ بِالزَّمَانِ صُرِعَ .¹

2717. Imam Ali (AS) said, 'He who places his trust in time has gone mad.'²

2718. الإمام علي عليه السلام : مَنْ أَمَنَ الزَّمَانَ خَانَهُ ، وَمَنْ أَعْظَمَهُ أَهَانَهُ .³

2718. Imam Ali (AS) said, 'Whoever trusts time is betrayed by it, and whoever holds it in high esteem is abased by it.'⁴

2719. الإمام علي عليه السلام : مَنْ أَمَنَ الزَّمَانَ خَانَهُ ، وَمَنْ تَعَظَّمَ عَلَيْهِ أَهَانَهُ ، وَمَنْ

تَرَعَّعَ عَلَيْهِ أَرْغَمَهُ ، وَمَنْ لَجَأَ إِلَيْهِ أَسْلَمَهُ ، وَلَيْسَ كُلُّ مَنْ رَمَى أَصَابَ ، وَإِذَا تَغَيَّرَ السُّلْطَانُ
تَغَيَّرَ الزَّمَانُ .⁵

2719. Imam Ali (AS) said, 'Whoever trusts time is betrayed by it, whoever attaches great importance to it is abased by it, whoever is angry with time, it spites him even more, and whoever takes refuge with time is forsaken by it. Not everyone who throws hits the target. When the sultan changes so does the time.'⁶

2720. الإمام علي عليه السلام : الزَّمَانُ يُخُونُ صَاحِبَهُ ، وَلَا يَسْتَعْتِبُ لِمَنْ عَاتَبَهُ .⁷

2720. Imam Ali (AS) said, 'Time betrays the one who believes he possesses time, and it does not seek to please the one who blames it.'⁸

2721. الإمام علي عليه السلام : مَنْ تَشَاغَلَ بِالزَّمَانِ شَغَلَهُ .⁹

2721. Imam Ali (AS) said, 'Whoever preoccupies himself with time is occupied by it in turn.'¹⁰

Notes

1. عيون أخبار الرضا : 2 / 54 / 204 .

2. Uyun Akhbar al-Rida (AS), v. 2, p. 54, no. 204

3. غرر الحكم : 8028 .

4. Ghurar al-Hikam, no. 8028

5. بحار الأنوار : 77 / 213 / 1 .

6. Bihar al-Anwar, v. 77, p. 213, no. 1

7. غرر الحكم : 2093 .

8. Ghurar al-Hikam, no. 2093

9. غرر الحكم : 7890 .

10. Ibid. no. 7890

دَمُّ مُكَابَرَةِ الزَّمَانِ - 857

857. Denouncing The Contending With Time

2722. الإمام علي عليه السلام: مَنْ عَتَبَ عَلَى الزَّمَانِ طَالَتْ مَعْتَبَتُهُ.¹

2722. Imam Ali (AS) said, 'He who blames time will find no end to his frustration.'²

2723. الإمام علي عليه السلام: مَنْ عَانَدَ الزَّمَانَ أَرْغَمَهُ ، وَمَنْ اسْتَسَلَّمَ إِلَيْهِ لَمْ يَسْلَمْ

³.

2723. Imam Ali (AS) said, 'Whoever resists time is spited by it even more, and whoever surrenders to it is not safe either.'⁴

2724. الإمام علي عليه السلام: مَنْ كَابَرَ الزَّمَانَ عَظِبَ ، وَمَنْ يَنْقِمَ عَلَيْهِ غَضِبَ.⁵

2724. Imam Ali (AS) said, 'Whoever contends with time is thwarted, and whoever is resentful towards it ends up getting angry himself.'⁶

Notes

1. عيون أخبار الرضا: 2 / 53 / 204 .
2. Uyun Akhbar al-Rida (AS), v. 2, p. 53, no. 204
3. غرر الحكم: 9054 .
4. Ghurar al-Hikam, no. 9054
5. تحف العقول: 85 .
6. Tuhaf al-Uqul, no. 85

تَعْيِبُ الزَّمَانِ - 858

858. CRITICISING TIME

2725. عيون أخبار الرضا عن الرّيان بن الصّلت: أنشدني الرضا عليه السلام

لعبدالمطلب:

يَعِيبُ النَّاسُ كُلُّهُمْ زَمَانًا وَمَا لِرَمَانَا عَيْبٌ سِوَانَا
نَعِيبُ زَمَانَنَا وَالْعَيْبُ فِينَا وَلَوْ نَطَقَ الزَّمَانُ بِنَا هَجَانَا
وَإِنَّ الذِّئْبَ يَتْرُكُ لَحْمَ ذَيْبٍ وَيَأْكُلُ بَعْضُنَا بَعْضًا عِيَانَا
لَبَسْنَا لِلْخَدَاعِ مَسْوِكَ طَيِّبٍ وَوَيْلٌ لِلْغَرِيبِ إِذَا أَتَانَا.¹

2725. Al-Rayyan b. al-Salt narrated that Imam al-Rida (AS) recited some verses composed by Abd al-Muttalib:

All of people place the blame on time
When the trouble with time is only ourselves;
We reprove time while the fault lies within us
If time could speak, it would surely mock us.
The wolf shuns the meat of a fellow wolf
Whereas we devour each other in broad daylight.
Attired to deceive with our beautiful clothes,
Yet woe betide the stranger when he approaches us.²

Notes

1. عيون أخبار الرضا: 2 / 177 / 5.

2. Uyun Akhbar al-Rida (AS), v. 2, p. 177, no. 5

الزنا - 173

173. FORNICATION

النَّهْيُ عَنِ الزَّنا - 859

859. PROHIBITION OF FORNICATION

(وَلَا تَقْرُبُوا الزَّنا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا) ¹.

“Do not approach fornication. It is indeed an indecency and an evil way.” ²

(أنظر) النور : 33 و الفرقان : 68.

(See also: Qur'an 24:33, 25:68)

2726. رسول الله صلى الله عليه وآله : إِشْتَدَّ غَضَبُ اللَّهِ عَزَّوَجَلَّ عَلَى امْرَأَةٍ ذَاتِ بَعْلِ مَلَأَتْ عَيْنَهَا مِنْ غَيْرِ زَوْجِهَا أَوْ غَيْرِ ذِي مُحَرَّمٍ مِنْهَا ، فَإِنَّهَا إِنْ فَعَلَتْ ذَلِكَ أَحْبَطَ اللَّهُ كُلَّ عَمَلٍ عَمِلَتْهُ ، فَإِنْ أَوْطَأَتْ فِرَاشَهُ غَيْرَهُ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُحْرِقَهَا بِالنَّارِ بَعْدَ أَنْ يُعَذِّبَهَا فِي قَبْرِهَا. ³

2726. The Prophet (SAWA) said, 'Allah's wrath is indeed severe on the married woman who fills her eyes with desire for men other than her husband or looks lustfully at anyone other than her unmarriageable kin [i.e. husband], upon which Allah thwarts every single good deed she has ever committed. And if she welcomes anyone other than her husband in his bed, Allah will rightfully burn her in the Fire after He has chastised her in her grave.' ⁴

2727. الإمام علي عليه السلام : مَا زَنَى غَيُورٌ قَطُّ. ⁵

2727. Imam Ali (AS) said, 'A man who is possessive [over his own wife] will never commit adultery.' ⁶

2728. الإمام الصادق عليه السلام : إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ أَقْرَ نُطْفَتُهُ فِي رَحِمٍ تَحْرُمُ عَلَيْهِ. ⁷

2728. Imam al-Sadiq (AS) said, 'The one to face the severest punishment on the Day of Resurrection will be the man who deposited his sperm in a womb that was forbidden to him.' ⁸

2729. الإمام الرضا عليه السلام : حُرِّمَ الزَّنا لِمَا فِيهِ مِنَ الْفَسَادِ مِنْ قَتْلِ الْأَنْفُسِ ، وَذَهَابِ الْأَنْسَابِ ، وَتَرْكِ التَّربِيَةِ لِلْأَطْفَالِ ، وَفَسَادِ الْمَوَارِيثِ ، وَمَا أَشَبَهَ ذَلِكَ مِنْ وَجُوهِ الْفَسَادِ. ⁹

2729. Imam al-Rida (AS) said, 'Fornication has been prohibited due to the corruption it engenders, from murder to illegitimacy to ill-breeding of children to broken lineages and all sorts of other social ills.' ¹⁰

Notes

1. الإسراء : 32 .
2. Qur'an 1732:
- 3.. بحار الأنوار : 76 / 366 / 30 .
4. Bihar al-Anwar, v. 76, p. 366, no. 30
5. نهج البلاغة : الحكمة 305 .
6. Nahj al-Balagha, Saying 305
7. بحار الأنوار : 79 / 26 / 28 .
8. Bihar al-Anwar, v. 79, p. 26, no. 28
9. بحار الأنوار : 79 / 24 / 19 .
10. Ibid. p. 24, no. 19

آثار الزنا - 860

860. CONSEQUENCES OF FORNICATION

2730. رسول الله صلى الله عليه وآله : يا علي في الزنا ست خصال : ثلاث منها في الدنيا وثلاث في الآخرة ، فأما التي في الدنيا فيذهب بالبهاء ، ويُعجل الفناء ، ويقطع الرزق ، وأما التي في الآخرة فسوء الحساب ، وسخط الرحمن ، والخلود في النار .¹

2730. The Prophet (SAWA) said, 'O Ali, there are six consequences that result from fornication, three of which are in this world and three in the Hereafter. In this world, it takes away one's beauty, hastens one's death and cuts off one's sustenance. In the Hereafter, it results in an evil reckoning, solicits the indignation of the Merciful Himself and makes one deserving of eternity in the Fire.'²

2731. الإمام علي عليه السلام : الزنا يورث الفقر .³

2731. Imam Ali (AS) said, 'Fornication brings about poverty.'⁴

2732. الإمام الباقر عليه السلام : وجدنا في كتاب رسول الله صلى الله عليه وآله : إذا ظهر الزنا من بعدي كثر موت الفجأة .⁵

2732. Imam al-Baqir (AS) said, 'We found written in the book of the Prophet (SAWA), 'If fornication prevails after my death, incidences of sudden death will increase.'⁶

2733. الإمام الصادق عليه السلام : إذا فشا الزنا ظهرت الزلازل .⁷

2733. Imam al-Sadiq (AS) said, 'When fornication becomes widespread earthquakes occur as an upshot.'⁸

Notes

1. بحار الأنوار : 15 / 22 / 79 .

2. Ibid. p. 22, no. 15

3. بحار الأنوار : 18 / 23 / 79 .

4. Ibid. p. 23, no. 18

5. الكافي : 2 / 374 / 2 .

6. al-Kafi, v. 2, p. 374, no. 2

7. تهذيب الأحكام : 3 / 148 / 318 .

8. al-Tahdhib, v. 3, p. 148, no. 318

لِكُلِّ غُضُو حَظٌّ مِنَ الزَّنا - 861

861. EVERY LIMB HAS ITS OWN SHARE OF FORNICATION

2734. المسيح عليه السلام: أئما امرأة استعطرت وخرجت ليوجد ريحها فهي زانية ،

وكل عين زانية¹.

2734. Prophet Jesus (AS) said, 'Every woman that perfumes herself and leaves her house intending for her perfume to be sensed by others is an adulteress, and every eye [that looks lustfully] is fornicating.'²

2735. المسيح عليه السلام : لا تكوننَّ حديد النَّظرِ إلى ما ليس لك فإنه لن يربني

فرجك ما حفظت عينك ، فإن قدرت أن لا تنظر إلى ثوب المرأة التي لا تحل لك فافعل³.

2735. Prophet Jesus (AS) said, 'Do not look intently at one who does not belong to you, for verily your genitals will not commit fornication as long as you guard your gaze [from fornicating]. So if you are able to keep yourself from looking at the apparel of a woman who is not permitted to you, then do so.'⁴

2736. رسول الله صلى الله عليه وآله : على كل نفس من بني آدم كتيب حظ من

الزنا أدرك ذلك لا محالة ، فالعين زناها النظر ، والرجل زناها المشي ، والأذن زناها الاستماع

⁵.

2736. The Prophet (SAWA) said, 'Every breath of man has its share in fornication which he is inevitably aware of at the time. The fornication of the eye is to look [at that which is forbidden to it], and the fornication of the foot is to walk [to where it is forbidden for it], and for the ear to listen [to that which is forbidden].'⁶

(أنظر) النظر : باب 1734.

(See also: SIGHT: section 1734)

Notes

1. تنبيه الخواطر : 1 / 28 .

2. Tanbih al-Khawatir, v. 1, p. 28

3. تنبيه الخواطر : 1 / 62 .

4. Ibid. p. 62

5. كنز العمال : 13026 أنظر تمام الحديث .

6. Kanz al-Ummal, no. 13026

الزهد - 174

174. ASCETICISM

فَضْلُ الزُّهْدِ - 862

862. THE VIRTUE OF ASCETICISM

- 2737.** رسول الله صلى الله عليه وآله : ما تَعَبَّدُوا لله بشيءٍ مثِلِ الزُّهْدِ في الدنيا .¹
- 2737.** The Prophet (SAWA) said, 'People cannot worship Allah with anything better than asceticism from worldly pleasures.'²
- 2738.** الإمام علي عليه السلام : الزُّهْدُ شِيمَةُ الْمُتَّقِينَ وَسَجِيَّةُ الْأَوَّابِينَ .³
- 2738.** Imam Ali (AS) said, 'Asceticism is the distinguishing characteristic of Godwary people and the natural disposition of those who turn to Allah.'⁴
- 2739.** الإمام علي عليه السلام : إِنَّ مِنْ أَعْوَنِ الْأَخْلَاقِ عَلَى الدِّينِ الزُّهْدُ في الدنيا .⁵
- 2739.** Imam Ali (AS) said, 'Verily among the qualities that greatly develop one's faith is abstention from worldly pleasures.'⁶
- 2740.** الإمام الباقر عليه السلام : كَانَ فيما نَاجَى الله به موسى عليه السلام : ... ما تَزَيَّنَ لِي الْمُتَزَيِّنُونَ بِمِثْلِ الزُّهْدِ في الدنيا عَمَّا يَهْمُ الْغِنَى عَنْهُ .⁷
- 2740.** Imam al-Baqir (AS) said, 'In one of His conversations with Prophet Moses (AS), Allah told him the following, '...those who seek to adorn themselves [for Me] have no better apparel than abstention from the worldly pleasures that they find indispensable.'⁸
- 2741.** الإمام الصادق عليه السلام : جُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ ، وَجُعِلَ مِفْتَاحُهُ الزُّهْدُ في الدنيا .⁹
- 2741.** Imam al-Sadiq (AS) said, 'All goodness has been placed in one house, and its key is asceticism and restraint from worldly pleasures.'¹⁰

Notes

1. بحار الأنوار : 322 / 70 .
2. Bihar al-Anwar, v. 70, p. 322
3. غرر الحكم : 1713 .
4. Ghurar al-Hikam, no. 1713
5. الكافي : 3 / 128 / 2 .
6. al-Kafi, v. 2, p. 128, no. 3
7. بحار الأنوار : 37 / 349 / 13 .
8. Bihar al-Anwar, v. 13, p. 349, no. 37
9. بحار الأنوار : 20 / 49 / 73 .
10. Ibid. v. 73, p. 49, no. 20

حَقِيقَةُ الزُّهْدِ - 863

863. THE REAL MEANING OF ASCETICISM

(لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ) ¹.

“so that you may not grieve for what escapes you, nor exult for what comes your way, and Allah does not like any swaggering braggart.” ²

2742. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الزُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ ، وَشُكْرُ كُلِّ نِعْمَةٍ

، وَالْوَرَعُ عَنْ كُلِّ مَا حَرَّمَ اللَّهُ. ³

2742. The Prophet (SAWA) said, 'Asceticism from worldly pleasures means to cut short one's hopes of this world, to be grateful for every single bounty, to have piety and to keep away from all that which Allah has prohibited.' ⁴

2743. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الزُّهْدُ لَيْسَ بِتَحْرِيمِ الْحَلَالِ ، وَلَكِنْ أَنْ يَكُونَ

بِمَا فِي يَدَيِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدَيْهِ. ⁵

2743. The Prophet (SAWA) said, 'Asceticism is not to prohibit oneself that which is allowed. Rather it is to find that which is with Allah more secure than that which is in one's own possession.' ⁶

2744. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : الزُّهْدُ كَلِمَةٌ بَيْنَ كَلِمَتَيْنِ ، قَالَ اللَّهُ تَعَالَى : (لِكَيْلَا

تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ) فَمَنْ لَمْ يَأْسَ عَلَى

الْمَاضِي ، وَلَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ. ⁷

2744. Imam Ali (AS) said, 'Asceticism is summed up between two phrases in the Qur'an, where Allah, most High, says, *“So that you may not grieve for what has escaped you, nor be exultant at what He has given you.”* Therefore, one who neither grieves about past losses nor is overjoyed about the possessions he is granted has perfected his asceticism from both sides.' ⁸

2745. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : الزُّهْدُ مِفْتَاحُ بَابِ الْآخِرَةِ ، وَالْبَرَاءَةُ مِنَ النَّارِ ،

وَهُوَ تَرْكُ كُلِّ شَيْءٍ يَشْغَلُكَ عَنِ اللَّهِ ، مِنْ غَيْرِ تَأْسُفٍ عَلَى فَوْتِهَا ، وَلَا إِعْجَابٍ فِي تَرْكِهَا ،

وَلَا انْتِظَارٍ فَرَجٍ مِنْهَا ، وَلَا طَلَبٍ مَحَمَّدَةٍ عَلَيْهَا ، وَلَا عَوَظٍ مِنْهَا ، بَلْ تَرَى فَوْتَهَا رَاحَةً وَكَوْنَهَا

آفَةً ، وَتَكُونُ أَبَدًا هَارِبًا مِنَ الْآفَةِ ، مُعْتَصِمًا بِالرَّاحَةِ. ⁹

2745. Imam al-Sadiq (AS) said, 'Asceticism is the key to the door of the Hereafter and immunity from the Fire, and it is to abandon all those things that preoccupy you from Allah, neither experiencing regret upon their loss, nor self-admiration for having abandoned them, nor awaiting deliverance from them, nor seeking praise on account of them, and nor anything else in exchange for them. Rather you see their loss as a source of comfort and their presence as a source of misfortune, such that you consistently run away from misfortune and seek refuge in comfort.' ¹⁰

Notes

1. الحديد : 23 .
2. Qur'an 57:23:
3. تحف العقول : 58 .
4. Tuhaf al-Uqul, no. 58
5. بحار الأنوار : 8 / 172 / 77 .
6. Bihar al-Anwar, v. 77, p. 172, no. 8
7. بحار الأنوار : 23 / 317 / 70 .
8. Ibid. v. 70, p. 317, no. 23
9. بحار الأنوار : 20 / 315 / 70 .
10. Ibid. p. 315, no. 20

صِفَاتُ الزَّاهِدِ - 864

864. QUALITIES OF THE ONE WHO PRACTICES ASCETICISM

2746. الإمام علي عليه السلام : الزاهد في الدنيا مَنْ لَمْ يَغْلِبِ الْحَرَامُ صَبْرَهُ ، وَلَمْ يَشْغَلِ

الْحَلَالُ شُكْرَهُ .¹

2746. Imam Ali (AS) said, 'The one who practices asceticism from worldly pleasures is such that he neither allows the prohibited things to overcome his perseverance [in the way of Allah], nor the permissible things to distract him from gratefulness to Allah.'²

2747. الإمام علي عليه السلام : إِنَّ الزاهدين في الدنيا تَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا ،

وَيَسْتَنْدُ حُرْنُهُمْ وَإِنْ فَرَحُوا ، وَيَكْثُرُ مَقْتُهُمْ أَنْفُسُهُمْ ، وَإِنْ اغْتَبَطُوا بِمَا رَزَقُوا .³

2747. Imam Ali (AS) said, 'Those who restrain themselves from worldly pleasures are such that their hearts are weeping though outwardly they may laugh, they experience great sorrow though they display joy, and they are filled with self-contempt though they rejoice at all that they have been bestowed.'⁴

2748. الإمام الصادق عليه السلام لما سُئِلَ عن الزاهد في الدنيا - : الذي يَتَرُكُ

حَلَالَهَا مَخَافَةَ حِسَابِهِ ، وَيَتَرُكُ حَرَامَهَا مَخَافَةَ عَذَابِهِ .⁵

2748. Imam al-Sadiq (AS), when asked to define the ascetic, said, 'The ascetic is the one who renounces the permissible things in this world for fear of having to account for them, and renounces the forbidden things of this world for fear of punishment for them.'⁶

2749. الإمام الرضا عليه السلام - لَمَّا سُئِلَ عن صِفَةِ الزاهد - : مُتَبَلِّغٌ بِدُونِ قُوَّتِهِ ،

مُسْتَعِدٌّ لِيَوْمِ مَوْتِهِ ، مُتَبَرِّمٌ بِحَيَاتِهِ .⁷

2749. Imam al-Rida (AS), when asked about the qualities of the ascetic, replied, 'He manages to still his hunger without pursuit of food, he is well-prepared for his death, and weary of his life in this world.'⁸

Notes

1. بحار الأنوار : 3 / 37 / 78 .

2. Ibid. v. 78, p. 37, no. 3

3. نصح البلاغة : الخطبة 113 .

4. Nahj al-Balagha, Sermon 113

5. عيون أخبار الرضا : 2 / 52 / 199 .

6. Uyun Akhbar al-Rida (AS), v. 2, p. 52, no. 199

7. بحار الأنوار : 6 / 349 / 78 .

8. Bihar al-Anwar, v. 78, p. 349, no. 6

موجبات الزُّهْد - 865

865. FACTORS THAT ELICIT ASCETICISM

2750. الإمام علي عليه السلام : أَحَقُّ النَّاسِ بِالزَّهَادَةِ مَنْ عَرَفَ نَقْصَ الدُّنْيَا .¹

2750. Imam Ali (AS) said, 'The person best able to practice abstemiousness is he who understands the inferiority of this worldly life.'²

2751. الإمام علي عليه السلام : كَيْفَ يَزْهَدُ فِي الدُّنْيَا مَنْ لَا يَعْرِفُ قَدْرَ الْآخِرَةِ ؟ !³

2751. Imam Ali (AS) said, 'How can one renounce the pleasures of this world when he has not yet fathomed the worth of the Hereafter?!'⁴

2752. الإمام الباقر عليه السلام : أَكْثَرُ ذِكْرِ الْمَوْتِ ، فَإِنَّهُ لَمْ يُكْثِرْ إِنْسَانٌ ذَكَرَ الْمَوْتَ

إِلَّا زَهَدَ فِي الدُّنْيَا .⁵

2752. Imam al-Baqir (AS) said, 'Remember death frequently, for no sooner does man increase his remembrance of death than he begins to renounce this world's life.'⁶

2753. الإمام الكاظم عليه السلام عند قبرِ حَضْرَةِ - : إِنَّ شَيْئاً هَذَا آخِرُهُ لَحَقِيقٌ أَنْ

يُزْهَدَ فِي أَوَّلِهِ ، وَإِنَّ شَيْئاً هَذَا أَوَّلُهُ لَحَقِيقٌ أَنْ يُخَافَ آخِرُهُ .⁷

2753. Imam al-Kazim (AS) once said while standing at a graveside, 'Indeed something that ends with this [i.e. death] is worthy of its beginning being spent in abstemiousness. And indeed something that begins with this is worthy of its end being feared with apprehension.'⁸

2754. الإمام العسكري عليه السلام : لَوْ عَقَّلَ أَهْلُ الدُّنْيَا خَرِبَتْ .⁹

2754. Imam al-Askari (AS) said, 'If the inhabitants of this world used their intellect, the world would self-destruct [for it would cease to be of any importance].'¹⁰

(أنظر) الموت : باب 1671.

(See also: DEATH: section 1671)

Notes

1. غرر الحكم : 3209 .

2. Ghurar al-Hikam, no. 3209

3. غرر الحكم : 6987 .

4. Ibid. no. 6987

5. بحار الأنوار : 31 / 64 / 73 .

6. Bihar al-Anwar, v. 73, p. 64, no. 31

7. بحار الأنوار : 9 / 320 / 78 .

8. Ibid. v. 78, p. 320, no. 9

9. بحار الأنوار : 3 / 377 / 78 .

10. Ibid. p. 377, no. 3

ثَمَرَاتُ الزُّهْدِ - 866

866. THE BENEFITS OF ASCETICISM

2755. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الزُّهْدُ فِي الدُّنْيَا يُرِيحُ الْقَلْبَ وَالْبَدَنَ ، وَالرَّغْبَةُ

فِيهَا تُتْعِبُ الْقَلْبَ وَالْبَدَنَ .¹

2755. The Prophet (SAWA) said, 'Abstaining from the vain pleasures of this world puts the heart and the body at rest, whereas longing for them exhausts the heart and the body.'²

2756. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : مَنْ زَهَدَ فِي الدُّنْيَا ، وَلَمْ يَجْزَعْ مِنْ دُجَاهَا ، وَلَمْ يُنَافِسْ فِي

عِزِّهَا ، هَدَاهُ اللَّهُ بِغَيْرِ هِدَايَةٍ مِنْ مَخْلُوقٍ ، وَعَلَّمَهُ بِغَيْرِ تَعْلِيمٍ ، وَأَثْبَتَ الْحِكْمَةَ فِي صَدْرِهِ وَأَجْرَاهَا عَلَى لِسَانِهِ .³

2756. Imam Ali (AS) said, 'He who renounces this worldly life, neither concerning himself with its baseness nor vying for its glory, Allah rewards him with a gift that is unobtainable through any of His creatures, grants him knowledge without the need for learning, secures wisdom in his heart and makes it flow upon his tongue.'⁴

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2757. Imam Ali (AS) said, 'Abstain from the vain pleasures of this world and divine mercy will descend upon you.'⁶

2758. الْإِمَامُ عَلِيُّ عَلَيْهِ السَّلَامُ : الزُّهْدُ فِي الدُّنْيَا الرَّاحَةُ الْعُظْمَى .⁷

2758. Imam Ali (AS) said, 'Abstaining from the vain pleasures of this world is the greatest source of comfort.'⁸

2759. الْإِمَامُ زَيْنُ الْعَابِدِينَ عَلَيْهِ السَّلَامُ : مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ مَصَائِبُهَا وَلَمْ

يَكْرَهُهَا .⁹

2759. Imam Zayn al-Abidin (AS) said, 'He who renounces the world's vain pleasures finds its afflictions trivial and is not bothered by them as a result.'¹⁰

2760. الْإِمَامُ الصَّادِقُ عَلَيْهِ السَّلَامُ : حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ حَلَاوَةَ الْإِيمَانِ حَتَّى

تَزْهَدَ فِي الدُّنْيَا .¹¹

2760. Imam al-Sadiq (AS) said, 'It is forbidden for your hearts that they should taste the sweetness of faith until and unless they abstain from the pleasures of this world.'¹²

Notes

1. كنز العمال : 6060 .

2. Kanz al-Ummal, no. 6060

3. بحار الأنوار : 78 / 63 / 155 .

4. Bihar al-Anwar, v. 78, p. 63, no. 155

5. غرر الحكم : 2275 .
6. Ghurar al-Hikam, no. 2275
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11. بحار الأنوار : 20 / 49 / 73 .
12. Bihar al-Anwar, v. 78, p. 63, no. 155

أَزْهَدُ النَّاسِ - 867

867. THE MOST ABSTEMIOUS OF PEOPLE

2761. رسول الله صلى الله عليه وآله : أَزْهَدُ النَّاسِ مَنْ اجْتَنَبَ الْحَرَامَ .¹

2761. The Prophet (SAWA) said, 'The most abstemious of people is he who renounces the prohibited things.'²

2762. الإمام علي عليه السلام : لَا تَكُنْ مِمَّنْ يُرِيدُ الْآخِرَةَ بِعَمَلِ الدُّنْيَا ... يَقُولُ فِي

الدُّنْيَا قَوْلَ الزَّاهِدِينَ ، وَيَعْمَلُ فِيهَا عَمَلَ الرَّاغِبِينَ .³

2762. Imam Ali (AS) said, 'Do not be of those who try to secure the Hereafter by means of the worldly life...they disparage this world using ascetic terms, yet act like those who covet it.'⁴

2763. الإمام علي عليه السلام : أَفْضَلُ الزُّهْدِ إِخْفَاءُ الزُّهْدِ .⁵

2763. Imam Ali (AS) said, 'The best level of asceticism is to conceal one's asceticism.'⁶

2764. الإمام علي عليه السلام : إِذَا هَرَبَ الزَّاهِدُ مِنَ النَّاسِ فَاطْلُبْهُ ، إِذَا طَلَبَ الزَّاهِدُ

النَّاسَ فَاهْرُبْ مِنْهُ .⁷

2764. Imam Ali (AS) said, 'When an abstemious person flees from people, seek after him, and when he seeks after people, flee from him.'⁸

2765. الإمام زين العابدين عليه السلام : يَقُولُ اللَّهُ : يَا ابْنَ آدَمَ ، ارْضَ بِمَا آتَيْتُكَ

تَكُنْ مِنَ أَزْهَدِ النَّاسِ .⁹

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2766. Imam al-Kazim (AS) said, 'Verily he who is most persevering in the face of adversity is the most abstemious from among you.'¹²

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5. نهج البلاغة : الحكمة 28 .

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7. غرر الحكم : 4078 - 4079 .

8. Ghurar al-Hikam, nos. 3078-3079

9. بحار الأنوار : 22 / 139 / 78 .

10. Bihar al-Anwar, v. 78, p. 139, no. 22

11. بحار الأنوار : 1 / 308 / 78 .

12. Ibid. p. 308, no. 1

ثَمَرَاتُ الزُّهْدِ - 866

866. THE BENEFITS OF ASCETICISM

2755. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الزُّهْدُ فِي الدُّنْيَا يُرِيحُ الْقَلْبَ وَالْبَدَنَ ، وَالرَّغْبَةُ

فِيهَا تُتْعِبُ الْقَلْبَ وَالْبَدَنَ .¹

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عِزِّهَا ، هَدَاهُ اللَّهُ بِغَيْرِ هِدَايَةٍ مِنْ مَخْلُوقٍ ، وَعَلَّمَهُ بِغَيْرِ تَعْلِيمٍ ، وَأَثْبَتَ الْحِكْمَةَ فِي صَدْرِهِ وَأَجْرَاهَا عَلَى لِسَانِهِ .³

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أَزْهَدُ النَّاسِ - 867

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12. Ibid. p. 308, no. 1

الزواج - 175

175. MARRIAGE

الحثُّ عَلَى الزَّوْاجِ - 868

868. ENJOINMENT OF MARRIAGE

(وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ).¹

*"Marry off those who are single among you and the upright ones from among your male slaves and your female slaves. If they are poor, Allah will enrich them out of His grace, and Allah is all-bounteous, all-knowing."*²

(وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ).³

*"And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect."*⁴

(أنظر) آل عمران : 39 و النحل : 72 والروم : 32 والفرقان : 74.

(See also: Qur'an 3:39, 16:72, 30:32, 25:74)

2767. رسول الله صلى الله عليه وآله : مَنْ أَحَبَّ أَنْ يَلْقَى اللَّهَ طَاهِرًا مُطَهَّرًا فَلْيَلْقَهُ بِزَوْجَةٍ.⁵

2767. The Prophet (SAWA) said, 'Whoever wants to meet Allah pure and immaculate should meet him accompanied by a wife.'⁶

2768. رسول الله صلى الله عليه وآله : مَا بُنِيَ فِي الْإِسْلَامِ بِنَاءً أَحَبَّ إِلَى اللَّهِ عَزَّوَجَلَّ ، وَأَعَزَّ مِنَ التَّزْوِيجِ .⁷

2768. The Prophet (SAWA) said, 'There is no institution in Islam more beloved and dearer to Allah than marriage.'⁸

2769. رسول الله صلى الله عليه وآله : النِّكَاحُ سُنَّتِي ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي .⁹

2769. The Prophet (SAWA) said, 'Marriage is my practice, so whoever rejects my practice is not from me.'¹⁰

2770. رسول الله صلى الله عليه وآله : مَا مِنْ شَابٍ تَزَوَّجَ فِي حَدَاثَةِ سِنِّهِ إِلَّا عَجَّ شَيْطَانُهُ : يَا وَيْلَهُ ، يَا وَيْلَهُ ! عَصَمَ مِنِّي ثُلَاثِي دِينِهِ ، فَلْيَتَّقِ اللَّهَ الْعَبْدُ فِي الثُّلَاثِ الْبَاقِي .¹¹

2770. The Prophet (SAWA) said, 'When any young person gets married at the prime of his youth, his inner Satan cries out in rage, 'Woe unto him! Woe unto him! Two thirds of his faith have now been secured against me, and he has only to be careful of his duty to Allah in the remaining third.'¹²

2771. رسول الله صلى الله عليه وآله : إذا تزوج العبد فقد استكمل نصف الدين ، فليتق الله في النصف الباقي .¹³

2771. The Prophet (SAWA) said, 'When the servant gets married, he has completed half of his faith, so let him be careful of his duty to Allah in the remaining half.'¹⁴

2772. رسول الله صلى الله عليه وآله : المتزوج النائم أفضل عند الله من الصائم القائم العزب .¹⁵

2772. The Prophet (SAWA) said, 'A married person sleeping is better in the sight of Allah than an unmarried person who fasts and spends his night prayer.'¹⁶

2773. رسول الله صلى الله عليه وآله : اتخذوا الأهل ؛ فإنه أزرؤ لكم .¹⁷

2773. The Prophet (SAWA) said, 'Take up a wife for verily that will bring about an increase in your sustenance.'¹⁸

2774. رسول الله صلى الله عليه وآله : زوجوا أياماكم ، فإن الله يحسنهم في أخلاقهم ، ويوسعهم في أرزاقهم ، ويزيدهم في مرواتهم .¹⁹

2774. The Prophet (SAWA) said, 'Marry those who are single among you for verily Allah will develop their moral traits [through marriage], He will increase their sustenance for them, and will enhance their integrity and gallantry.'²⁰

2775. الإمام الصادق عليه السلام : ركعتان يصليهما متزوج أفضل من سبعين ركعة يصليهما غير متزوج .²¹

2775. Imam al-Sadiq (AS) said, 'A two-unit prayer performed by a married person is better than seventy units performed by an unmarried person.'²²

Notes

1. النور : 32 .
2. Qur'an 2432:
3. الروم : 21 .
4. Qur'an 3021:
5. بحار الأنوار : 103 / 220 / 18 .
6. Bihar al-Anwar, v. 103, p. 220, no. 18
7. بحار الأنوار : 103 / 222 / 40 .
8. Ibid. p. 222, no. 40

9. بحار الأنوار : 103 / 220 / 23 .
10. Ibid. p. 220, no. 23
11. بحار الأنوار : 103 / 221 / 34 .
12. Ibid. p. 221, no. 34
13. كنز العمال : 44403 .
14. Kanz al-Ummal, no. 44403
15. بحار الأنوار : 103 / 221 / 25 .
16. Bihar al-Anwar, v. 103, p. 221, no. 25
17. بحار الأنوار : 103 / 217 / 1 .
18. Ibid. p. 217, no. 1
19. بحار الأنوار : 103 / 222 / 38 .
20. Ibid.p. 222, no. 38
21. بحار الأنوار : 103 / 219 / 15 .
22. Ibid. p. 219, no. 15

دَمُّ الْعُزَّابِ - 869

869. DENOUNCING OF UNMARRIED PEOPLE

2776. رسول الله صلى الله عليه وآله : شرارُ مَوْتَاكُمْ الْعُزَّابُ .¹

2776. The Prophet (SAWA) said, 'The worst ones from among your dead are the single people.'²

2777. رسول الله صلى الله عليه وآله : شَرَارُكُمْ عُزَّابُكُمْ ، رَكَعَتَانِ مِنْ مُتَأَهِّلٍ خَيْرٌ مِنْ

سَبْعِينَ رَكْعَةً مِنْ غَيْرِ مُتَأَهِّلٍ .³

2777. The Prophet (SAWA) said, 'The worst ones from among you are the single ones - two units of prayer performed by a married person is better than seventy units performed by an unmarried person.'⁴

Notes

1. بحار الأنوار : 103 / 220 / 19 .

2. Ibid. p. 221, no. 34

3. كنز العمال : 44448 .

4. Kanz al-Ummal, no. 44448

ثَوَابُ تَرْوِيجِ الْإِخْوَانِ - 870

870. THE REWARD FOR GETTING FELLOW MUSLIMS MARRIED

2778. الإمام الصادق عليه السلام : مَنْ زَوَّجَ أَعَزَباً كَانَ يَنْظُرُ اللَّهُ عَزَّوَجَلَّ إِلَيْهِ يَوْمَ

الْقِيَامَةِ¹.

2778. Imam al-Sadiq (AS) said, 'He who arranges for a single person to get married will be amongst those whom Allah will regard [with mercy] on the Day of Resurrection.'²

2779. الإمام الكاظم عليه السلام : ثَلَاثَةٌ يَسْتَظِلُّونَ بِظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

: رَجُلٌ زَوَّجَ أَخَاهُ الْمُسْلِمَ ، أَوْ أَخْدَمَهُ ، أَوْ كَتَمَ لَهُ سِرّاً³.

2779. Imam al-Kazim (AS) said, 'There are three types of people who will be shaded by Allah's Throne on the Day when no shade will avail apart from it: the one who arranged the marriage of a fellow Muslim brother, or served him in some way, or concealed his Muslim brother's faults [from others].'⁴

Notes

1. الكافي : 2 / 331 / 5 .

2. al-Kafi, v. 5, p. 331, no. 2

3. الخصال : 162 / 141 .

4. al-Khisal, p. 141, no. 162

الحث على التعجيل في تزويج البنات - 871

871. Enjoinment of Urgency in THE MARRIAGE OF YOUNG WOMEN

2780. الإمام الرضا عليه السلام : نَزَلَ جَبْرَائِيلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ : يَا مُحَمَّدُ ، إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ ، وَيَقُولُ : إِنَّ الْأَبْكَارَ مِنَ النِّسَاءِ بِمَنْزِلَةِ الثَّمَرِ عَلَى الشَّجَرِ ، فَإِذَا أَبْنَعَ الثَّمَرُ فَلَا دَوَاءَ لَهُ إِلَّا اجْتِنَاؤُهُ وَإِلَّا أَفْسَدَتْهُ الشَّمْسُ ، وَغَيَّرَتْهُ الرِّيحُ ، وَإِنَّ الْأَبْكَارَ إِذَا أُدْرِكْنَ مَا تُدْرِكُ النِّسَاءُ فَلَا دَوَاءَ لَهُنَّ إِلَّا الْبُعُولُ ، وَإِلَّا لَمْ يُؤْمَنْ عَلَيْهِنَّ الْفِتْنَةُ ، فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمِنْبَرَ فَجَمَعَ النَّاسَ ثُمَّ أَعْلَمَهُمْ مَا أَمَرَ اللَّهُ عَزَّوَجَلَّ بِهِ .¹

2780. Imam al-Rida (AS) said, 'The archangel Gabriel descended to the Prophet (SAWA) and told him, 'O Muhammad, verily your Lord extends salutations on you and says, 'Verily the virgins from among your women are as fruits on a tree, which when they ripen must be plucked otherwise the sun rots them and the wind alters them. So when young women reach marriageable age, they have no other recourse apart from husbands, otherwise they will not be safe from corruption.' The Prophet (SAWA) then climbed the pulpit, gathered the people and informed them of what Allah had commanded him.'²

Notes

1. بحار الأنوار : 16 / 223 / 22 .

2. Bihar al-Anwar, v. 16, p. 223, no. 22

الإهتمام بالدين في الزواج - 872

872. The Importance of Faith WHEN SELECTING A SPOUSE

2781. رسول الله صلى الله عليه وآله : مَنْ تَزَوَّجَ امْرَأَةً لَا يَتَزَوَّجُهَا إِلَّا لِحَمَاهَا لَمْ يَرِ

فيها ما يُحِبُّ ، وَمَنْ تَزَوَّجَهَا لِمَاهَا لَا يَتَزَوَّجُهَا إِلَّا وَكَلَهُ اللَّهُ إِلَيْهِ ، فَعَلَيْكُمْ بِذَاتِ الدِّينِ .¹

2781. The Prophet (SAWA) said, 'He who marries a woman solely for her beauty will not find anything he likes in her, he who marries her for her wealth will be deprived of it as soon as he marries her, so look to marry women of faith.'²

2782. رسول الله صلى الله عليه وآله : لَا يُخْتَارُ حُسْنُ وَجْهِ الْمَرْأَةِ عَلَى حُسْنِ دِينِهَا .³

2782. The Prophet (SAWA) said, 'The beauty of a woman's faith must be given priority over the beauty of her face.'⁴

2783. رسول الله صلى الله عليه وآله : إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَأَمَانَتَهُ يَخْطُبُ

(إِلَيْكُمْ) فَزَوِّجُوهُ ، إِنْ لَا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ .⁵

2783. The Prophet (SAWA) said, 'When someone comes to you with a proposal and you are well-pleased with his faith and his integrity then accept him in marriage, for if you do not, discord and corruption will prevail in the land.'⁶

2784. الإمام الحسن عليه السلام - لرجل جاء إليه يستشيرُهُ في تزويج ابنتِهِ - :

زَوِّجْهَا مِنْ رَجُلٍ تَقِيٍّ ، فَإِنَّهُ إِنْ أَحَبَّهَا أَكْرَمَهَا وَإِنْ أَبْغَضَهَا لَمْ يَظْلِمْهَا .⁷

2784. Imam al-Hasan (AS) said to man who came to ask his advice about getting his daughter married, 'Marry her to a pious man, for if he loves her he will honour her, and if he comes to dislike her, at least he will not be unjust towards her.'⁸

Notes

1. بحار الأنوار : 103 / 235 / 19 .

2. Ibid. v. 103, p. 235, no. 19

3. كنز العمال : 44590 .

4. Kanz al-Ummal, no. 44590

5. بحار الأنوار : 103 / 372 / 3 .

6. Bihar al-Anwar, v. 103, p. 372, no. 3

7. مكارم الأخلاق : 1 / 446 / 1534 .

8. Makarim al-Akhlaq, v. 1, p. 446, no. 1534

دَمُّ غَلَاءِ الْمَهْرِ - 873

873. THE CENSURE OF DEMANDING AN EXCESSIVE DOWRY

¹ 2785. رسول الله صلى الله عليه وآله : أفضَلُ نِسَاءِ أُمَّتِي أَصْبَحُهُنَّ وَجْهًا وَأَقْلُهُنَّ مَهْرًا

² .

2785. The Prophet (SAWA) said, 'The best women of my community are those that have the prettiest faces and the smallest dowries.'³

⁴ 2786. رسول الله صلى الله عليه وآله : خَيْرُ الصَّدَاقِ أَيْسَرُهُ .

2786. The Prophet (SAWA) said, 'The best dowry is the simplest one.'⁵

⁶ 2787. الإمام الصادق عليه السلام : أَمَّا شُؤْمُ الْمَرْأَةِ فَكَثْرَةُ مَهْرِهَا وَعُقُوقُ زَوْجِهَا .

2787. Imam al-Sadiq (AS) said, 'The bane of a woman is her excessive dowry and her disrespect of her husband.'⁷

Notes

1. Mahr: an amount of money or property transferred by a man to his bride when they marry as his gift to her (ed.)

2. بحار الأنوار : 25 / 237 / 103 .

3. Bihar al-Anwar, v. 103, p. 237, no. 25

4. كنز العمال : 44707 .

5. Kanz al-Ummal, no. 44707

6. معاني الأخبار : 1 / 152 .

7. Maani al-Akhbar, p. 152, no. 1

الاهتمام في اختيار الزوجة - 874

874. The Importance of Being Careful IN SELECTING WIFE

2788. رسول الله صلى الله عليه وآله: تَزَوَّجُوا فِي الْحَيْزِرِ الصَّالِحِ، فَإِنَّ الْعِرْقَ دَسَّاسٌ.¹

2788. The Prophet (SAWA) said, 'Marry into a good tribe for verily blood is effective [traits and characteristics are inherited].'²

2789. رسول الله صلى الله عليه وآله: تَحَيَّرُوا لِنُطْفِكُمْ ، فَإِنَّ النِّسَاءَ يَلِدْنَ أَشْبَاهَ

إِخْوَانِهِنَّ وَأَخَوَاتِهِنَّ.³

2789. The Prophet (SAWA) said, 'Choose carefully for your seed, for verily women give birth to children who resemble their own brothers and sisters.'⁴

2790. الإمام الصادق عن آبائه عليهم السلام: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ

لِلنَّاسِ: إِيَّاكُمْ وَخَضِرَاءَ الدِّمَنِ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا خَضِرَاءُ الدِّمَنِ؟ قَالَ: الْمَرْأَةُ الْحَسَنَاءُ فِي مَنَبَتِ السُّوءِ.⁵

2790. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) addressing the people, saying, 'Beware of the verdure that grows in manure.' He was asked, 'What is the verdure that grows in manure?' He replied, 'It is a beautiful woman that comes from an evil environment.'⁶

2791. رسول الله صلى الله عليه وآله: إِيَّاكُمْ وَتَزَوُّجَ الْحَمَقَاءِ ، فَإِنَّ صُحْبَتَهَا ضِبَاعٌ

وَوُلْدُهَا ضِبَاعٌ.⁷

2791. The Prophet (SAWA) said, 'Beware of marrying a stupid girl for her company is a waste and her offspring are [like] hyenas.'⁸

Notes

1. كنز العمال : 44559 .

2. Kanz al-Ummal, no. 44559

3. كنز العمال : 44557 .

4. Ibid. no. 44557

5. بحار الأنوار : 103 / 232 / 10 .

6. Bihar al-Anwar, v. 103, p. 232, no. 10

7. بحار الأنوار : 103 / 237 / 35 .

8. Ibid. p. 237, no. 35

حُقوقُ الزَّوجِ - 875

875. THE RIGHTS OF THE HUSBAND

2792. رسولُ اللَّهِ صلى الله عليه وآله : أعظمُ الناسِ حقًّا على المرأةِ زوجها ، وأعظمُ

الناسِ حقًّا على الرَّجُلِ أمُّهُ .¹

2792. The Prophet (SAWA) said, 'The person with the greatest right over a woman is her husband, and the person with the greatest right over a man is his mother.'²

2793. رسولُ اللَّهِ صلى الله عليه وآله : ويلٌ لامرأةٍ أغضبت زوجها ، وطوبى لامرأةٍ

رضي عنها زوجها .³

2793. The Prophet (SAWA) said, 'Woe unto the woman who angers her husband, and blessed is the woman whose husband is pleased with her.'⁴

2794. الإمامُ الباقر عليه السلام : لا شفيع للمراة أنجح عند ربها من رضا زوجها .⁵

2794. Imam al-Baqir (AS) said, 'There is no interceder for a woman more efficient with her Lord than the content of her spouse.'⁶

Notes

1. كنز العمال : 44771 .

2. Kanz al-Ummal, no. 44771

3. بحار الأنوار : 24 / 246 / 103 .

4. Bihar al-Anwar, v. 103, p. 246, no. 24

5. بحار الأنوار : 1 / 256 / 103 .

6. Ibid. v. 103, p. 256, no. 1

حُقوقُ الزَّوْجَةِ - 876

876. THE RIGHTS OF THE WIFE

2795. رسولُ اللهِ صلى الله عليه وآله : ما زالَ جبرئيلُ يُوصيني بالمرأةِ حتى ظننتُ أَنَّهُ

لا يَنْبَغِي طَلاقُها إِلَّا مِنْ فاحِشَةٍ مُبَيَّنَةٍ.¹

2795. The Prophet (SAWA) said, 'The archangel Gabriel continues to bring down so much advice with regard to the [treatment of the] woman that I think she must never be divorced unless she has committed adultery.'²

2796. رسولُ اللهِ صلى الله عليه وآله : حَقُّ المرأةِ على زَوْجِها أَنْ يَسُدَّ جَوْعَتَها ، وَأَنْ

يَسْتُرَ عَوْرَتَها ، وَلَا يُقَبِّحَ لَها وَجْهاً.³

2797. رسولُ اللهِ صلى الله عليه وآله : قَوْلُ الرَّجُلِ لِلْمَرْأَةِ : «إِنِّي أُحِبُّكَ» لَا يَذْهَبُ

مِنْ قَلْبِها أَبَداً.⁴

2797. The Prophet (SAWA) said, 'A man's telling his wife 'I love you' never leaves her heart.'⁵

2796. The Prophet (SAWA) said, 'The right of a woman on her husband is that he feeds her, clothes her, and does not frown his face at her.'⁶

Notes

1. بحار الأنوار : 58 / 253 / 103 .

2. Ibid. v. 103, p. 253, no. 58

3. بحار الأنوار : 60 / 254 / 103 .

4. الكافي : 59 / 569 / 5 .

5. al-Kafi, v. 5, p. 569, no. 59

6. Ibid. p. 254, no. 60

خِدْمَةُ الزَّوْجِ - 877

877. SERVING ONE'S HUSBAND

2798. إرشاد القلوب : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : أَيُّمَا امْرَأَةٍ خَدَمَتْ زَوْجَهَا سَبْعَةَ أَيَّامٍ ، غَلَقَ اللَّهُ عَنْهَا سَبْعَةَ أَبْوَابِ النَّارِ وَفَتَحَ لَهَا ثَمَانِيَةَ أَبْوَابِ الْجَنَّةِ تَدْخُلُ مِنْ أَيِّمَا شَاءَتْ.

وَقَالَ عَلَيْهِ السَّلَامُ : مَا مِنْ امْرَأَةٍ تَسْقِي زَوْجَهَا شَرْبَةً مَاءٍ إِلَّا كَانَ خَيْرًا لَهَا مِنْ سَنَةِ صِيَامٍ نَهَارَهَا وَقِيَامَ لَيْلِهَا .¹

2798. The Prophet (SAWA) said, 'Whichever woman serves her husband for seven days, Allah locks seven doors of Hell to her and opens eight doors of Paradise instead whereof she may enter as she pleases.'

He also said, 'A woman's quenching of her husband's thirst with a glass of water is better for her than a whole year spent fasting during the day and praying at night.'²

2799. الإمام الصادق عليه السلام : سَأَلْتُ أُمَّ سَلَمَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ فَضْلِ النِّسَاءِ فِي خِدْمَةِ أَزْوَاجِهِنَّ ، فَقَالَ : أَيُّمَا امْرَأَةٍ رَفَعَتْ مِنْ بَيْتِ زَوْجِهَا شَيْئًا مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ تُرِيدُ بِهِ صَلَاحًا إِلَّا نَظَرَ اللَّهُ إِلَيْهَا ، وَمَنْ نَظَرَ اللَّهُ إِلَيْهِ لَمْ يُعَذِّبْهُ .³

2799. Imam al-Sadiq (AS) narrated that Umm Salama [the Prophet's wife] asked the Prophet (SAWA) about the status of women when being of service to their husbands, so he (SAWA) replied, 'Any woman who so much as moves something from one place to another in her husband's house with the intention of improving it is regarded with mercy by Allah, and whoever Allah regards [with mercy] He does not punish.'⁴

2800. الإمام الكاظم عليه السلام : جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ .⁵

2800. Imam al-Kazim (AS) said, 'The sacred war (jihad) of a woman is being a good spouse to her husband.'⁶

Notes

1. إرشاد القلوب : 175 .

2. Irshad al-Qulub, p. 175

3. بحار الأنوار : 49 / 251 / 103 .

4. Bihar al-Anwar, v. 103, p. 251, no. 49

5. الكافي : 4 / 507 / 5 .

6. al-Kafi, v. 5, p. 507, no. 4

خِدْمَةُ الزَّوْجَةِ - 878

878. SERVING ONE'S WIFE

2801. رسولُ اللهِ صلى الله عليه وآله: إذا سَقَى الرجلُ امرأته أُجِرَ.¹

2801. The Prophet (SAWA) said, 'If a man quenches his wife's thirst he is rewarded for it.'²

2802. رسولُ اللهِ صلى الله عليه وآله: جُلُوسُ المرءِ عِنْدَ عِيَالِهِ أَحَبُّ إِلَى اللهِ تَعَالَى مِنْ

اعْتِكَافٍ فِي مَسْجِدِي هَذَا.³

2802. The Prophet (SAWA) said, 'A man's sitting beside his family is more beloved in the sight of Allah than his spending the night in worship in this mosque of mine.'⁴

2803. رسولُ اللهِ صلى الله عليه وآله: إِنَّ الرَّجُلَ لَيُؤْجَرُ فِي رَفْعِ اللَّقْمَةِ إِلَى فِي امْرَأَتِهِ.⁵

2803. The Prophet (SAWA) said, 'Verily the man who lifts a morsel of food to his wife's mouth is well rewarded.'⁶

Notes

1. كنز العمال : 44435 .

2. Kanz al-Ummal, no. 44435

3. تنبيه الخواطر : 2 / 122 .

4. Tanbih al-Khawatir, v. 2, p. 122

5. المحجّة البيضاء : 3 / 70 .

6. al-Mahajjat al-Bayda', v. 3, p. 70

إيذاء الزَّوج - 879

879. MISTREATING ONE'S HUSBAND

2804. رسولُ الله صلى الله عليه وآله : مَنْ كَانَ لَهُ امْرَأَةٌ تُؤْذِيهِ لَمْ يَقْبَلِ اللَّهُ صَلَاتَهَا وَلَا حَسَنَةً مِنْ عَمَلِهَا حَتَّى تُعِينَهُ وَتَرْضِيَهُ وَإِنْ صَامَتِ الدَّهْرَ ... وَعَلَى الرَّجُلِ مِثْلُ ذَلِكَ الْوِزْرِ وَالْعَذَابِ إِذَا كَانَ لَهَا مُؤْذِيًّا ظَالِمًا.¹

2804. The Prophet (SAWA) said, 'If a man has a wife who mistreats him, Allah does not accept her daily prayer, nor any other good deed she performs, even if she was to fast all her life, until and unless she relieves him and pleases him...and the husband will bear the same burden and punishment if he mistreats or oppresses his wife.'²

2805. الإمام الصادق عليه السلام : مَلْعُونَةٌ مَلْعُونَةٌ امْرَأَةٌ تُؤْذِي زَوْجَهَا وَتُعِثُّهُ ، وَسَعِيدَةٌ سَعِيدَةٌ امْرَأَةٌ تُكْرِمُ زَوْجَهَا وَلَا تُؤْذِيهِ وَتُطِيعُهُ فِي جَمِيعِ أَحْوَالِهِ .³

2805. Imam al-Sadiq (AS) said, 'Cursed! Cursed indeed is the woman who troubles and distresses her husband; and blessed! Blessed indeed is the woman who honours her husband, does not trouble him and obeys him in all matters.'⁴

Notes

1. وسائل الشيعة : 1 / 116 / 14 .
2. Wasa'il al-Shia, v. 14, p. 116, no. 1
3. بحار الأنوار : 55 / 253 / 103 .
4. Bihar al-Anwar, v. 103, p. 253, no. 55

ايداء الزوجة - 880

880. MISTREATING ONE'S WIFE

2806. رسول الله صلى الله عليه وآله : إِنِّي لَأَتَعَجَّبُ مِمَّنْ يَضْرِبُ امْرَأَتَهُ وَهُوَ بِالضَّرْبِ

أُولَى مِنْهَا!¹

2806. The Prophet (SAWA) said, 'I am truly astonished at the man who beats his wife when he is more deserving of the beating than her!'²

2807. رسول الله صلى الله عليه وآله : أَلَا وَإِنَّ اللَّهَ عَزَّوَجَلَّ وَرَسُولُهُ بَرِيئَانِ مِمَّنْ أَضَرَّ

بِامْرَأَةٍ حَتَّى تَخْتَلِعَ مِنْهُ.³

2807. The Prophet (SAWA) said, 'Beware that Allah the Glorious and Exalted and His Messenger dislike he who harms his wife to the extent that she asks for divorce without compensation!'⁴

2808. الإمام علي عليه السلام - فيما أوصى ابنه الحسن عليه السلام - : لَا يَكُنْ

أَهْلَكَ أَشَقَى الْخَلْقِ بِكَ.⁵

2808. Imam Ali (AS) in his advise to his son Hassan said, 'Your family should not be the most miserable people beside you.'⁶

Notes

1. جامع الأخبار : 1259 / 447 .

2. Jami al-Akhbar, p. 447, no. 1259

3. ثواب الأعمال : ص 338 ح 1 .

4. Thawab al-Amal, p. 338, no. 1

5. بحار الأنوار : 2 / 229 / 77 .

6. Bihar al-Anwar, v. 77, p. 229, no. 2

الصَّبْرُ عَلَى سُوءِ خُلُقِ الزَّوْجِ وَالزَّوْجَةِ - 881

881. Tolerating Bad Character of a Spouse

2809. رسولُ الله صلى الله عليه وآله : مَنْ صَبَرَ عَلَى سُوءِ خُلُقِ امْرَأَتِهِ وَاحْتَسَبَهُ ، أَعْطَاهُ اللَّهُ تَعَالَى بِكُلِّ يَوْمٍ وَلَيْلَةٍ يَصْبِرُ عَلَيْهَا مِنَ الثَّوَابِ مَا أُعْطِيَ أَيُّوبُ عَلَيْهِ السَّلَامُ عَلَى بَلَائِهِ ، وَكَانَ عَلَيْهَا مِنَ الْوِزْرِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ مِثْلُ رَمْلِ عَالِجٍ .¹

2809. The Prophet (SAWA) said, 'Whoever patiently tolerates and puts up with his wife's bad character [for the sake of Allah], for every day and night of his endurance Allah will grant him the same reward as that granted to Prophet Job (AS) for enduring his afflictions, and for every day and night of her evildoing she will bear a burden as heavy as the sandhills.'²

2810. رسولُ الله صلى الله عليه وآله : مَنْ صَبَرَتْ عَلَى سُوءِ خُلُقِ زَوْجِهَا أَعْطَاهَا مِثْلَ (ثَوَابِ) آسِيَةَ بِنْتِ مُزَاهِمٍ .³

2810. The Prophet (SAWA) said, 'She who patiently tolerates her husband's bad character will be rewarded equivalent to the reward granted to Asiya bint Muzahim [Pharaoh's wife].'⁴

Notes

1. ثواب الأعمال : 1 / 339 .

2. Thawab al-Amal, p. 339, no. 1

3. بحار الأنوار : 30 / 247 / 103 .

4. Bihar al-Anwar, v. 103, p. 247, no. 30

الزَّوْجَةُ الصَّالِحَةُ - 882

882. THE VIRTUOUS WIFE

2811. رسولُ الله صلى الله عليه وآله : ما استفادَ المؤمنُ بعدَ تقوى الله عزَّوجلَّ خيراً له

مِنَ زَوْجَةٍ صَالِحَةٍ.¹

2811. The Prophet (SAWA) said, 'There is nothing more beneficial to a believer after his piety and devotion to Allah than a virtuous wife.'²

2812. رسولُ الله صلى الله عليه وآله : خَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ.³

2812. The Prophet (SAWA) said, 'The best source of enjoyment in this world is a virtuous wife.'⁴

2813. رسولُ الله صلى الله عليه وآله : مِنْ سَعَادَةِ الْمَرْءِ الزَّوْجَةُ الصَّالِحَةُ.⁵

2813. The Prophet (SAWA) said, 'A virtuous wife is part of a man's prosperity.'⁶

(أنظر) الخير : باب 672.

(See also: GOOD: section 672)

Notes

1. كنز العمال : 44410 .

2. Kanz al-Ummal, no. 444410

3. كنز العمال : 44451 .

4. Ibid. no. 44451

5. الكافي : 5 / 327 / 4 .

6. al-Kafi, v. 5, p. 327, no. 4

الزَّوْجَةُ السَّيِّئَةُ - 883

883. THE EVIL WIFE

2814. رسول الله صلى الله عليه وآله : شَرُّ الْأَشْيَاءِ الْمَرْأَةُ السَّوْءُ.¹

2814. The Prophet (SAWA) said, 'The most evil of all things is the evil wife.'²

2815. الإمام الصادق عليه السلام : أَغْلَبُ الْأَعْدَاءِ لِلْمُؤْمِنِ زَوْجَتُهُ السُّوءُ.³

2815. Imam al-Sadiq (AS) said, 'The believer's worst enemy is an evil wife.'⁴

2816. الإمام الصادق عليه السلام : كَانَ مِنْ دَعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ :

أَعُوذُ بِكَ مِنْ امْرَأَةٍ تُشَيِّبُنِي قَبْلَ مَشِيئِي.⁵

2816. Imam al-Sadiq (AS) said, 'One of the Prophet's supplications was as follows: I seek refuge in You from a wife who causes me to age before my time.'⁶

Notes

1. بحار الأنوار : 52 / 240 / 103 .

2. Bihar al-Anwar, v. 103, p. 240, no. 52

3. كتاب من لا يحضره الفقيه : 3 / 390 / 4370 .

4. al-Faqih, v. 3, p. 390, no. 4370

5. الكافي : 3 / 326 / 5 .

6. al-Kafi, v. 5, p. 326, no. 3

ما يَنْبَغِي رِعَايَتُهُ فِي نَفَقَةِ الْعِيَالِ - 884

884. THINGS TO BE CONSIDERED WHEN SPENDING
ON ONE'S FAMILY

2817. رسولُ الله صلى الله عليه وآله : مَنْ دَخَلَ السُّوقَ فَاشْتَرَى تُخْفَةً فَحَمَلَهَا إِلَى

عِيَالِهِ كَانَ كَحَامِلٍ صَدَقَةٍ إِلَى قَوْمٍ مُحَاوِجٍ ، وَلَيَبْدَأُ بِالْإِنَاثِ قَبْلَ الذُّكُورِ .¹

2817. Imam Ali (AS) said, from among the advice he gave to his son al-Hasan (AS), 'Your family should not be the most deprived of creation with you.'²

2818. الإمامُ زينُ العابدينَ عليه السلام : إِنَّ أَرْضَاكُمْ عِنْدَ اللَّهِ أَسْبَغُكُمْ عَلَى عِيَالِهِ .³

2818. Imam Zayn al-Abidin (AS) said, 'Verily the one whom Allah is most pleased with from among you is the one who is the most generous towards his dependents.'⁴

Notes

1. بحار الأنوار : 2 / 69 / 104 .

2. Bihar al-Anwar, v.77, p. 229, no. 2

3. بحار الأنوار : 13 / 136 / 78 .

4. Ibid. v. 78, p. 136, no. 13

أَدَبُ اسْتِجَابَةِ الدَّعْوَةِ إِلَى الْعُرْسِ - 885

885. The Etiquette of Accepting Wedding INVITATIONS

2819. رسول الله صلى الله عليه وآله : إِذَا دُعِيتُمْ إِلَى الْعُرْسَاتِ فَأَبْطِئُوا فَإِنَّهَا تُذَكِّرُ

الدُّنْيَا ، وَإِذَا دُعِيتُمْ إِلَى الْجَنَائِزِ فَاسْرِعُوا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ .¹

2819. The Prophet (SAWA) said, 'When you are invited to weddings, take your time [in attending] for they incite remembrance of this world's pleasures, and when you are invited to funerals, hasten to attend for they incite remembrance of the Hereafter.'²

2820. رسول الله صلى الله عليه وآله : إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةِ عُرْسٍ فَلْيُجِبْ .³

2820. The Prophet (SAWA) said, 'When you are invited to a wedding banquet, do accept.'⁴

Notes

1. بحار الأنوار : 103 / 279 / 2 .

2. Ibid. v. 103, p. 279, no. 2 .

3. كنز العمال : 44617 .

4. Kanz al-Ummal, no. 44617 .

الحثُّ على إعلان النِّكاح - 886

886. RECOMMENDATION TO ANNOUNCE ONE'S MARRIAGE

2821. رسولُ الله صلى الله عليه وآله : أعلنوا هذا النِّكاحَ واجعلوه في المساجد¹.

2821. The Prophet (SAWA) said, 'Announce this marriage and let it take place in the mosque.'²

2822. رسولُ الله صلى الله عليه وآله : أظهروا النِّكاحَ وأخفوا الخطبة³.

2822. The Prophet (SAWA) said, 'Publicize the marriage, but conceal the engagement.'⁴

Notes

1. كنز العمال : 44536 .

2. Ibid. no. 44536

3. كنز العمال : 44532 .

4. Ibid. no. 44532

الزيارة - 176

176. VISITING

الحثُّ عَلَى التَّزَاوُرِ فِي اللَّهِ - 887

887. Enjoinment of Visiting Each Other FOR THE PLEASURE OF ALLAH

2823. رسولُ الله صلى الله عليه وآله : مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ إِلَى مَنْزِلِهِ لَا حَاجَةَ مِنْهُ إِلَيْهِ

كُتِبَ مِنْ زُورِ اللَّهِ ، وَكَانَ حَقِيقًا عَلَى اللَّهِ أَنْ يُكْرِمَ زَائِرَهُ .¹

2823. The Prophet (SAWA) said, 'He who goes to visit his brother in faith at his home, without any motive on his part, is recorded as having visited Allah, and Allah honours His guest by His own right.'²

2824. الإمام علي عليه السلام : زُورُوا فِي اللَّهِ وَجَالِسُوا فِي اللَّهِ ، وَأَعْطُوا فِي اللَّهِ وَامْنَعُوا

فِي اللَّهِ ، زَايِلُوا أَعْدَاءَ اللَّهِ وَوَاصِلُوا أَوْلِيَاءَ اللَّهِ .³

2824. Imam Ali (AS) said, 'Visit each other for the sake of Allah, sit in each other's company for the sake of Allah, give for the sake of Allah and deny for the sake of Allah, keep away from the enemies of Allah and maintain relations with the friends of Allah.'⁴

2825. الإمام الباقر عليه السلام : تَزَاوَرُوا فِي بَيْوتِكُمْ فَإِنَّ ذَلِكَ حَيَاةٌ لَأَمْرِنَا ، رَحِمَ اللَّهُ

عَبْدًا أَحْيَا أَمْرَنَا .⁵

2825. Imam al-Baqir (AS) said, 'Pay visits to each other in your homes for verily that is a reviving of our teachings, and Allah has mercy on a servant who revives our teachings.'⁶

2826. الإمام الصادق عليه السلام : مَنْ زَارَ أَخَاهُ فِي اللَّهِ وَلِلَّهِ ، جَاءَ يَوْمَ الْقِيَامَةِ يَخْطُرُ

بَيْنَ قُبَاطِيٍّ مِنْ نُورٍ لَا يَمُتُّ بِشَيْءٍ إِلَّا أَضَاءَ لَهُ .⁷

2826. Imam al-Sadiq (AS) said, 'He who visits his brother for the sake of Allah and for His pleasure will be raised on the Day of Resurrection walking straddled by two cloths of light, and illuminating thereby anything that he passes.'⁸

2827. الإمام الصادق عليه السلام : تَزَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءً لِقُلُوبِكُمْ ، وَذِكْرًا

لَأَحَادِيثِنَا ، وَأَحَادِيثُنَا تُعْطَفُ بَعْضُكُمْ عَلَى بَعْضٍ ، فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَنَجَوْتُمْ ، وَإِنْ

تَرَكْتُمُوهَا ضَلَلْتُمْ وَهَلَكْتُمْ ، فَخُذُوا بِهَا وَأَنَا بِنَجَاتِكُمْ رَعِيمٌ .⁹

2827. Imam al-Sadiq (AS) said, 'Visit each other for verily your visits revive your own hearts and act as a reminder of our traditions, and our traditions in turn awaken affection in you towards each other. If you adopt our traditions you shall be rightly guided and shall attain salvation, and if you abandon them you will stray and perish, so do adopt them and I will guarantee your salvation.'¹⁰

2828. الإمام الكاظم عليه السلام : ليس شيء أنكى لإبليس وجنوده من زيارة

الإخوان في الله بعضهم لبعض¹¹.

2828. Imam al-Kazim (AS) said, 'Nothing is more hurtful to Iblis [Satan] and his army than brothers in faith visiting each other for the sake of Allah.'

¹²

Notes

1. بحار الأنوار : 11 / 192 / 77 .
2. Bihar al-Anwar, v. 77, p. 192, no. 11
3. غرر الحكم : 5493 - 5492 .
4. Ghurar al-Hikam, nos. 5392-5393
5. بحار الأنوار : 6 / 144 / 2 .
6. Bihar al-Anwar, v. 2, p. 144, no. 6
7. بحار الأنوار : 8 / 347 / 74 .
8. Ibid. v. 74, p. 347, no. 8
9. الكافي : 2 / 186 / 2 .
10. al-Kafi, v. 5, p. 186, no. 2
11. الكافي : 7 / 188 / 2 .
12. Ibid. p. 188, no. 7

ثَمَرَاتُ لِقَاءِ الْإِخْوَانِ - 888

888. THE BENEFITS OF MEETING FELLOW BROTHERS

2829. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : الزَّيَارَةُ تُنْبِتُ الْمَوَدَّةَ .¹

2829. The Prophet (SAWA) said, 'Visiting [each other] makes love grow [between you].'²

2830. الْإِمَامُ الْجَوَادُ عَلَيْهِ السَّلَامُ : مُلَاقَاةُ الْإِخْوَانِ تُشْرِطُّ وَتَلْقِيحُ الْعَقْلِ ، وَإِنْ كَانَ نَزْراً

قَلِيلاً .³

2830. 2835. Imam al-Jawad (AS) said, 'Meeting fellow brothers, even very briefly, causes the mind to broaden and develop.'⁴

Notes

1. بحار الأنوار : 36 / 355 / 74 .

2. Bihar al-Anwar, v. 74, p. 355, no. 36

3. بحار الأنوار : 26 / 353 / 74 .

4. Ibid. p. 353, no. 26

أَدَبُ الزِّيَارَةِ - 889

889. THE ETIQUETTE OF VISITING

2831. رسولُ الله صلى الله عليه وآله : زُرْ غَيْبًا تَرَدَّدُ حُبًّا.¹

2831. The Prophet (SAWA) said, 'Visit people at regularly-spaced intervals for that will increase love [between you].'²

2832. الإمامُ عليُّ عليه السلام مِنْ وَصِيَّتِهِ لِابْنِهِ الْحُسَيْنِ عَلَيْهِ السَّلَام - : كَثُرَةُ الزِّيَارَةِ

تُورِثُ الْمَلَالََةَ.³

2832. Imam Ali (AS) in his will to his son Imam al-Husayn (AS), said, 'Visiting too often brings about boredom.'⁴

2833. الإمامُ عليُّ عليه السلام : إِذَا وَثِقْتَ بِمَوَدَّةِ أَخِيكَ، فَلَا تُبَالِ مَتَى لَقَيْتَهُ وَلَقَيْكَ

⁵.

2833. Imam Ali (AS) said, 'When you are assured of your brother's love for you, then do not worry about when you will meet each other.'⁶

Notes

1. بحار الأنوار : 36 / 355 / 74 .

2. Ibid. p. 355, no. 36

3. بحار الأنوار : 1 / 237 / 77 .

4. Ibid. v. 77, p. 237, no. 1

5. غرر الحكم : 4087 .

6. Ghurar al-Hikam, no. 4087

زيارة القبور - 177

177. VISITATION OF GRAVES

زيارة النبي صلى الله عليه وآله - 890

890. VISITING THE GRAVE OF THE PROPHET (SAWA)

2834. رسول الله صلى الله عليه وآله : مَنْ أَتَانِي زَائِراً كُنْتُ شَفِيعَهُ يَوْمَ الْقِيَامَةِ .¹

2834. The Prophet (SAWA) said, 'He who comes to visit me will benefit from my intercession on the Day of Resurrection.'²

2835. رسول الله صلى الله عليه وآله : مَنْ سَلَّمَ عَلَيَّ فِي شَيْءٍ مِنَ الْأَرْضِ أُبَلِّغُهُ ،

وَمَنْ سَلَّمَ عَلَيَّ عِنْدَ الْقَبْرِ سَمِعْتُهُ .³

2835. The Prophet (SAWA) said, 'I am informed about the one who sends greetings on me from any part of the earth, whereas I personally listen to the one who greets me at my grave.'⁴

Notes

1. بحار الأنوار : 100 / 142 / 18 .

2. Bihar al-Anwar, v. 100, p. 142, no. 18

3. بحار الأنوار : 100 / 182 / 4 .

4. Ibid. p. 255, no. 2

زِيَارَةُ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَام - 891

891. VISITING THE HOUSEHOLD OF THE PROPHET (SAWA)

2836. رسولُ الله صلى الله عليه وآله - لَمَّا سَأَلَهُ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَام: يَا أَبَتَاهُ ، مَا جَزَاءُ مَنْ زَارَكَ ؟ - : يَا بُنَيَّ ، مَنْ زَارَنِي حَيًّا وَمَيِّتًا أَوْ زَارَ أَبَاكَ أَوْ زَارَ أَخَاكَ أَوْ زَارَكَ كَانَ حَقًّا عَلَيَّ أَنْ أُزَوِّدَهُ يَوْمَ الْقِيَامَةِ فَأُخَلِّصَهُ مِنْ ذُنُوبِهِ .¹

2836. The Prophet (SAWA) was once asked by his grandson Hasan b. Ali (AS), 'O father, what is the reward of one who visits you?' to which he replied, 'My son, he who visits me, during my life or after my death, or visits your father, your brother or yourself becomes deserving of my visiting him on the Day of Resurrection when I will rid him of his sins.'²

2837. رسولُ الله صلى الله عليه وآله : مَنْ زَارَ الْحَسَنَ فِي بَقْعِهِ ، ثَبَّتَ قَدَمُهُ عَلَى الصِّرَاطِ يَوْمَ تَزَلُّ فِيهِ الْأَقْدَامُ .³

2837. The Prophet (SAWA) said, 'The one who visits Hasan at his resting place will cross the Sirat firm-footedly on the day when feet shall slip.'⁴

2838. رسولُ الله صلى الله عليه وآله : سَتُدْفَنُ بَضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ ، لَا يَزُورُهَا مُؤْمِنٌ إِلَّا أَوْجَبَ اللَّهُ عَزَّوَجَلَّ لَهُ الْجَنَّةَ وَحَرَّمَ جَسَدَهُ عَلَى النَّارِ .⁵

2838. The Prophet (SAWA) said, 'A part of me will be buried in the land of Khurasan, and any believer who visits him, Allah will make Paradise obligatory for him and will forbid the Fire from touching his body.'⁶

2839. الإمامُ الصَّادِقُ عليه السلام : مَنْ زَارَنَا فِي مَمَاتِنَا فَكَأَنَّمَا زَارَنَا فِي حَيَاتِنَا .⁷

2839. Imam al-Sadiq (AS) said, 'He who visits us after our death is as one who visited us in our lifetime.'⁸

2840. الإمامُ الصَّادِقُ عليه السلام : إِنَّ إِلَى جَانِبِهَا [أَيِ جَانِبِ الْكُوفَةِ] قَبْرًا لَا يَأْتِيهِ مَكْرُوبٌ فَيُصَلِّيَ عِنْدَهُ أَرْبَعَ رَكَعَاتٍ ، إِلَّا رَجَعَهُ اللَّهُ مَسْرُورًا بِقَضَاءِ حَاجَتِهِ .⁹

2840. Imam al-Sadiq (AS) said, 'Verily there is a grave near Kufa, which whenever a distressed person comes and prays four units of prayer by the graveside, Allah renders him happy by granting his request.'¹⁰

2841. الإمامُ الصَّادِقُ عليه السلام : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَا بَيْنَ قَبْرِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ ، وَمَنْبَرِي عَلَى ثُرْعَةٍ مِنْ ثُرَعِ الْجَنَّةِ ؛ لِأَنَّ قَبْرَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا بَيْنَ قَبْرِهِ وَمَنْبَرِهِ ، وَقَبْرُهَا رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ ، وَإِلَيْهِ ثُرْعَةٌ مِنْ ثُرَعِ الْجَنَّةِ .¹¹

2841. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) has said, 'Between my grave and my pulpit lies a garden from among the gardens of Paradise, and my pulpit rests on one of the waterways of Paradise', because the grave of Fatima (AS) is between his grave and his pulpit, and her grave is a garden from among the gardens of Paradise, watered by one of the waterways of Paradise.'¹²

2842. الإمام الصادق عليه السلام : مَنْ زَارَ الْحُسَيْنَ عَلَيْهِ السَّلَامَ عَارِفاً بِحَقِّهِ كَتَبَ

اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَقْبُولَةٍ وَأَلْفِ عُمْرَةٍ مَقْبُولَةٍ ، وَغَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ .¹³

2842. Imam al-Sadiq (AS) said, 'Whoever visits Imam Husayn (AS) fully comprehending and acknowledging his right, Allah rewards him with the equivalent of a thousand accepted obligatory pilgrimages (hajj) and a thousand accepted voluntary pilgrimages (umra), and forgives him all his past and present sins.'¹⁴

2843. الإمام الصادق عليه السلام : إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامَ عِنْدَ رَبِّهِ يَنْظُرُ

... وَيَقُولُ : لَوْ يَعْلَمُ زَائِرِي مَا أَعَدَّ اللَّهُ لَهُ لَكَانَ فَرَحُهُ أَكْثَرَ مِنْ جَزَعِهِ . وَإِنَّ زَائِرَهُ لَيَنْقَلِبُ وَمَا عَلَيْهِ مِنْ ذَنْبٍ .¹⁵

2843. Imam al-Sadiq (AS) narrated, 'Husayn b. Ali (AS) said, 'If the visitor to my grave knew what Allah has kept in store for him, his joy would surpass his grief [on my account]' - verily the one who visits him leaves his grave completely free of sins.'¹⁶

2844. الإمام الصادق عليه السلام : إِذَا زُرْتَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ فَزُرْهُ وَأَنْتَ

حَزِينٌ مَكْرُوبٌ شَعْتٌ مُغْبَرٌّ جَائِعٌ عَطْشَانٌ ، فَإِنَّ الْحُسَيْنَ عَلَيْهِ السَّلَامَ قُتِلَ حَزِيناً مَكْرُوباً شَعْتاً مُغْبَرّاً جَائِعاً عَطْشَاناً ، وَاسْأَلْهُ الْحَوَائِجَ وَانصَرِفْ عَنْهُ وَلَا تَتَّخِذْهُ وَطْناً .¹⁷

2844. Imam al-Sadiq (AS) said, 'When you go to visit Aba Abdillah (AS) [i.e. Imam al-Husayn], be in a state of sadness and distress, dishevelled and dust-covered, hungry and thirsty, and ask all your needs from him, then leave him, and do not set up camp by his graveside.'¹⁸

2845. الإمام الصادق عليه السلام : مَنْ زَارَنِي غُفِرَتْ لَهُ ذُنُوبُهُ وَلَمْ يَمُتْ فَقِيْرًا .¹⁹

2845. Imam al-Sadiq (AS) said, 'He who visits me will be forgiven of all his sins and will not die in poverty.'²⁰

2846. الإمام الصادق عليه السلام - لَمَّا سُئِلَ : مَا لِمَنْ زَارَ أَحَدًا مِنْكُمْ ؟ - : كَمَنْ

زَارَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .²¹

2846. Imam al-Sadiq (AS) when he was asked what the position of one who visited one of the Imams would be, replied, 'It is as if he has visited the Prophet (SAWA)'.²²

2847. الإمام الرضا عليه السلام : فَضْلُ زِيَارَةِ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلَى زِيَارَةِ قَبْرِ الْحُسَيْنِ

كَفَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلَى الْحُسَيْنِ .²³

2847. Imam al-Rida (AS) said, 'The superior virtue of visiting the grave of the Commander of the Faithful Ali (AS) over visiting the grave of Imam Husayn (AS) is as the superiority of Imam Ali (AS) over Imam Husayn (AS)'.²⁴

2848. الإمام الرضا عليه السلام - لَمَّا سَأَلَهُ ابْنُ سِنَانٍ : مَا لِمَنْ زَارَ أَبَاكَ ؟ - : لَهُ

الْجَنَّةُ فَزُرْهُ .²⁵

2848. Imam al-Rida (AS) in reply to Ibn Sinan's question, 'What is the reward of one who goes to visit your father?' said, 'His reward is Paradise, so go and visit him.'²⁶

2849. الإمام الرضا عليه السلام : ما زارني أحدٌ من أوليائي عارفاً بحقي إلا تشفّعتُ له يومَ القيامةِ .²⁷

2849. Imam al-Rida (AS) said, 'Anyone who visits me from amongst my friends, acknowledging and comprehending my right and position will benefit from my intercession on the Day of Resurrection.'²⁸

2850. الإمام الرضا عليه السلام : مَنْ زارني على بُعدٍ داري ، أتيتُهُ يومَ القيامةِ في ثلاثِ مواطنٍ حتّى أُخلّصَهُ من أهوالها : إذا تطايّرتِ الكُتُبُ يميناً وشمالاً ، وعندَ الصِّراطِ وعندَ الميزانِ .²⁹

2850. Imam al-Rida (AS) said, 'Whoever visits me away from my homeland, I will come to him on the Day of Resurrection in three different places to save him from their terrors: when the records of deeds will be handed out to the left and right, at the Sirat [the bridge stretching over Hell] and at the Balance [when deeds will be weighed up].'³⁰

2851. الإمام الهادي عليه السلام - عن إبراهيم بن عقبةٍ لَمَّا سألَهُ عن زيارةِ أبي عبدِاللهِ الحسينِ وعن زيارةِ أبي الحسنِ الكاظمِ وأبي جعفرِ الجوادِ عليهم السلام - : أبو عبدِاللهِ عليه السلام المُقَدَّمُ، وهذا أجمَعُ وأعظَمُ أجراً .³¹

2851. Imam al-Hadi (AS) was once asked by Ibrahim b. Aqaba about visiting the graves of Imam Husayn (AS), Imam al-Kazim (AS) and Imam al-Jawad (AS), to which he replied, '[visiting] Imam Husayn (AS) takes precedence, and this [visiting of the two Imams] has the greatest and most complete reward.'³²

2852. الإمام العسكري عليه السلام - لأبي هاشمِ الجعفريِّ - : قَبْرِي بِسُرٍّ مَنْ رَأَى أماناً لِأهلِ الجانيَيْنِ .³³

2852. Imam al-Askari (AS) said to Abu Hashim al-Jafari, 'My grave will be in Surra Man Ra'a [present day Samarra] and will be a place of security for people on both sides of it [Euphrates].'³⁴

Notes

1. علل الشرائع : 5 / 460 .
2. Ilal al-Shara'i , p. 460, no. 5
3. بحار الأنوار : 14 / 141 / 100 .
4. Bihar al-Anwar, v. 100, p. 141, no. 14
5. بحار الأنوار : 1 / 31 / 102 .
6. Ibid. v. 102, p. 31, no. 1
7. بحار الأنوار : 34 / 124 / 100 .
8. Ibid. v. 100, p. 12, no. 34

9. بحار الأنوار : 100 / 259 / 7 .
10. Ibid. p. 259, no. 7
11. معاني الأخبار : 267 / 1 .
12. Maani al-Akhbar, p. 267, no. 1
13. بحار الأنوار : 100 / 257 / 1 .
14. Bihar al-Anwar, v. 100, p. 257, no. 1
15. الأمالي للطوسي : 55 / 74 .
16. Amali al-Tusi, v. 55, no. 74
17. ثواب الأعمال : 114 / 21 .
18. Thawab al-Amal, p. 114, no. 21
19. بحار الأنوار : 100 / 145 / 34 .
20. Bihar al-Anwar, v. 100, p. 145, no. 34
21. الكافي : 4 / 579 / 1 .
22. al-Kafi, v. 4, p. 579, no. 1
23. بحار الأنوار : 100 / 262 / 14 .
24. Bihar al-Anwar, v. 100, p. 262, no. 14
25. بحار الأنوار : 102 / 1 / 3 .
26. Ibid. v. 102, p. 1, no. 3
27. عيون أخبار الرضا : 2 / 258 / 16 .
28. Uyun Akhbar al-Rida (AS), v. 2, p. 258, no. 16
29. عيون أخبار الرضا : 2 / 255 / 2 .
30. Ibid. p. 255, no. 2
31. الكافي : 4 / 583 / 3 .
32. al-Kafi, v. 5, p. 583, no. 3
33. بحار الأنوار : 102 / 59 / 1 .
34. Bihar al-Anwar, v. 102, p. 59, no. 1

زِيَارَةُ فَاطِمَةَ بِنْتِ مُوسَى الْكَازِمِ - 892

**892. Visiting the Grave of Fatima, the DAUGHTER OF
Imam Musa AL-Kazim (AS)**

2853. الإمام الصادق عليه السلام : إِنَّ ... لَنَا حَرَمًا وَهُوَ قُمْ ، وَتُذْفَنُ فِيهِ امْرَأَةٌ مِنْ

وُلْدِي تُسَمَّى فَاطِمَةَ ، مَنْ زَارَهَا وَجَبَتْ لَهُ الْجَنَّةُ .¹

2853. Imam al-Sadiq (AS) said, 'Verily we have a holy sanctuary called Qum where a woman called Fatima from my descent will be buried. Entrance into Paradise will become mandatory for whoever visits her.'²

2854. الإمام الجواد عليه السلام : مَنْ زَارَ قَبْرَ عَمَّتِي يُقَمَّ فَلَهُ الْجَنَّةُ .³

2854. Imam al-Jawad (AS) said, 'Whoever visits the grave of my aunt in Qum is guaranteed Paradise.'⁴

Notes

1. بحار الأنوار : 5 / 267 / 102 .

2. Ibid. p. 267, no. 5

3. بحار الأنوار : 3 / 265 / 102 .

4. Ibid. p. 265, no. 3

زِيَارَةُ السَّيِّدِ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَلَيْهِ السَّلَام - 893

893. VISITING THE GRAVE OF AL-SAYYID ABD AL-A?IM AL-Hasani

2855. ثواب الأعمال عن مُحَمَّدَ بنِ يَحْيَى العَطَّار [عن رجلٍ] مِنْ أَهْلِ الرَّيِّ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَام فَقَالَ : أَيْنَ كُنْتَ؟ فَقُلْتُ : زُرْتُ الْحُسَيْنَ عَلَيْهِ السَّلَام، قَالَ : أَمَا إِنَّكَ لَوْ زُرْتَ قَبْرَ عَبْدِ الْعَظِيمِ عِنْدَكُمْ لَكُنْتَ كَمَنْ زَارَ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَام ¹.

2855. Imam al-Hadi (AS) asked someone from Ray who came to see him, 'Where have you been?' to which the man replied, 'To visit Imam al-Husayn (AS).' Imam (AS) replied, 'Verily if you had visited the grave of Abd al-A?im in your own town, it would have been as if you visited Husayn b. Ali (AS).' ²

Notes

1. ثواب الأعمال : 1 / 124 .

2. Thawab al-Amal, p. 124, no. 1

زيارة قُبُور الصُّلَحَاءِ - 894

894. Visiting the Graves of Virtuous People

2856. الإمام الصادق عليه السلام : مَنْ لَمْ يَقْدِرْ عَلَى زِيَارَتِنَا فَلْيَزُرْ صَالِحِي مَوَالِينَا ،

يُكْتَبَ لَهُ ثَوَابُ زِيَارَتِنَا .¹

2856. Imam al-Sadiq (AS) said, 'Whoever is unable to come and visit us, let him go and visit the graves of virtuous people from among our friends, and it will be recorded for him as having visited us.'²

Notes

1. بحار الأنوار : 29 / 354 / 74 .

2. Bihar al-Anwar, v. 74, p. 354, no. 29

زِيَارَةُ قُبُورِ الْمَوْتَى - 895

895. Visiting the Graves of the Deceased

2857. الإمام علي عليه السلام : زُورُوا مَوْتَاكُمْ ؛ فَإِنَّهُمْ يَفْرَحُونَ بِزِيَارَتِكُمْ ، وَلَيُطْلَبَ

الرَّجُلُ حَاجَتُهُ عِنْدَ قَبْرِ أَبِيهِ وَأُمِّهِ بَعْدَمَا يَدْعُوهُمَا .¹

2857. Imam Ali (AS) said, 'Visit [the graves of] your deceased ones for indeed they rejoice at your visit. One should ask for one's requests at the graves of one's father and mother after praying for them.'²

2858. الإمام الصادق عليه السلام - لَمَّا سَأَلَهُ دَاوُودُ الرَّقِّيُّ : يَقُومُ الرَّجُلُ عَلَى قَبْرِ

أَبِيهِ وَقَرِيبِهِ وَغَيْرِ قَرِيبِهِ ، هَلْ يَنْفَعُهُ ذَلِكَ ؟ - : نَعَمْ إِنَّ ذَلِكَ يَدْخُلُ عَلَيْهِ كَمَا يَدْخُلُ عَلَى أَحَدِكُمْ الْهَدْيَةُ ، يَفْرَحُ بِهَا .³

2858. Imam al-Sadiq (AS) was once asked by Dawud al-Raqqi, 'Is there any benefit in standing at the grave of one's father, relative or even someone unrelated?' Imam (AS) replied, 'Yes, verily they receive it [the visit] as one would receive a gift, and it makes them happy.'⁴

Notes

1. الخصال : 10 / 618 .

2. al-Khisal, p. 618, no. 10

3. بحار الأنوار : 6 / 296 / 102 .

4. Bihar al-Anwar, v. 78, p. 71, no. 35

التَّسْلِيمُ عَلَى أَهْلِ الْقُبُورِ - 896

896. Greeting the People of the Graves

2859. بحار الأنوار : قَالَ الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ - لَمَّا مَرَّ عَلَى الْمُقَابِرِ فَقَالَ - :
السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ ، أَنْتُمْ لَنَا سَلَفٌ ، وَنَحْنُ لَكُمْ خَلْفٌ ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَا حِفْوَ . أَمَّا الْمَسَاكِنُ فَسُكِنَتْ ، وَأَمَّا الْأَزْوَاجُ فَتُنكِحَتْ ، وَأَمَّا الْأَمْوَالُ فَتُقَسِّمَتْ ، هَذَا
خَبَرٌ مَا عِنْدَنَا ، فَلَيْتَ شِعْرِي مَا خَبَرُ مَا عِنْدَكُمْ ؟ - ثُمَّ قَالَ : - أَمَا إِنَّهُمْ إِنْ نَطَقُوا لَقَالُوا :
وَجَدْنَا التَّقْوَى خَيْرَ زَادٍ .¹

2859. Imam Ali (AS), when he passed by graves, would say, 'Peace be upon you O people of the graves, you preceded us and we are following behind you, and we will meet you by Allah's will. As for your houses, they have already found new tenants, your spouses have remarried, your wealth has been distributed - these are the news we have. So what news have you for us?' Then he continued, 'If they were to answer, they would say, 'We found Godwariness to be the best provision [for the grave].'²

Notes

1. بحار الأنوار : 35 / 71 / 78 .

2. Ibid. v. 78, p. 71, no. 35

الزينة - 178

178. ADORNMENT

الترغيب بالزينة - 897

897. ENCOURAGING ADORNMENT

(يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

1.

*“O Children of Adam! Put on your adornment for every occasion of prayer, and eat and drink, but do not waste; indeed Allah does not like the wasteful.”*²

(قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ...) ³

*“Say, 'Who has forbidden the adornment of Allah which He has brought forth for His servants and all kinds of lawful things of food....’”*⁴

2860. رسول الله صلى الله عليه وآله : إِنَّ اللَّهَ يُحِبُّ - إِذَا خَرَجَ عَبْدُهُ الْمُؤْمِنُ إِلَى أَخِيهِ

- أَنْ يَتَهَيَّأَ لَهُ وَأَنْ يَتَجَمَّلَ. ⁵

2860. The Prophet (SAWA) said, 'Verily Allah likes it for a believing servant of His, when he goes to visit a fellow brother, to get ready and adorn himself.'⁶

2861. الإمام علي عليه السلام : لِيَتَزَيَّنَ أَحَدُكُمْ لِأَخِيهِ الْمُسْلِمِ إِذَا أَتَاهُ كَمَا يَتَزَيَّنُ

لِلْغَرِيبِ الَّذِي يُحِبُّ أَنْ يَرَاهُ فِي أَحْسَنِ الْهَيْئَةِ. ⁷

2861. Imam Ali (AS) said, 'You should adorn yourself for your fellow Muslim brother when you go to visit him just as you adorn yourself for a stranger for whom you want to make a good first impression.'⁸

(أنظر) الجمال : باب 353.

(See also: BEAUTY: section 353)

Notes

1. الأعراف : 31 .

2. Qur'an 732:

3. الأعراف : 32 .

4. Qur'an 733:

5. بحار الأنوار : 79 / 307 / 23 .

6. Bihar al-Anwar, v. 79, p. 307, no. 23

7. بحار الأنوار : 79 / 298 / 3 .

8. Ibid. p. 298, no. 3

أَحْسَنُ الزَّيْنَةِ - 898

898. THE BEST ADORNMENT

2862. رسول الله صلى الله عليه وآله : أَحْسَنُ زِينَةِ الرَّجُلِ السَّكِينَةُ مَعَ إِيْمَانٍ .¹

2862. The Prophet (SAWA) said, 'The best thing a man can adorn himself with is tranquility coupled with faith.'²

2863. الإمام عليّ عليه السلام : إِنَّ أَحْسَنَ الزِّيِّ مَا خَلَطَكَ بِالنَّاسِ وَجَمَلَكَ بَيْنَهُمْ

وَكَفَّ أَلْسِنَتَهُمْ عَنْكَ .³

2863. Imam Ali (AS) said, 'The best attire is that which enables you to blend in with people, which makes you look presentable in front of them, and which does not give tongues an excuse to wag about you.'⁴

2864. الإمام عليّ عليه السلام : مَا تَزَيَّنَ مُتَزَيِّنٌ بِمِثْلِ طَاعَةِ اللَّهِ .⁵

2864. Imam Ali (AS) said, 'No one can adorn himself with a better adornment than the obedience of Allah.'⁶

2865. الإمام عليّ عليه السلام : زِينَةُ الْبَوَاطِنِ أَجْمَلُ مِنْ زِينَةِ الظَّوَاهِرِ .⁷

2865. Imam Ali (AS) said, 'The adornment of your inner selves is more beautiful than the adornment of the outer.'⁸

2866. الإمام عليّ عليه السلام : زَيْنُ الْإِيْمَانِ طَهَارَةُ السَّرَائِرِ وَحُسْنُ الْعَمَلِ فِي الظَّاهِرِ

.⁹

2866. Imam Ali (AS) said, 'The adornment of faith is purity of one's innermost thoughts coupled with good actions manifested outwardly.'¹⁰

Notes

1. بحار الأنوار : 2 / 337 / 71 .

2. Ibid. v. 71, p. 337, no. 2

3. غرر الحكم : 3470 .

4. Ghurar al-Hikam, no. 3470

5. غرر الحكم : 9489 .

6. Ibid. no. 9489

7. غرر الحكم : 5503 .

8. Ibid. no. 5503

9. غرر الحكم : 5504 .

10. Ibid. no. 5504

المسؤولية - 179

179. RESPONSIBILITY

المسؤولية - 899

899. RESPONSIBILITY

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ * عَمَّا كَانُوا يَعْمَلُونَ) ¹.

“By your Lord, we will question them all concerning what they used to do.” ²

2867. الإمام علي عليه السلام : اِتَّقُوا اللَّهَ فِي عِبَادِهِ وَبِلَادِهِ فَإِنَّكُمْ مَسْئُولُونَ حَتَّى عَنْ

الْبِقَاعِ وَالْبَهَائِمِ، أَطِيعُوا اللَّهَ وَلَا تَعْصُوهُ. ³

2867. Imam Ali (AS) said, 'Be careful of your duty to Allah with respect to His people as well as His places, for verily you will be answerable even for the places [you frequented] and the animals. Obey Allah and do not disobey Him.' ⁴

Notes

1. الحجر : 92 ، 93 .

2. Qur'an 15: 92, 93

3. نهج البلاغة : الخطبة 167 .

4. Nahj al-Balagha, Sermon 167

!كُلُّكُمْ مَسْئُولٌ - 900

900. ALL OF YOU ARE RESPONSIBLE

2868. رسولُ الله صلى الله عليه وآله : أَلَا كُلكُمْ رَاعٍ وَكُلكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، فالأَمِيرُ الذي على الناسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ على أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ ، وَالْمَرْأَةُ رَاعِيَةٌ على بَيْتِ بَعْلِهَا وَوُلْدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ .¹

2868. The Prophet (SAWA) said, 'Indeed each of you is a shepherd responsible for his own herd. The commander of the people is their shepherd and responsible for his herd, just as a man looks after his household and is responsible for them, and a woman tends to her husband and children and is responsible for them.'²

2869. الإمامُ عليٌّ عليه السلام : كُلُّ امرئٍ مَسْئُولٌ عَمَّا مَلَكَتْ يَمِينُهُ وَعِيَالِهِ .³

2869. Imam Ali (AS) said, 'Every single person is answerable for what he possesses, and those who depend on him.'⁴

Notes

1. صحيح مسلم : 3 / 1459 / 20 .

2. Sahih Muslim, no. 1829

3. غرر الحكم : 7254 .

4. Ghurar al-Hikam, no. 7254

مَسْئُولِيَّةُ السَّمْعِ وَالْبَصَرِ وَالْفُؤَادِ - 901

901. The Answerability of the Hearing, THE SIGHT AND THE HEART

2870. كتاب من لا يحضره الفقيه : قَالَ رَجُلٌ لِلصَّادِقِ عَلَيْهِ السَّلَامُ : إِنَّ لِي جِيرَانًا وَهُمْ جَوَارٍ يَتَغَنَّيْنَ وَيَضْرِبْنَ بِالْعُودِ ، فَرُبَّمَا دَخَلْتُ الْمَخْرَجَ فَأُطِيلُ الْجُلُوسَ اسْتِمَاعًا مَنِّي هُنَّ؟... فَقَالَ لَهُ الصَّادِقُ عَلَيْهِ السَّلَامُ : تَاللَّهِ أَنْتَ ! أَمَا سَمِعْتَ اللَّهَ عَزَّوَجَلَّ يَقُولُ : (إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا)؟!¹

2870. It has been narrated in Man La Yahduruhu al-Faqih that a man once came to Imam al-Sadiq (AS) saying, 'I have a neighbour whose slave girls sing and play the lute, and sometimes when I go to the outhouse I take my time there so I may listen to them...?' So Imam al-Sadiq (AS) said to him, 'By Allah! Have you not heard the verse of Allah, Mighty and Exalted, [in the Qur'an], "*Verily the hearing and the sight and the heart, each of those shall be answerable for it*"?!²

Notes

1. كتاب من لا يحضره الفقيه : 1 / 80 / 177 .

2. al-Faqih, v. 1, p. 80, no. 177

«السؤال (1)» طلب العلم - 180

180. ASKING (1)

[Seeking Knowledge]

مِفْتَاحُ الْعِلْمِ - 902

902. THE KEY TO KNOWLEDGE

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ) ¹.

“We did not send [any apostles] before you except as men to whom We revealed - ask the People of the Reminder if you do not know.” ²

2871. رسول الله صلى الله عليه وآله : العلم خزانة ومفاتيحها السؤال، فاسألوا رجمكم

الله فإنه يُؤجر أربعة : السائل ، والمتكلم ، والمستمع ، والمحب هم ³.

2871. The Prophet (SAWA) said, 'Knowledge is a treasury, the key to which is the question, so ask and Allah will have mercy on you for verily four people are rewarded [for that question]: the questioner, the speaker, the listener, and the one that admires them.' ⁴

2872. رسول الله صلى الله عليه وآله : السؤال نصف العلم ⁵.

2872. The Prophet (SAWA) said, 'The question is half of knowledge.' ⁶

Notes

1. النحل : 43 .

2. Qur'an 1643:

3. تحف العقول : 41 .

4. Tuhaf al-Uqul, no. 41

5. كنز العمال : 29260 .

6. Kanz al-Ummal, no. 29260

حُسْنُ الْمَسْأَلَةِ - 903

903. PRODUCTIVE QUESTIONING

2873. رسولُ الله صلى الله عليه وآله : حُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ .¹

2873. The Prophet (SAWA) said, 'Productive questioning is half of knowledge.'²

2874. الإمامُ عليُّ عليه السلام - لِسَائِلِ سَأَلُهُ عَنْ مُعْضِلَةٍ - : سَلْ تَفْقُهَا ، وَلَا

تَسْأَلْ تَعْتِنَا ؛ فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهُ بِالْعَالِمِ ، وَإِنَّ الْعَالِمَ الْمُتَعَصِّفَ (الْمُتَعَنِّفَ) شَبِيهُ بِالْجَاهِلِ

الْمُتَعَنِّفِ .³

2874. Imam Ali (AS) said to a man who asked him regarding a puzzling issue, 'Ask in order to genuinely comprehend [the matter], and do not ask importunately causing further confusion thereby, for verily the ignorant person willing to learn is like a knowledgeable man, whereas the knowledgeable man who acts haphazardly is like an obstinate ignorant man.'

⁴

Notes

1. كنز العمال : 29262 .

2. Ibid. no. 29262

3. نهج البلاغة : الحكمة 320 .

4. Nahj al-Balagha, Saying 320

ما لا ينبغي في السؤال - 904

904. That Which Should Not Be Questioned

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْآنُ تُبْدَ لَكُمْ عَمَّا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ).¹

*“O you who believe! Do not ask about things which, if they are disclosed to you, will upset you. Yet if you ask about them while the Qur'an is being sent down, they shall be disclosed to you. Allah has excused it, and Allah is all-forgiving, all-forbearing.”*²

2875. رسول الله صلى الله عليه وآله : ذُرُونِي مَا تَرَكْتُكُمْ ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ
بكَثْرَةِ سؤَالِهِمْ واختلافهم على أنبيائهم ، فإذا أمرتكم بشيءٍ فأتوا منه ما استطعتم ، وإذا
نهيتكم عن شيءٍ فدعوه .³

2875. The Prophet (SAWA) said, 'Leave me alone when I part your company, for verily people before you were ruined because of their persistent questioning and contradiction of their prophets. So when I command you with something, carry it out as best as possible, and when I prohibit you something, leave it alone.'⁴

Notes

1. المائدة : 101 .
2. Qur'an 5101:
3. كنز العمال : 916 .
4. Kanz al-Ummal, no. 916

جواب ما لا تعلم من الأسئلة - 905

**905. Answering Questions that One DOES NOT KNOW
THE ANSWER TO**

2876. رسول الله صلى الله عليه وآله في وصيته لأبي ذرٍّ - : يا أبا ذرٍّ ، إذا سُئِلْتَ عن عِلْمٍ لا تَعْلَمُهُ فَقُلْ : لا أَعْلَمُهُ تَنْجُ مِنْ تَبِعَتِهِ ، ولا تُفْتِ بما لا عِلْمَ لَكَ بِهِ تَنْجُ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ .¹

2876. The Prophet (SAWA) in his advice to his companion Abu Dharr, said, 'O Abu Dharr! When you are asked about something of which you have no knowledge, say, 'I do not know' and you will be saved from its repercussions. And do not give verdicts about that which you do not know and you will be saved from the chastisement of Allah on the Day of Resurrection.'²

2877. الإمام علي عليه السلام : لا يَسْتَحْيِي الْعَالِمُ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ : لا عِلْمَ لِي بِهِ .³

2877. Imam Ali (AS) said, 'The scholar never feels ashamed to say 'I have no knowledge about this' when he does not know something.'⁴

2878. الإمام علي عليه السلام : مَنْ تَرَكَ قَوْلَ «لَا أَدْرِي» أَصِيبَتْ مَقَاتِلُهُ .⁵

2878. Imam Ali (AS) said, 'He who abandons saying 'I do not know' is bound to be struck at his most vulnerable spots.'⁶

2879. الإمام الصادق عليه السلام : إِنَّ مَنْ أَجَابَ فِي كُلِّ مَا يُسْأَلُ عَنْهُ لَمْ يَجُنْ .⁷

2879. Imam al-Sadiq (AS) said, 'Verily the one who answers every question posed to him is insane.'⁹

2880. الإمام الصادق عليه السلام : لِلْعَالِمِ إِذَا سُئِلَ عَنْ شَيْءٍ وَهُوَ لَا يَعْلَمُهُ أَنْ يَقُولَ : اللَّهُ أَعْلَمُ ، وَلَيْسَ لِغَيْرِ الْعَالِمِ أَنْ يَقُولَ ذَلِكَ .¹⁰

2880. Imam al-Sadiq (AS) said, 'When a knowledgeable person is asked about something he does not know, he should say, 'Allah knows better', and none but a knowledgeable man will say that.'¹¹

(أنظر) عنوان 81 «الجواب» .

(See also: THE ANSWER 81)

Notes

1. مكارم الأخلاق : 2 / 364 / 2661 .

2. Makarim al-Akhlaq, v. 2, p. 264, no. 2661

3. المحاسن : 1 / 328 / 664 .

4. al-Mahasin, v. 1, p. 328, no. 664

5. نهج البلاغة : الحكمة 85 .

6. Nahj al-Balagha, Saying 85

7. بحار الأنوار : 2 / 117 / 15

8. عن القاسم بن محمد بن أبي بكر - أحد فقهاء المدينة الموثقي على علمه وفقهه بين المسلمين - أنه سئل عن شيء فقال : لا أحسنه ، فقال السائل : إني جئت إليك لا أعرف غيرك! فقال القاسم : لا تنظر إلى طول لجيتي وكثرة الناس حولي والله ما أحسنه ، فقال شيخ من قريش جالس إلى جنبه : يا ابن أخي الزهري ، فقال : فوالله ما رأيته في مجلس أنبل منك اليوم ! فقال القاسم : والله لأن يقطع لساني أحب إلي أن أتكلم بما لا أعلم لي به!! بحار الأنوار : 2 / 123 / 50

9. Bihar al-Anwar, v. 2, p. 117, no. 15

10. الكافي : 1 / 42 / 5

11. al-Kafi, v. 1, p. 42, no. 5

(السؤال (2) طلب الحاجة - 181

181. ASKING (2)

[Requesting a Need]

النَّهْيُ عَنْ سُؤَالِ النَّاسِ - 906

906. PROHIBITION OF ASKING PEOPLE

(لِلْفُقَرَاءِ الَّذِينَ أُخْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِخْفًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ).¹

*"[The charities are] for the poor who are straitened in the way of Allah, not capable of moving about in the land [for trade]. The unaware suppose them to be well off because of their reserve. You recognize them by their mark; they do not ask the people importunately. And whatever wealth you may spend, Allah indeed knows it."*²

2881. رسول الله صلى الله عليه وآله : يا أبا ذرٍّ ، إِيَّاكَ والسؤال فإنه ذُلٌّ حاضِرٌ ، وفقرٌ تتعجلُهُ ، وفيه حسابٌ طَوِيلٌ يَوْمَ الْقِيَامَةِ.³

2881. The Prophet (SAWA) said, 'O Abu Dharr, beware of asking [people] for it is ready humiliation and a poverty which you yourself hasten down [in this world], and it entails lengthy accounting on the Day of Resurrection.'⁴

2882. كنز العمال : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ يَتَكَفَّلْ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئاً وَأَتَكَفَّلَ لَهُ بِالْجَنَّةِ ؟ قَالَ ثَوْبَانٌ : أَنَا . فَكَانَ ثَوْبَانٌ لَا يَسْأَلُ النَّاسَ شَيْئاً .⁵

2882. The Prophet (SAWA) said, 'Who can give me their word that they never ask anything from people and I will guarantee them Paradise in return?' A man called Thawban said, 'I do', and indeed Thawban never used to ask people for anything.'⁶

2883. رسول الله صلى الله عليه وآله : مَا مِنْ عَبْدٍ فَتَحَ عَلَى نَفْسِهِ بَاباً مِنَ الْمَسْأَلَةِ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ سَبْعِينَ بَاباً مِنَ الْفَقْرِ .⁷

2883. The Prophet (SAWA) said, 'No sooner does a servant open the door of begging unto himself than Allah opens seventy doors of poverty unto him.'⁸

2884. الإمام علي عليه السلام : مَنْ سَأَلَ غَيْرَ اللَّهِ اسْتَحَقَّ الْحِرْمَانَ .⁹

2884. Imam Ali (AS) said, 'He who asks anything of anyone other than Allah becomes deserving of deprivation.'¹⁰

2885. الإمام الحسن عليه السلام : إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا فِي إِحْدَى ثَلَاثٍ : دَمٌ مُفْجِعٌ ، أَوْ دَيْنٌ مُفْرِحٌ ، أَوْ فَقْرٌ مُدْقِعٌ .¹¹

2885. Imam al-Hasan (AS) said, 'Verily begging is not allowed, except in three cases: for paying a large sum of blood money, an escalating debt or an abasing poverty.'¹²

2886. الإمام زين العابدين عليه السلام : طَلَبُ الْحَوَائِجِ إِلَى النَّاسِ مَذَلَّةٌ لِلْحَيَاةِ ، وَمَذْهَبَةٌ لِلْحَيَاءِ ، وَاسْتِخْفَافٌ بِالْوَقَارِ ، وَهُوَ الْفَقْرُ الْحَاضِرُ ، وَقِلَّةُ طَلَبِ الْحَوَائِجِ مِنَ النَّاسِ هُوَ الْغِنَى الْحَاضِرُ .¹³

2886. Imam Zayn al-Abidin (AS) said, 'Asking for the fulfilment of one's needs from people degrades one's life, does away with one's modesty, and makes a mockery of one's own dignity and it is a ready poverty in itself. Refraining from seeking fulfilment of one's needs from people is ready wealth in itself.'¹⁴

2887. الإمام الصادق عليه السلام : شَبِعْتُنَا مَنْ لَا يَسْأَلُ النَّاسَ وَلَوْ مَاتَ جُوعاً .¹⁵

2887. Imam al-Sadiq (AS) said, 'Our followers [Shia] are those who do not ask anything from people, even if they were to die of hunger.'¹⁶

(أنظر) اليأس : باب 1907.

(See also: DESPAIR: section 1907)

Notes

1. البقرة : 273 .
2. Qur'an 2273:
3. كتاب من لا يحضره الفقيه : 4 / 375 / 5762 .
4. al-Faqih, v. 4, p. 375, no. 5762
5. كنز العمال : 17142 .
6. Kanz al-Ummal, no. 17142
7. جامع الأخبار : 379 / 1061 .
8. Jami al-Akhbar, p. 379, no. 1061
9. غرر الحكم : 7993 .
10. Ghurar al-Hikam, no. 7993
11. بحار الأنوار : 96 / 152 / 16 .
12. Bihar al-Anwar, v. 96, p. 152, no. 16
13. تحف العقول : 279 .
14. Tuhaf al-Uqul, no. 279
15. وسائل الشيعة : 6 / 309 / 15 .
16. Wasa'il al-Shia, v. 6, p. 309, no. 15

التَّحذِيرُ مِنَ السُّؤَالِ عَنْ ظَهْرِ غِنَى - 907

907. Caution Against Asking (of People) IN SPITE OF BEING WELL-OFF

2888. رسول الله صلى الله عليه وآله : مَنْ سَأَلَ عَنْ ظَهْرِ غِنَى فَصُدَاعٌ فِي الرَّأْسِ وَدَاءٌ

فِي الْبَطْنِ.¹

2888. The Prophet (SAWA) said, 'Whoever begs in spite of being well-off will be afflicted with headache and stomach pains.'²

2889. الإمام زين العابدين عليه السلام : ضَمِنْتُ عَلَى رَبِّي أَنْ لَا يَسْأَلَ أَحَدٌ أَحَدًا مِنْ

غَيْرِ حَاجَةٍ إِلَّا اضْطَرَّتْهُ حَاجَةٌ بِالمَسْأَلَةِ يَوْمًا إِلَى أَنْ يَسْأَلَ مِنْ حَاجَةٍ.³

2889. Imam Zayn al-Abidin (AS) said, 'I assure you by My Lord that no one should ask anything from anyone else unnecessarily, until and unless he is one day compelled by his needs to ask someone for fulfilment of that need.'⁴

2890. الإمام الباقر عليه السلام : مَنْ سَأَلَ بظَهْرِ غِنَى لَقِيَ اللَّهَ مَحْمُوشًا وَجْهُهُ يَوْمَ

الْقِيَامَةِ.⁵

2890. Imam al-Baqir (AS) said, 'He who asks others in spite of being well-off will meet Allah with a scarred face on the Day of Resurrection.'⁶

Notes

1. بحار الأنوار : 29 / 156 / 96 .

2. Bihar al-Anwar, v. 96, p. 156, no. 29

3. بحار الأنوار : 37 / 158 / 96 .

4. Ibid. p. 158, no. 37

5. بحار الأنوار : 26 / 155 / 96 .

6. Ibid. p. 155, no. 26

الْحَثُّ عَلَى الْإِسْتِغْنَاءِ عَنِ النَّاسِ - 908

908. ENJOINMENT OF SELF-SUFFICIENCY

2891. رسول الله صلى الله عليه وآله : مَنْ سَأَلَنَا أَعْطَيْنَاهُ ، وَمَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ .¹

2891. The Prophet (SAWA) said, 'Whoever asks of us, we give him, and whoever tries to be self-sufficient, Allah enriches him.'²

2892. رسول الله صلى الله عليه وآله : لَوْ أَنَّ أَحَدَكُمْ يَأْخُذُ حَبْلًا فَيَبِئَاتِي بِحُرْمَةِ حَطَبٍ

عَلَى ظَهْرِهِ فَيَبِيعُهَا فَيَكْفُفُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ .³

2892. The Prophet (SAWA) said, 'If any of you was to take some rope and bring a bundle of firewood on his back to sell or to use as shelter, it would be better for him than to beg.'⁴

Notes

1. الكافي : 2 / 138 / 2 .

2. al-Kafi, v. 2, p. 138, no. 2

3. بحار الأنوار : 96 / 158 / 37 .

4. Bihar al-Anwar, v. 96, p. 158, no. 37

طَلَبُ الْمَعْرُوفِ مِنْ أَهْلِهِ - 909

909. Asking a Favour from the Right Person

2893. رسول الله صلى الله عليه وآله : اَطْلُبُوا الْمَعْرُوفَ وَالْفَضْلَ مِنْ رُحَمَاءِ أُمَّتِي تَعِيشُوا

فِي أَكْنَافِهِمْ.¹

2893. The Prophet (SAWA) said, 'Seek favours and kindness from the compassionate people of my community and you will always remain under their wing of protection.'²

2894. الإمام علي عليه السلام : مَاءٌ وَجْهَكَ جَامِدٌ يُقْطِرُهُ السُّؤَالُ، فَانْظُرْ عِنْدَ مَنْ

تُقْطِرُهُ.³

2894. Imam Ali (AS) said, 'Your self-respect is firm and only begging causes it to yield, so be careful who you allow it to yield in front of.'⁴

2895. الإمام علي عليه السلام : فَوْتُ الْحَاجَةِ أَهْوَنُ مِنْ طَلَبِهَا إِلَى غَيْرِ أَهْلِهَا.⁵

2895. Imam Ali (AS) said, 'Letting a need go unmet is easier than asking the wrong person for it.'⁶

(أنظر) الحاجة : باب 592.

(See also: THE NEED: section 592)

Notes

1. بحار الأنوار : 38 / 160 / 96 .

2. Ibid. v. 96, p. 160, no. 38

3. نصح البلاغة : الحكمة 346 .

4. Nahj al-Balagha, Saying 346

5. نصح البلاغة : الحكمة 66 .

6. Ibid. Saying 66

أَدَبُ السُّؤَالِ - 910

910. THE ETIQUETTE OF ASKING

2896. الإمام الصادق عليه السلام : لا تَسْأَلْ مَنْ تَخَافُ أَنْ يَمْنَعَكَ .¹

2896. Imam al-Sadiq (AS) said, 'Do not ask the one who you fear will deny you.'²

2897. الإمام الصادق عليه السلام : ثلاثة تُورِثُ الحِرْمَانَ : الإلحاحُ في المسألة ،

والغيبَةُ ، والهَزْءُ .³

2897. Imam al-Sadiq (AS) said, 'Three things bring about deprivation: insistence in one's asking, backbiting and mockery.'⁴

Notes

1. أعلام الدين : 304 .
2. Alam al-Din, no. 304
3. تحف العقول : 321 .
4. Tuhaf al-Uqul, no. 321

التَّحْذِيرُ عَنْ رَدِّ السَّائِلِ - 911

911. Warning Against Turning a Beggar AWAY EMPTY-HANDED

(وَأَمَّا السَّائِلُ فَلَا تَنْهَرْ) ¹.

"And as for the beggar, do not chide him." ²

2898. رسولُ الله صلى الله عليه وآله : لا تَقْطَعُوا عَلَى السَّائِلِ مَسْأَلَتَهُ فَلَوْلَا أَنَّ

الْمَسَاكِينَ يَكْذِبُونَ مَا أَفْلَحَ مَنْ رَدَّهُمْ ³.

2898. The Prophet (SAWA) said, 'Do not ever snub the beggar's request, for were it not for the fact that some of them do lie, those who turn beggars away would never prosper.' ⁴

2899. رسولُ الله صلى الله عليه وآله : أَنْظَرُوا إِلَى السَّائِلِ، فَإِنْ رَقَّتْ لَهُ قُلُوبُكُمْ

فَأَعْطُوهُ ، فَإِنَّهُ صَادِقٌ ⁵.

2899. The Prophet (SAWA) said, 'Look at the beggar and if you find your hearts softening towards him then give him for verily he is honest.' ⁶

2900. الإمامُ عليٌّ عليه السلام : لَا تَرُدَّ سَائِلًا وَلَوْ مِنْ شَطْرِ حَبَّةِ عَنَبٍ أَوْ شِقِّ تَمْرَةٍ

⁷.

2900. Imam Ali (AS) said, 'Do not turn the beggar away empty handed, even if you can give him but half a grape or a piece of a date.' ⁸

2901. الإمامُ عليٌّ عليه السلام : لَا تَسْتَحِ مِنْ إِعْطَاءِ الْقَلِيلِ؛ فَإِنَّ الْحِرْمَانَ أَقَلُّ مِنْهُ ⁹.

2901. Imam Ali (AS) said, 'Do not be ashamed to give little, for verily refusing to give anything at all is an act of greater shame.' ¹⁰

2902. الإمامُ الحسينُ عليه السلام : صَاحِبُ الْحَاجَةِ لَمْ يُكْرِمْ وَجْهَهُ عَنْ سُؤَالِكَ فَأَكْرِمْ

وَجْهَكَ عَنْ رَدِّهِ ¹¹.

2902. Imam al-Husayn (AS) said, 'The needy one loses his self-respect by asking you, so do not lose your self-respect by denying him.' ¹²

2903. الإمامُ الباقرُ عليه السلام : لَوْ يَعْلَمُ السَّائِلُ مَا فِي الْمَسْأَلَةِ مَا سَأَلَ أَحَدٌ أَحَدًا،

وَلَوْ يَعْلَمُ الْمَسْئُولُ مَا فِي الْمَنْعِ مَا مَنَعَ أَحَدٌ أَحَدًا ¹³.

2903. Imam al-Baqir (AS) said, 'If the beggar was to know the enormity of begging, no one would ever ask anything of another, and if the one asked was to know the enormity of denying someone, no one would ever deny another again.' ¹⁴

2904. الإمامُ الصادقُ عليه السلام : إِنْ الرَّجُلُ لَيْسَ أَلْنِي الْحَاجَةَ فَأَبَادِرْ بِقَضَائِهَا خَشَاةً

أَنْ يَسْتَغْنِيَ عَنْهَا فَلَا يَجِدَ لَهَا مَوْقِعًا إِذَا جَاءَتْهُ ¹⁵.

2904. Imam al-Sadiq (AS) said, 'When a man asks me to fulfil a need, I rush to fulfil it fearing lest he ceases to need it, and my assistance will no longer benefit him.' ¹⁶

2905. الإمام الصادق عليه السلام : أطعموا ثلاثة ثُمَّ أَنْتُمْ بِالْخِيَارِ عَلَيْهِ ، إِنْ شِئْتُمْ أَنْ تَزِدُوا فَازْدَادُوا وَإِلَّا فَقَدْ أَدَيْتُمْ حَقَّ يَوْمِكُمْ .¹⁷

2905. Imam al-Sadiq (AS) said, 'Feed [at least] three people. If you then wish to feed more then it is up to you, and if not then you will have at least performed your duty for the Day [of Resurrection].'¹⁸

2906. بحار الأنوار عنهم عليهم السلام : إِنَّا لَنُعْطِي غَيْرَ الْمُسْتَحِقِّ حَذَرًا مِنْ رَدِّ الْمُسْتَحِقِّ .¹⁹

2906. Bihar al-Anwar: 'The Imams (AS) said, 'Verily we give to the undeserving in order to act as a deterrent from turning away the deserving.'²⁰

(أنظر) المعروف (1) : 1279.

(See also: ACTS OF COMMON COURTESY: section 1279)

Notes

1. الضحى : 10 .
2. Qur'an 93:10:
3. بحار الأنوار : 96 / 158 / 37 .
4. Bihar al-Anwar, v. 96, p. 158, no. 37
5. النوادر للراوندي : 86 / 9 .
6. Nawadir al-Rawandi, p. 3
7. تحف العقول : 172 .
8. Tuhaf al-Uqul, no. 172
9. نهج البلاغة : الحكمة 67 .
10. Nahj al-Balagha, Saying 67
11. كشف الغمّة : 2 / 244 .
12. Kashf al-Ghamma, v. 2, p. 244
13. تحف العقول : 300 .
14. Tuhaf al-Uqul, no. 200
15. عيون أخبار الرضا : 2 / 179 / 2 .
16. Uyun Akhbar al-Rida (AS), v. 2, p. 179, no. 2
17. عدّة الداعي : 91 .
18. Uddat al-Dai, p. 91
19. بحار الأنوار : 96 / 159 / 37 .
20. Bihar al-Anwar, v. 96, p. 159, no. 37

السَّبَّ - 182

182. INSULTING

ذَمُّ سَبَابِ الْمُؤْمِنِ - 912

912. Censure of Insulting the Believer

2907. رسولُ الله صلى الله عليه وآله : سَابُّ الْمُؤْمِنِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ ¹.

2907. The Prophet (SAWA) said, 'The one who insults a believer is as one who is on the verge of ruin.' ²

2908. رسولُ الله صلى الله عليه وآله : سَبَابُ الْمُؤْمِنِ فُسُوقٌ ، وَقِتَالُهُ كُفْرٌ ، وَأَكْلُ

لَحْمِهِ مِنْ مَعْصِيَةِ اللَّهِ ³.

2908. The Prophet (SAWA) said, 'To insult a believer is a gross iniquity, to kill him is infidelity, and to backbite him is an act of disobedience of Allah.' ⁴

Notes

1. كنز العمال : 8093 .

2. Kanz al-Ummal, no. 8093

3. بحار الأنوار : 6 / 148 / 75 .

4. Bihar al-Anwar, v. 75, p. 148, no. 6

النَّهْيُ عَنْ سَبِّ الْأَصْنَامِ وَالشَّيْطَانِ - 913

913. PROHIBITION OF INSULTING EVEN IDOLS AND SATAN

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ) ¹

“Do not abuse those whom they invoke besides Allah, lest they should abuse Allah out of hostility, without any knowledge. That is how to every people we have made their conduct decorous. Then their return will be to their Lord and He will inform them concerning what they used to do.” ²

2909. رسولُ الله صلى الله عليه وآله : لَا تَسُبُّوا الشَّيْطَانَ وَتَعَوِّذُوا بِاللَّهِ مِنْ شَرِّهِ. ³

2909. The Prophet (SAWA) said, 'Do not insult Satan but instead seek refuge to Allah from his harm.' ⁴

Notes

1. الأنعام : 108 .

2. Qur'an 6108:

3. كنز العمال : 2120 .

4. Kanz al-Ummal, no. 2120

النَّهْيُ عَنْ سَبِّ النَّاسِ - 914

914. Prohibition of Insulting People

2910. رسولُ الله صلى الله عليه وآله : لا تُسُبُّوا النَّاسَ فَتَكْتَسِبُوا الْعَدَاوَةَ بَيْنَهُمْ .¹

2910. The Prophet (SAWA) said, 'Do not insult people lest you procure animosity from them.'²

2911. الإمامُ عليٌّ عليه السلام - لِقَنْبَرٍ وَقَدْ رَامَ أَنْ يَشْتِمَ شَائِمَةً - : مَهْلًا يَا قَنْبَرُ ! دَعْ شَائِمَتَكَ مُهَانًا تُرْضِ الرَّحْمَنَ وَتُسَخِّطُ الشَّيْطَانَ وَتُعَاقِبُ عَدُوَّكَ ، فَوَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا أَرْضَى الْمُؤْمِنُ رَبَّهُ بِمِثْلِ الْحِلْمِ ، وَلَا أَسَخَطَ الشَّيْطَانَ بِمِثْلِ الصَّمْتِ ، وَلَا غَوَّيَبَ الْأَحْمَقُ بِمِثْلِ السُّكُوتِ عَنْهُ .³

2911. Imam Ali (AS) said to Qanbar when he wished to insult a man who had insulted him, 'Careful Qanbar! Leave your insulter to his disdain and you will please the Beneficent Lord, displease Satan and punish thereby your enemy, for by the One who split the grain and created the breeze, there is no stance better than clemency with which a believer can please his Lord, and nothing like silence to offend Satan, and an idiot is best punished by ignoring him.'⁴

2912. الإمامُ الكاظمُ عليه السلام - لَمَّا رَأَى رَجُلَيْنِ يَتَسَابَّانِ - : الْبَادِي أَظْلَمُ ، وَوَزْرُهُ وَوَزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَدِ الْمَظْلُومُ .⁵

2912. Imam al-Kazim (AS) when he saw two people insulting each other, said, 'The initiator is the more unjust and bears his own sin as well as the sin of his opponent as long as the latter does not retort.'⁶

2913. الإمامُ الكاظمُ عليه السلام : مَا تَسَابَّ اثْنَانِ إِلَّا انْحَطَّ الْأَعْلَى إِلَى مَرْتَبَةِ الْأَسْفَلِ .⁷

2913. Imam al-Kazim (AS) said, 'Whenever two people insult each other, the more superior of the two sinks to the level of the more inferior one.'⁸

Notes

1. الكافي : 2 / 360 / 3 .
2. al-Kafi, v. 2, p. 360, no. 3
3. الأمالي للمفيد : 118 / 2 .
4. Amali al-Mufid, p. 118, no. 2
5. تحف العقول : 412 .
6. Tuhaf al-Uqul, no. 412
7. أعلام الدين : 305 .
8. Alam al-Din, p. 305

النَّهْي عَنْ سَبِّ الْوَالِدَيْنِ - 915

915. THE PROHIBITION OF INSULTING PARENTS

2914. رسول الله صلى الله عليه وآله : من أكبر الكبائر أن يسب الرجل والديه ، قيل

: وكيف يسب والديه؟! قال : يسب الرجل فيسب أباه وأمه.¹

2914. The Prophet (SAWA) said, 'The most severe of major sins is for a man to use obscene language at his parents.' He was asked, 'And how does he use obscene language at his parents?' He said, 'That a man uses obscene language at another, and he uses obscene language back at his father and mother.'²

2915. رسول الله صلى الله عليه وآله : لعن الله ... من يسب والديه.³

2915. The Prophet (SAWA) said, 'The curse of Allah....be upon he who uses obscene language at his parents.'⁴

Notes

1. بحار الأنوار : 6 / 46 / 74 .

2. Bihar al-Anwar, v.74, p. 46, no. 6

3. مسند احمد بن حنبل : 1 / 309 .

4. Musnad Ibn Hanbal, v. 1 p. 309

النَّهْي عَنْ سَبِّ الْأَشْيَاءِ - 916

916. THE PROHIBITION OF INSULTING THINGS

2916. رسولُ الله صلى الله عليه وآله : لا تَسُبُّوا الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ ، ولا تَسُبُّوا الجِبَالَ

ولا السَّاعَاتِ ولا الأَيَّامَ ولا اللَّيَالِيَ فَتَأْتُمُوا وَتَرْجِعَ عَلَيْكُمْ ¹.

2916. The Prophet (SAWA) said, 'Do not insult the wind, since it is missioned, and do not insult the mountains, the hours, the days and the nights, for you will sin and it will return to you.' ²

Notes

1. علل الشرائع : 1 / 577 .

2. Ilal al-Shara'i , p. 577, no. 1

السجود - 183

183. PROSTRATION

دُورُ السُّجُودِ فِي التَّقَرُّبِ إِلَى اللَّهِ - 917

917. The Role of Prostration in Proximity TO ALLAH

2917. الإمام علي عليه السلام : لا يُقَرَّبُ مِنَ اللَّهِ سُبْحَانَهُ إِلَّا كَثْرَةُ السُّجُودِ وَالرُّكُوعِ

¹.

2917. Imam Ali (AS) said, 'Nothing can bring about proximity to Allah, Glory be to Him, except an abundance of prostration (sujud) and bowing (ruku).' ²

2918. الإمام الصادق عليه السلام : السُّجُودُ مُنْتَهَى الْعِبَادَةِ مِنْ بَنِي آدَمَ . ³

2918. Imam al-Sadiq (AS) said, 'Prostration is the highest degree of worship that man can perform.' ⁴

2919. الإمام الصادق عليه السلام - لَمَّا قَالَ لَهُ سَعِيدُ بْنُ يَسَارٍ : أَدْعُو وَأَنَا رَاكِعٌ أَوْ

سَاجِدٌ ؟ - : نَعَمْ أَدْعُ وَأَنْتَ سَاجِدٌ ، فَإِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَهُوَ سَاجِدٌ ، أَدْعُ

اللَّهُ عَزَّوَجَلَّ لِدُنْيَاكَ وَآخِرَتِكَ . ⁵

2919. Imam al-Sadiq (AS) was once asked by Said b. Yasar whether he should supplicate in the state of prostration or in the state of bowing, to which he replied, 'Supplicate while prostrating for verily the nearest the servant can ever be to Allah is in the state of prostration, so supplicate Allah for your worldly needs as well as for your life in the Hereafter.' ⁶

Notes

1. غرر الحكم : 10888 .

2. Ghurar al-Hikam, no. 10888

3. الدعوات : 70 / 33 .

4. al-Daawat, p. 33, no. 70

5. بحار الأنوار : 6 / 131 / 85 .

6. Bihar al-Anwar, v. 85, p. 131, no. 6

إِطَالَةُ السُّجُودِ - 918

918. PROLONGING ONE'S PROSTRATION

2920. رسول الله صلى الله عليه وآله : إذا أردت أن يحشرك الله معي فأطيل السجود

بين يدي الله الواحد القهار.¹

2920. The Prophet (SAWA) said, 'If you want Allah to raise you [on the Day of Resurrection] with me, then prolong your prostration to Allah the One, the all-Conqueror.'²

2921. الإمام علي عليه السلام : أطيلوا السجود ، فما من عمل أشد على إبليس من

أن يرى ابن آدم ساجداً ، لأ نّه أمر بالسجود فعصى.³

2921. Imam Ali (AS) said, 'Prolong your prostration, for there is no act more agonizing for Iblis [Satan] than to see man in the state of prostration, for he himself was once commanded to prostrate but refused to do so.'⁴

2922. الإمام الصادق عليه السلام : إن قوماً أتوا رسول الله صلى الله عليه وآله فقالوا

: يا رسول الله، اضمن لنا على ربك الجنة ، فقال : على أن تُعينوني بطول السجود.⁵

2922. Imam al-Sadiq (AS) said, 'A group of people once came to the Prophet (SAWA) saying, 'O Prophet of Allah, ask your Lord to secure us a place in Paradise', to which he replied, 'As long as you assist me with lengthy prostrations.'⁶

2923. الإمام الصادق عليه السلام : كان علي بن الحسين عليه السلام ... إذا سجد

لم يرفع رأسه حتى يرفض عرقاً.⁷

2923. Imam al-Sadiq (AS) narrated, 'When Ali b. al-Husayn [i.e. Imam Zayn al-Abidin] (AS) used to go down in prostration, he would not raise his head up again until he was dripping with sweat.'⁸

Notes

1. بحار الأنوار : 12 / 164 / 85

2. Ibid. p. 164, no. 12

3. الخصال : 10 / 616

4. al-Khisal, p. 616, no. 10

5. الأمالي للطوسي : 1389 / 664

6. Amali al-Tusi, p. 664, no. 1389

7. بحار الأنوار : 17 / 137 / 85

8. Bihar al-Anwar, v. 85, p. 137, no. 17

أثر السُّجود - 919

919. THE EFFECT OF PROSTRATION

(سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ).¹

² “*Their mark is [visible] on their faces, from the effect of prostration.*”

2924. الإمام علي عليه السلام : إِيَّيْ لَأَكْرَهُ لِلرَّجُلِ أَنْ تُرَى جَبْهَتُهُ جَلْحَاءَ لَيْسَ فِيهَا

شَيْءٌ مِنْ أَثَرِ السُّجُودِ .³

2924. Imam Ali (AS) said, 'I hate it for a man to have a smooth forehead not having any trace of prostration on it.'⁴

2925. الإمام الباقر عليه السلام : كَانَ لِأَبِي عَلَيْهِ السَّلَامُ فِي مَوْضِعِ سُجُودِهِ آثَارٌ نَاتِيَةٌ

، وَكَانَ يَقْطَعُهَا فِي السَّنَةِ مَرَّتَيْنِ ، فِي كُلِّ مَرَّةٍ خَمْسَ تَفْنَاتٍ فَسَمِّيَ ذَا التَّفْنَاتِ لِدَلَالَتِهِ .⁵

2925. Imam al-Baqir (AS) said, 'My father (AS) used to have protruding marks from prostration on his forehead, which he used to cut twice a year, and every time he would do so, he would scrape off five calluses, and came to be nicknamed 'the one with calluses.'⁶

Notes

1. الفتح : 29 .

2. Qur'an 48:29:

3. بحار الأنوار : 71 / 344 / 4 .

4. Bihar al-Anwar, v. 71, p. 344, no. 4

5. علل الشرائع : 233 / 1 .

6. Ilal al-Shara'i , p. 233, no. 1

السُّجُودُ عَلَى تُربةِ الْحُسَيْنِ عَلَيْهِ السَّلَام - 920

**920. PROSTRATING ON THE EARTH FROM Imam
Husayn (AS)'S GRAVE**

2926. الإمامُ الصّادقُ عليه السّلام : السُّجُودُ عَلَى تُربةِ الْحُسَيْنِ عَلَيْهِ السَّلَام يَحْزُقُ

الْحُجُبَ السَّبْعَ.¹

2926. Imam al-Sadiq (AS) said, 'Prostrating on the soil from al-Husayn (AS)'s grave pierces the seven veils.'²

Notes

1. بحار الأنوار : 85 / 153 / 14 .

2. Bihar al-Anwar, v. 85, p. 153, no. 14

المسجد - 184

184. THE MOSQUE

المَسْجِدُ بَيْتُ اللَّهِ - 921

921. The Mosque is the House of Allah

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا).¹

*“The places of worship belong to Allah, so do not invoke anyone along with Allah.”*²

2927. الإمام الصادق عليه السلام : عَلَيْكُمْ بِإِتْيَانِ الْمَسَاجِدِ؛ فَإِنَّهَا يُبَوِّثُ اللَّهُ فِي الْأَرْضِ ، وَمَنْ أَتَاهَا مُتَطَهِّرًا طَهَّرَهُ اللَّهُ مِنْ ذُنُوبِهِ وَكُتِبَ مِنْ زُؤَارِهِ فَأَكْثَرُوا فِيهَا مِنَ الصَّلَاةِ وَالِدُّعَاءِ .³

2927. Imam al-Sadiq (AS) said, 'It is incumbent upon you to attend the mosques, for verily they are the houses of Allah on earth. And whoever enters them having purified himself, Allah will purify him of his sins and will record him down as one of its frequenters, so perform many prayers and supplications therein.'⁴

Notes

1. الجن : 18 .

2. Qur'an 72:18:

3. الأمالي للصادق : 584 / 440 .

4. Amali al-Saduq, p. 293, no. 8

عِمَارَةُ الْمَسَاجِدِ - 922

922. MAINTAINING THE MOSQUES

(إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ).¹

*“Only those shall maintain Allah's mosques who believe in Allah and the Last Day, and establish the prayer and give the zakat, and fear no one except Allah. They, hopefully, will be among the guided.”*²

2928. رسول الله صلى الله عليه وآله - وقد سألَهُ أبو ذَرٍّ عن كَيْفِيَّةِ عِمَارَةِ الْمَسَاجِدِ

- : لا تُرْفَعُ فِيهَا الْأَصْوَاتُ ، ولا يُخَاضُ فِيهَا بِالْبَاطِلِ ، ولا يُشْتَرَى فِيهَا ولا يُبَاعُ ، واتركِ اللَّغْوَ ما دُمْتَ فِيهَا ، فإن لم تفعل فلا تلومَنَّ يَوْمَ الْقِيَامَةِ إِلَّا نَفْسَكَ.³

2928. The Prophet (SAWA) was asked by Abu Dharr how to maintain the mosques, to which he replied, 'Voices should not be raised therein, nor engrossment in wrongdoing. There should be no buying or selling, and all vain talk must be shunned as long as you are inside. If you do not do this, then you will have no one to blame but yourself on the Day of Resurrection.'⁴

2929. الإمام الصادق عليه السلام : مَنْ بَنَى مَسْجِداً بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ.⁵

2929. Imam al-Sadiq (AS) said, 'He who builds a mosque, Allah will order a house to be built for him in Paradise.'⁶

Notes

1. التوبة : 18 .

2. Qur'an 918:

3. مكارم الأخلاق : 2 / 374 / 2661 .

4. Makarim al-Akhlaq, v. 2, p. 374, no. 2661

5. الكافي : 3 / 368 / 1 .

6. al-Kafi, v. 3, p. 378, no. 1

ثَوَابُ الْمَشْيِ إِلَى الْمَسَاجِدِ - 923

923. The Reward for Walking to THE MOSQUES

2930. رسولُ الله صلى الله عليه وآله : مَنْ مَشَى إِلَى مَسْجِدٍ يَطْلُبُ فِيهِ الْجَمَاعَةَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ سَبْعُونَ أَلْفَ حَسَنَةٍ ، وَيُرْفَعُ لَهُ مِنَ الدَّرَجَاتِ مِثْلُ ذَلِكَ ، وَإِنْ مَاتَ وَهُوَ عَلَى ذَلِكَ وَكَّلَ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُعَوِّدُونَهُ فِي قَبْرِهِ ، وَيُؤْنِسُونَهُ فِي وَحْدَتِهِ ، وَيَسْتَغْفِرُونَ لَهُ حَتَّى يُبْعَثَ .¹

2930. The Prophet (SAWA) said, 'He who walks to a mosque intending to join the congregation gets the equivalent of seventy thousand good deeds for every step he takes, and he is raised as many levels, and if he dies on the way, Allah assigns seventy thousand angels to visit him in his grave to keep him company in his loneliness and to seek forgiveness for him until the day he is raised again.'²

Notes

1. بحار الأنوار : 76 / 336 / 1 .

2. Bihar al-Anwar, v. 76, p. 336, no. 1

ثَوَابُ الْجُلُوسِ فِي الْمَسْجِدِ - 924

924. THE REWARD FOR SITTING IN the Mosque

2931. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : يَا أَبَا ذَرٍّ ، إِنَّ اللَّهَ تَعَالَى يُعْطِيكَ مَا ذُمْتَ جَالِساً فِي الْمَسْجِدِ بِكُلِّ نَفَسٍ تَنْفَسُ دَرَجَةً فِي الْجَنَّةِ ، وَتُصَلِّي عَلَيْكَ الْمَلَائِكَةُ ، وَتُكْتَبُ لَكَ بِكُلِّ نَفَسٍ تَنْفَسُ فِيهِ عَشْرُ حَسَنَاتٍ ، وَتُمحى عَنْكَ عَشْرُ سَيِّئَاتٍ ¹.

2931. The Prophet (SAWA) said, 'O Abu Dharr, verily for as long as you remain seated in the mosque Allah, most High, will grant you an extra level in Paradise for every breath you take, the angels send salutations on you, and ten good deeds are recorded and ten evil deeds wiped away for every breath you take therein.' ²

Notes

1. بحار الأنوار : 3 / 85 / 77 .

2. Ibid. v. 77, p. 85, no. 3

جَوَارُ الْمَسْجِدِ وَالصَّلَاةُ فِيهِ - 925

925. Neighbouring the Mosque and Praying Therein

2932. بحار الأنوار عن الإمام علي عليه السلام : لا صلاة لجار المسجد إلا في المسجد، إلا أن يكون له عذر أو به علة، فقل: ومن جار المسجد يا أمير المؤمنين؟ قال: من سمع النداء.¹

2932. Imam Ali (AS) said, 'The prayer of one who lives neighbouring the mosque [yet prays at home] is null and void unless he prays inside the mosque, except if he has an excuse or if he is sick.' When asked who was considered as neighbouring the mosque, he replied, 'Anyone who hears the call to prayer.'²

2933. الإمام علي عليه السلام : حریم المسجد أربعون ذراعاً ، والجوار أربعون داراً من أربعة جوانبها.³

2933. Imam Ali (AS) said, 'The sanctuary of the mosque extends to forty cubits⁴, and its neighbouring precinct extends to forty houses on all four sides.'⁵

Notes

1. بحار الأنوار : 83 / 379 / 47 .

2. Ibid. v. 83, p. 379, no. 47

3. الخصال : 544 / 20 .

4. dhira: cubit - unit of measurement between 06. and 08. metres (ed.)

5. al-Khisal, p. 544, no. 20

آدابُ الْمَسَاجِدِ - 926

926. ETIQUETTES OF THE MOSQUE

2934. رسولُ اللَّهِ صلى الله عليه وآله : مَنْ أَكَلَ هَذِهِ الْبَقْلَةَ الْمَيْتَنَةَ [يَعْنِي الثُّومَ] فَلَا

يَقْرُبُ مَسْجِدَنَا ، فَأَمَّا مَنْ أَكَلَهُ وَلَمْ يَأْتِ الْمَسْجِدَ فَلَا نَأْسَ .¹

2934. The Prophet (SAWA) said, 'Whoever has eaten this pungent herb [i.e. garlic] should not approach our mosque. As for one who has eaten it and does not come to the mosque [as a result], there is no blame on him for it.'²

2935. رسولُ اللَّهِ صلى الله عليه وآله : لَا تَجْعَلُوا الْمَسَاجِدَ طُرُقًا حَتَّى تُصَلُّوا فِيهَا رَكَعَتَيْنِ

³.

2935. The Prophet (SAWA) said, 'Do not use the mosques as mere passageways until you have prayed two units of prayer therein.'⁴

Notes

1. بحار الأنوار: 84 / 9 / 83 .

2. Bihar al-Anwar, v. 84, p. 9, no. 83

3. الأمالي للصدوق : 509 / 707 .

4. Amali al-Saduq, p. 344, no. 1

السَّخَاءُ - 185

185. GENEROSITY

فَضْلُ السَّخَاءِ - 927

927. THE VIRTUE GENEROSITY

2936. رسولُ الله صلى الله عليه وآله : السَّخَاءُ خُلُقُ اللَّهِ الْأَعْظَمُ .¹

2936. The Prophet (SAWA) said, 'Allah has made generosity the greatest moral virtue.'²

2937. رسولُ الله صلى الله عليه وآله : مَا جَبَلَ اللَّهُ وَلِيًّا لَهُ إِلَّا عَلَى السَّخَاءِ .³

2937. The Prophet (SAWA) said, 'Allah has created every single vicegerent of His with generosity as their natural disposition.'⁴

2938. الإمامُ عليٌّ عليه السلام : السَّخَاءُ قُرْبَةٌ .⁵

2938. Imam Ali (AS) said, 'Generosity is a means of nearness [to Allah].'⁶

2939. الإمامُ عليٌّ عليه السلام : لَا يُسْتَعَانُ عَلَى اللَّبِّ إِلَّا بِالسَّخَاءِ .⁷

2939. Imam Ali (AS) said, 'The heart can only be made use of [to the best of its capacity] with generosity.'⁸

2940. الإمامُ عليٌّ عليه السلام : السَّخَاءُ ثَمَرَةُ الْعَقْلِ ، وَالْقَنَاعَةُ بُرْهَانُ النَّبْلِ .⁹

2940. Imam Ali (AS) said, 'Generosity is the fruit of the intellect, and contentment is the proof of magnanimity.'¹⁰

2941. الإمامُ عليٌّ عليه السلام : السَّخَاءُ يَزْرِعُ الْمَحَبَّةَ .¹¹

2941. Imam Ali (AS) said, 'Generosity cultivates love.'¹²

2942. الإمامُ عليٌّ عليه السلام : السَّخَاءُ يُكْسِبُ الْمَحَبَّةَ وَيُزَيِّنُ الْأَخْلَاقَ .¹³

2942. Imam Ali (AS) said, 'Generosity imparts love and adorns one's character.'¹⁴

2943. الإمامُ الصَّادِقُ عليه السلام : السَّخَاءُ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ ، وَهُوَ عِمَادُ الْإِيمَانِ

، وَلَا يَكُونُ مُؤْمِنٌ إِلَّا سَخِيًّا ، وَلَا يَكُونُ سَخِيًّا إِلَّا ذُو يَقِينٍ وَهَمَّةٍ عَالِيَةٍ ؛ لِأَنَّ السَّخَاءَ شُعَاعُ نُورِ الْيَقِينِ ، وَمَنْ عَرَفَ مَا قَصَدَ ، هَانَ عَلَيْهِ مَا بَدَلَ .¹⁵

2943. Imam al-Sadiq (AS) said, 'Generosity is one of the noble traits possessed by prophets. It is the pillar of belief, such that only a true believer will be generous, as well as one who possesses great certainty and high aspiration, for generosity is a gleam from the light of certainty, and the one who knows what he wants finds it easy to give away.'¹⁶

2944. الإمامُ الصَّادِقُ عليه السلام : خَيْرَاتُكُمْ سَمَحَاتُكُمْ وَشَرَارُكُمْ بُخْلَاؤُكُمْ .¹⁷

2944. Imam al-Sadiq (AS) said, 'The best ones from among you are those who are liberal and the worst ones from among you are the miserly.'¹⁸

Notes

1. كنز العمال : 15926 .
2. Kanz al-Ummal, no. 15926
3. كنز العمال : 16204 .
4. Ibid. no. 16204
5. بحار الأنوار : 9 / 193 / 72 .
6. Bihar al-Anwar, v. 72, p. 193, no. 9
7. 59 / 7 / 78 : بحار الأنوار .
8. Ibid. v. 78, p. 7, no. 59
9. 2145 : غرر الحكم .
10. Ghurar al-Hikam, no. 2145
11. 306 : غرر الحكم .
12. Ibid. no. 306
13. 1600 : غرر الحكم .
14. Ibid. no. 1600
15. 17 / 355 / 71 : بحار الأنوار .
16. Bihar al-Anwar, v. 71, p. 355, no. 17
17. 3 / 350 / 71 : بحار الأنوار .
18. Ibid. p. 350, no. 3

فَضْلُ السَّخِي - 928

928. THE VIRTUE OF THE GENEROUS PERSON

2945. الكافي عن علي بن إبراهيم مرفوعاً: أوحى الله عز وجل إلى موسى عليه السلام

: أن لا تقتل السامري، فإنه سخي¹.

2945. Allah, Mighty and Exalted, revealed to Prophet Moses (AS), 'That you kill not the Samiri², for verily he is a generous man.'³

2946. رسول الله صلى الله عليه وآله: السخي قريب من الله، قريب من الناس،

قريب من الجنة⁴.

2946. The Prophet (SAWA) said, 'The generous person is close to Allah, close to people and close to Paradise.'⁵

2947. رسول الله صلى الله عليه وآله: تحافوا عن ذنب السخي فإن الله أخذ بيده

كلما عثر⁶.

2947. The Prophet (SAWA) said, 'Relinquish the generous person's sin for verily Allah takes him by the hand every time he slips.'⁷

2948. الإمام الصادق عليه السلام: شاب سخي مرهق في الذنوب أحب إلى الله

عز وجل من شيخ عابد بخيل⁸.

2948. Imam al-Sadiq (AS) said, 'A generous youth burdened by sins is more beloved to Allah than a worshipping but miserly old man.'⁹

2949. الإمام الرضا عليه السلام: السخي يأكل من طعام الناس ليأكلوا من طعامه،

والبخيل لا يأكل من طعام الناس لئلا يأكلوا من طعامه¹⁰.

2949. Imam al-Rida (AS) said, 'The generous person partakes of other people's food in order that they may [feel comfortable to] partake of his food, whereas the miser does not partake of others' food so that they may not eat from his.'¹¹

Notes

1. الكافي: 4 / 41 / 13.

2. Samiri: one of the Israelites accompanying Prophet Moses after he had delivered them from Pharaoh. He led the Israelites to take a golden calf for an idol during Moses's absence (ed.)

3. al-Kafi, v. 4, p. 41, no. 13

4. بحار الأنوار: 73 / 308 / 37.

5. Bihar al-Anwar, v. 73, p. 308, no. 37

6. كنز العمال: 16212.

7. Kanz al-Ummal, no. 16212

8. بحار الأنوار: 73 / 307 / 34.

9. Bihar al-Anwar, v. 73, p. 307, no. 34

10. بحار الأنوار: 71 / 352 / 8.

11. Ibid. v. 71, p. 352, no. 8

حَدُّ السَّخَاءِ - 929

929. THE EXTENT OF GENEROSITY RECOMMENDED

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا).¹

*“Do not keep your hand chained to your neck, nor open it altogether, or you will sit blameworthy, regretful.”*²

2950. رسول الله صلى الله عليه وآله : أسخى الناس من أدى زكاة ماله.³

2950. The Prophet (SAWA) said, 'The most generous of people is he who fulfils payment of the alms-tax due upon him.'⁴

2951. الإمام علي عليه السلام : السخاء أن تكون بمالك متبرعاً وعن مال غيرك

متورعاً.⁵

2951. Imam Ali (AS) said, 'Generosity is that you contribute willingly from your own wealth, and restrain yourself from other people's wealth.'⁶

2952. الإمام الصادق عليه السلام : السخي الكريم الذي ينفق ماله في حق.⁷

2952. Imam al-Sadiq (AS) said, 'The kind and generous person is he who spends his wealth for a right cause.'⁸

2953. الإمام الصادق عليه السلام : السخاء ما كان ابتداءً ، فأما ما كان من مسألة

فحياة وتلدّم.⁹

2953. Imam al-Sadiq (AS) said, 'Generosity is when the act of giving is initiated. When it is prompted by a request however, it is merely out of a sense of embarrassment or obligation.'¹⁰

2954. الإمام العسكري عليه السلام : إن للسّخاء مقداراً فإن زاد عليه فهو سرف.¹¹

2954. Imam al-Askari (AS) said, 'Generosity has a set limit, and if taken to extremes becomes squandering.'¹²

Notes

1. الإسراء : 29 .

2. Qur'an 1729:

3. بحار الأنوار : 77 / 112 / 2 .

4. Bihar al-Anwar, v. 77, p. 112, no. 2

5. غرر الحكم : 1928 .

6. Ghurar al-Hikam, no. 1928

7. بحار الأنوار : 71 / 353 / 11 .

8. Bihar al-Anwar, v. 71, p. 353, no. 11

9. بحار الأنوار : 71 / 357 / 21 .

10. Ibid. p. 357, no. 21

11. بحار الأنوار : 69 / 407 / 115 .

12. Ibid. v. 69, p. 407, no. 115

السِّر - 186

186. SECRECY

الحثُّ على كتمان السِّر - 930

930. ENCOURAGING KEEPING A SECRET

2955. الإمام علي عليه السلام : مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ بِيَدِهِ.¹

2955. Imam Ali (AS) said, 'Whoever keeps his own secrets has control in his own hands.'²

2956. الإمام علي عليه السلام : الظَّفَرُ بِالْحَزْمِ ، وَالْحَزْمُ بِإِجَالَةِ الرَّأْيِ ، وَالرَّأْيُ

بِتَحْصِينِ الْأَسْرَارِ.³

2956. Imam Ali (AS) said, 'Victory comes about through determination, and determination comes about through carefully weighing up one's ideas, and ideas are formed through guarding secrets.'⁴

2957. الإمام علي عليه السلام : سِرُّكَ أَسِيرُكَ فَإِنْ أَفْشَيْتَهُ صِرْتَ أَسِيرَهُ.⁵

2957. Imam Ali (AS) said, 'Your secret is your prisoner which, if let loose, will make you its prisoner.'⁶

2958. الإمام علي عليه السلام : صَدْرُ الْعَاقِلِ صُنْدُوقُ سِرِّهِ.⁷

2958. Imam Ali (AS) said, 'The bosom of the wise man is the strongbox guarding his secret.'⁸

2959. الإمام علي عليه السلام : كُلَّمَا كَثُرَ خَزَانُ الْأَسْرَارِ كَثُرَ ضَيَاعُهَا.⁹

2959. Imam Ali (AS) said, 'The more the keepers of secrets increase, the more the divulgers of secrets increase.'¹⁰

2960. الإمام علي عليه السلام : أُنْبِذْ لِصَدِيقِكَ كُلَّ الْمُؤَدَّةِ وَلَا تَبْذُلْ لَهُ كُلَّ الطُّمَأْ

نِيَّةِ.¹¹

2960. Imam Ali (AS) said, 'Shower all your love on your friend but do not shower all your trust on him.'¹²

2961. الإمام علي عليه السلام : أَنْجَحِ الْأُمُورَ مَا أَحَاطَ بِهِ الْكِتْمَانُ.¹³

2961. Imam Ali (AS) said, 'The most successful of matters is the one that is kept confidential.'¹⁴

2962. الإمام علي عليه السلام : لَا بَأْسَ بِأَنْ لَا يَعْلَمَ سِرُّكَ.¹⁵

2962. Imam Ali (AS) said, 'It does not matter if your secret is unknown.'¹⁶

2963. الإمام الصادق عليه السلام : إِفْشَاءُ السِّرِّ سُقُوطٌ.¹⁷

2963. Imam al-Sadiq (AS) said, 'Divulging a secret is a breakdown [of trust].'¹⁸

2964. الإمام الصادق عليه السلام : سِرُّكَ مِنْ دَمِكَ فَلَا يَجْرِيَنَّ مِنْ غَيْرِ أَوْدَاجِكَ.¹⁹

2964. Imam al-Sadiq (AS) said, 'Your secret is of your own blood, so never let it flow from other than your own veins.'²⁰

2965. الإمام الرضا عليه السلام : لا يكون المؤمن مؤمناً حتى يكون فيه ثلاث

خصال: سنة من ربه ، سنة من نبيه ، سنة من وليه ، فالسنة من ربه كتمان سره ، قال الله عزوجل : (عالم الغيب فلا يظهر على غيبه أحداً * إلا من ارتضى من رسول)²¹ .²²

2965. Imam al-Rida (AS) said, 'A believer is not a believer unless he possesses three qualities within him: one quality characteristic of his Lord, one quality from His Prophet, and one quality from His vicegerent. The quality that is characteristic of his Lord is guarding a secret, for verily Allah has said, *“Knower of the Unseen, He does not disclose His Unseen to anyone, except to an apostle He approves of.”*²³ ,²⁴

2966. الإمام الجواد عليه السلام : إظهار الشيء قبل أن يستحكم مفسدة له .²⁵

2966. Imam al-Jawad (AS) said, 'Exposing something before it has become consolidated will ruin it.'²⁶

Notes

1. نهج البلاغة : الحكمة 162 .
2. Nahj al-Balagha, Saying 162
3. نهج البلاغة :الحكمة 48 .
4. Ibid. Saying 48
5. غررالحكم : 5630 .
6. Ghurar al-Hikam, no. 563
7. نهج البلاغة : الحكمة 6 .
8. Nahj al-Balagha, Saying 6
9. غرر الحكم : 7197 .
10. Ghurar al-Hikam, no. 7197
11. غرر الحكم : 2463 .
12. Ibid. no. 2463
13. غرر الحكم : 3284 .
14. Ibid. no. 3384
15. بحار الأنوار : 1 / 269 / 77 .
16. Ibid. p. 269, no. 1
17. تحف العقول : 315 .
18. Tuhaf al-Uqul, no. 315
19. بحار الأنوار : 15 / 71 / 75 .
20. Bihar al-Anwar, v. 75, p. 71, no. 15
21. الجتن : 26 و 27 .
22. بحار الأنوار : 2 / 68 / 75 .
23. Qur'an 72:26:
24. Bihar al-Anwar, v. 75, p. 68, no. 2
25. بحار الأنوار : 13 / 71 / 75 .

26. Ibid. p. 71, no. 13

مَنْ لَا يَنْبَغِي إِيدَاعُهُمْ سِرّاً - 931

931. Those That Must Not Be Entrusted WITH A SECRET

2967. الإمام علي عليه السلام : لا تُسِرَّ إِلَى الجَاهِلِ شَيْئاً لَا يُطِيقُ كِتْمَانَهُ.¹

2967. Imam Ali (AS) said, 'Do not confide anything in an ignorant person for he will not be able to guard it.'²

2968. الإمام علي عليه السلام : لا تُودِعَنَّ سِرَّكَ مَنْ لَا أَمَانَةَ لَهُ.³

2968. Imam Ali (AS) said, 'Do not ever entrust your secret to someone who has no integrity.'⁴

2969. الإمام علي عليه السلام : اِنْفَرِدْ بِسِرِّكَ؛ وَلَا تُوَدِّعْهُ حَازِماً فَيَزِلَّ، وَلَا جَاهِلاً

فَيَخُونُ.⁵

2969. Imam Ali (AS) said, 'Keep your secret to yourself, and do not share it with someone intelligent as he will be deviated or to an ignorant person as he will betray you.'⁶

2970. الإمام علي عليه السلام : لا تُودِعْ سِرَّكَ إِلَّا عِنْدَ كُلِّ ثِقَةٍ.⁷

2970. Imam Ali (AS) said, 'Do not entrust your secret, except to someone who has your absolute trust.'⁸

2971. الإمام علي عليه السلام : مَنْ ضَعُفَ عَنْ حِفْظِ سِرِّهِ لَمْ يَقْوِ لِسِرِّ غَيْرِهِ.⁹

2971. Imam Ali (AS) said, 'The one who is unable to keep his own secret will be unable to keep anyone else's.'¹⁰

2972. الإمام الصادق عليه السلام : أَرْبَعَةٌ يَذْهَبَنَّ ضَيَاعاً : ... وَسِرٌّ تُودِّعُهُ عِنْدَ مَنْ

لَا حَصَافَةَ لَهُ.¹¹

2972. Imam al-Sadiq (AS) said, 'There are four things that go to waste: ...and a secret you entrust to an injudicious person.'¹²

Notes

1. غرر الحكم : 10265 .
2. Ghurar al-Hikam, no. 10265
3. غرر الحكم : 10166 .
4. Ibid. no. 10166
5. غرر الحكم : 2306 .
6. Ibid. nos.10265, 10166, 2306
7. بحار الأنوار : 77 / 235 / 3 .
8. Bihar al-Anwar, v. 77, p. 235, no. 3
9. غرر الحكم : 8941 .
10. Ghurar al-Hikam, no. 8941
11. بحار الأنوار : 75 / 69 / 4 .
12. Bihar al-Anwar, v. 75, p. 69, no. 4

السرور - 187

187. HAPPINESS

ما يَنْبَغِي السُّرُورُ بِهِ - 932

932. WHAT TO BE HAPPY ABOUT

2973. الإمام علي عليه السلام - لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَحِمَهُ اللَّهُ عَلَيْهِ وَكَانَ يَقُولُ : مَا انْتَفَعْتُ بِكَلَامٍ بَعْدَ كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَتْفَاعِي بِهَذَا الْكَلَامِ - : أَمَا بَعْدُ، فَإِنَّ الْمَرْءَ قَدْ يَسُرُّهُ دَرَكُ مَا لَمْ يَكُنْ لِيَقُوتَهُ ، وَيَسُوؤُهُ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ ، فَلْيَكُنْ سُرُورُكَ بِمَا نِلْتَ مِنْ آخِرَتِكَ ، وَلْيَكُنْ أَسْفُكَ عَلَى مَا فَاتَكَ مِنْهَا.¹

2973. Imam Ali (AS) said to Abdallah b. Abbas, 'I have not benefited from any saying after the sayings of the Prophet, apart from this one, 'Verily man feels happy when he manages to grasp something that he was about to miss, and he is saddened when he misses something that he would never had received. So let your happiness lie in all that you can seize of the Hereafter, and let your regret lie in all that which passes you by of it.'²

Notes

1. نهج البلاغة : الكتاب 22.

2. Nahj al-Balagha, Letter 22

عَوَامِلُ السُّرُورِ - 933

933. THE BASICS OF HAPPINESS

2974. الإمام علي عليه السلام : أصلُ العقلِ القدرةُ ، وثمرتها السُّرُورُ.¹

2974. Imam Ali (AS) said, 'The root of the intellect is power, and its fruit is happiness.'²

2975. الإمام علي عليه السلام : لا يُستَعانُ على السُّرُورِ إلَّا باللِّينِ.³

2975. Imam Ali (AS) said, 'Happiness is useless without tenderness.'⁴

Notes

1. بحار الأنوار : 59 / 7 / 78 .

2. Bihar al-Anwar, v. 78, p. 7, no. 59

3. مطالب السؤول : 50 .

4. Matalib al-Sa'ul, no. 50

مَنْ أَوْدَعَ قَلْباً سُوراً - 934

934. ONE WHO FILLS OTHERS' HEARTS WITH HAPPINESS

2976. رسول الله صلى الله عليه وآله : إِنَّ فِي الْجَنَّةِ دَاراً يُقَالُ لَهَا دَارُ الْفَرْحِ لَا يَدْخُلُهَا

إِلَّا مَنْ فَرَّحَ يَتَامَى الْمُؤْمِنِينَ.¹

2976. The Prophet (SAWA) said, 'There is a place in Paradise called the House of Happiness which none shall enter except those who cheered up the orphans from amongst the believers.'²

2977. رسول الله صلى الله عليه وآله : إِنَّ فِي الْجَنَّةِ دَاراً يُقَالُ لَهَا دَارُ الْفَرْحِ ، لَا

يَدْخُلُهَا إِلَّا مَنْ فَرَّحَ الصِّبْيَانَ.³

2977. The Prophet (SAWA) said, 'There is a place in Paradise called the House of Happiness which none shall enter except those who cheered up children.'⁴

2978. الإمام علي عليه السلام : فَوَالَّذِي وَسَّعَ سَمْعُهُ الْأَصْوَاتَ ، مَا مِنْ أَحَدٍ أَوْدَعَ

قَلْباً سُوراً إِلَّا وَخَلَقَ اللَّهُ لَهُ مِنْ ذَلِكَ السُّرُورَ لُطْفاً ، فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ جَرَى إِلَيْهَا كَالْمَاءِ فِي

أَنْحَادِهِ حَتَّى يَطْرُدَهَا عَنْهُ ، كَمَا تُطْرَدُ غَرِيبَةُ الْإِبِلِ.⁵

2978. Imam Ali (AS) said, 'By the One whose Hearing encompasses all voices, no sooner does one fill somebody else's heart with happiness than Allah creates a special grace for him from that very happiness, such that when he is faced with a calamity, the grace will pass over it like water flows over a slope, until this [grace] chases it away as wild camels are chased away.'⁶

2979. الإمام الصادق عليه السلام : لَا يَرَى أَحَدُكُمْ إِذَا أَدْخَلَ عَلَى مُؤْمِنٍ سُوراً أَوْ نَهَ

عَلَيْهِ أَدْخَلَهُ فَقَطُّ بَلْ وَاللَّهِ عَلَيْنَا ، بَلْ وَاللَّهِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.⁷

2979. Imam al-Sadiq (AS) said, 'When one of you brings joy to another believer, let him not see it as having only made him happy. Rather, by Allah, he makes us happy, and by Allah, he makes the Prophet (SAWA) happy too.'⁸

Notes

1. كنز العمال : 6008 .

2. Kanz al-Ummal, no. 6008

3. كنز العمال : 6009 .

4. Ibid, no. 6009

5. نهج البلاغة : الحكمة 257 .

6. Nahj al-Balagha, Saying 257

7. الكافي : 2 / 189 / 6 .

8. al-Kafi, v. 2, p. 189, no. 6

مَنْ سَرَّ مُؤْمِنًا سَرَّ اللَّهَ - 935

**935. Whoever Makes Another Believer HAPPY MAKES
ALLAH HAPPY**

2980. رسولُ الله صلى الله عليه وآله : مَنْ سَرَّ مُؤْمِنًا فَقَدْ سَرَّنِي ، وَمَنْ سَرَّنِي فَقَدْ سَرَّ

الله¹.

2980. The Prophet (SAWA) said, 'Whoever makes another believer happy makes me happy, and whoever makes me happy makes Allah happy.'

²

Notes

1. الكافي : 2 / 188 / 1 .

2. Ibid. p. 188, no. 1

ثَوَابُ التَّفْرِيجِ عَنِ الْمُؤْمِنِ - 936

936. The Reward for Alleviating a Fellow Believer of His Sorrows

2981. الإمام الصادق عليه السلام : مَنْ نَفَّسَ عَن مُؤْمِنٍ كُرْبَةً نَّفَّسَ اللَّهُ عَنْهُ كُرْبَ

الْآخِرَةِ ، وَخَرَجَ مِنْ قَبْرِهِ وَهُوَ ثَلِيحُ الْقَوَادِ.¹

2981. Imam al-Sadiq (AS) said, 'Whoever alleviates a fellow believer's anguish, Allah will alleviate him of the anguish of the Hereafter, and will bring him out of his grave with a light heart.'²

2982. الإمام الصادق عليه السلام : إِذَا بَعَثَ اللَّهُ الْمُؤْمِنَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالُ يَقْدُمُ

أَمَامَهُ ، كُلَّمَا رَأَى الْمُؤْمِنُ هَوَلاً مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ قَالَ لَهُ الْمِثَالُ : لَا تَفْزَعْ وَلَا تَحْزَنْ...
فَيَقُولُ لَهُ الْمُؤْمِنُ : ... مَنْ أَنْتَ ؟ فَيَقُولُ : أَنَا السُّرُورُ الَّذِي كُنْتَ أَدْخَلْتَ عَلَى أَخِيكَ
المؤمن.³

2982. Imam al-Sadiq (AS) said, 'When Allah will raise the believer out of his grave, another presence will also come out with him and walk ahead of him, and whenever the believer will come across one of the terrors of the Day of Resurrection, the presence will console him saying, 'Do not worry or be saddened...' and the believer will ask, 'Who are you?', at which it will reply, 'I am the happiness that you used to bring upon your fellow believer.'⁴

2983. الإمام الرضا عليه السلام : مَنْ فَرَّجَ عَن مُؤْمِنٍ فَرَّجَ اللَّهُ عَنْ قَلْبِهِ يَوْمَ الْقِيَامَةِ.⁵

2983. Imam al-Rida (AS) said, 'Whoever alleviates a believer's worries, Allah will alleviate his heart on the Day of Resurrection.'⁶

(أنظر) الحاجة : باب 589.

(See also: THE NEED: section 589)

Notes

1. الكافي : 2 / 199 / 3 .

2. Ibid. p. 199, no. 3

3. الكافي : 2 / 190 / 8 .

4. Ibid. p. 190, no. 8

5. الكافي : 2 / 200 / 4 .

6. Ibid. p. 200, no. 4

الاسراف - 188

188. WASTING

دَمُ الإسراف - 937

937. DENOUNCING WASTING

(يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

1.

*“O Children of Adam! Put on your adornment on every occasion of prayer, and eat and drink, but do not waste; indeed Allah does not like the wasteful.”*²

2984. الإمام علي عليه السلام : وَيَحُ الْمُسْرِفُ ، مَا أَبْعَدَهُ عَنْ صَلَاحِ نَفْسِهِ وَاسْتِدْرَاكِ

أَمْرِهِ!³

2984. Imam Ali (AS) said, 'Woe betide the wasteful person, how far he is from self-improvement and from redressing his situation.'⁴

2985. الإمام علي عليه السلام : السَّرَفُ مَثْوَاةٌ ، وَالْقَصْدُ مَثْرَاةٌ.⁵

2985. Imam Ali (AS) said, 'Wasting leads to stagnation [of wealth] whereas thriftiness causes it to thrive.'⁶

2986. الإمام زين العابدين عليه السلام - في الدعاء - : وَامْتَنِعْ مِنَ السَّرَفِ ،

وَحَصِّنْ رِزْقِي مِنَ التَّلَفِ ، وَوَفِّرْ مَلَكَتِي بِالْبَرَكَاتِ فِيهِ ، وَأَصِْبْ بِي سَبِيلَ الْهُدَايَةِ لِلْبِرِّ فِيمَا أَنْفَقْتُ

مِنْهُ.⁷

2986. Imam Zayn al-Abidin (AS) said in one of his supplications, '...hold me back from wastefulness, fortify my provision against ruin, increase my possessions through blessing them, and set me upon the path of guidance towards good causes in what I spend of it.'⁸

Notes

1. الأعراف : 31 .

2. Qur'an 731:

3. غرر الحكم : 10092 .

4. Ghurar al-Hikam, no. 10092

5. بحار الأنوار : 72 / 192 / 9 .

6. Bihar al-Anwar, v. 72, p. 192, no. 9

7. الصحيفة السجادية : الدعاء 20 .

8. al-Sahifat al-Sajjadiyya, Supplication 20

عَلَامَاتُ الْمُسْرِفِ - 938

938. Distinguishing Characteristics of A WASTEFUL PERSON

2987. رسول الله صلى الله عليه وآله : أمّا علامةُ المُسرِفِ فأربعَةٌ : الفَخْرُ بالباطِلِ ، ويَأْكُلُ ما ليسَ عندهُ ، ويَزْهَدُ في اصْطِناعِ المعروفِ ، ويُتَكَبَّرُ مَنْ لا يَنْتَفِعُ بِشَيْءٍ مِنْهُ .¹

2987. The Prophet (SAWA) said, 'There are four characteristics distinguishing a wasteful person: pride in his wrongdoing, eating that which does not belong to him, refraining from acts of courtesy, and refusal to acknowledge anyone who is of no use to him.'²

2988. رسول الله صلى الله عليه وآله : إِنَّ مِنَ السَّرَفِ أَنْ تَأْكُلَ كُلَّ مَا اسْتَهَيْتَ .³

2988. The Prophet (SAWA) said, 'Eating anything and everything that one desires is wasting.'⁴

2989. الإمام علي عليه السلام : إعطاء المال في غير حَقِّهِ تَبْذِيرٌ وإِسْرَافٌ .⁵

2989. Imam Ali (AS) said, 'The giving of wealth to an undeserving cause is squandering and wasting.'⁶

2990. الإمام الصادق عليه السلام - وقد سأله اسحاق بن عمار - : يكون للمؤمن

عَشْرَةُ أَفْمِصَةٍ؟ قَالَ : نَعَمْ ، قُلْتُ : وَعَشْرِينَ؟ قَالَ : نَعَمْ ، وليسَ ذلكَ مِنَ السَّرَفِ ، إِنَّمَا السَّرَفُ أَنْ تَجْعَلَ ثَوْبَ صَوْنِكَ ثَوْبَ بِذَلِكَ .⁷

2990. Imam al-Sadiq (AS) was once asked by Ishaq b. Ammar, 'Can a believer own ten shirts?' To which he replied, 'Yes.' 'What about twenty?' to which he replied, 'Yes. And no, that would not be wasting, for indeed wasting is when you wear your formal finery as casual wear at home.'⁸

2991. الإمام العسكري عليه السلام : إِنَّ لِلسَّخَاءِ مِقْدَاراً ، فَإِنْ زَادَ عَلَيْهِ فَهُوَ سَرَفٌ

⁹.

2991. Imam al-Askari (AS) said, 'Generosity has a set limit, and if taken to extremes becomes squandering.'¹⁰

Notes

1. تحف العقول : 22 .

2. Tuhaf al-Uqul, no. 22

3. كنز العمال : 7366 .

4. Kanz al-Ummal, no. 7366

5. نهج البلاغة : الخطبة 126 .

6. Nahj al-Balagha, Sermon 126

7. بحار الأنوار : 79 / 317 / 1 .

8. Bihar al-Anwar, v. 79, p. 317, no. 1

9. الدرّة الباهرة : 43 .

10. al-Durra al-Bahira, p. 43,

أَدْنَى الْإِسْرَافِ - 939

939. THE LOWEST OF WASTEFULNESS

2992. الإمام الصادق عليه السلام - لَمَّا سُئِلَ عَنْ أَدْنَى الْإِسْرَافِ - : إِبْدَالُكَ ثَوْبَ

صَوْنِكَ ، وَإِهْرَاقُكَ فَضْلَ إِنَائِكَ ، وَأَكْلُكَ التَّمَرِ وَرَمْيُكَ النَّوَى هَاهُنَا وَهَاهُنَا .¹

2992. Imam al-Sadiq (AS) when asked about the lowest degree of wastefulness said, 'The lowest degree of wastefulness is to wear one's formal finery as casual wear at home, to spill out the remains of a container [instead of finishing it], and to eat the date and you throw the pits away here and there.'²

Notes

1. الكافي : 4 / 56 / 10 .

2. al-Kafi, v. 4, p. 56, no. 10

ما لا يُعَدُّ مِنَ الإسراف - 940

940. That Which is Not Counted As Waste

2993. رسول الله صلى الله عليه وآله : لا خَيْرَ فِي السَّرَفِ ، ولا سَرَفَ فِي الْخَيْرِ .¹

2993. The Prophet (SAWA) said, 'There is nothing of good to be found in waste, and nothing of waste to be found in good.'²

2994. الإمام الصادق عليه السلام : ليسَ فيما أصلَحَ البدَنُ إسرافٌ... إنما الإسرافُ

فيما أتلفَ المالَ وأضرَّ بالبدَنِ.³

2994. Imam al-Sadiq (AS) said, 'There is no waste in anything that improves the body...rather waste is found in all that squanders away wealth and harms the body.'⁴

2995. الإمام الكاظم عليه السلام - وقد سُئِلَ عَنْ عَشْرَةِ أَقْمِصَةٍ هَلْ ذَلِكَ مِنَ

السَّرَفِ - : لا ، ولكن ذلك أبقي لِثِيَابِهِ ، ولكنَّ السَّرَفَ أَنْ تَلْبَسَ ثَوْبَ صَوْنِكَ فِي الْمَكَانِ

الْقَذِرِ .⁵

2995. Imam al-Kazim (AS), when asked about whether owning ten shirts was considered a waste, replied, 'No, and in fact that is more conducive to longer wear of your clothes. Waste is when you wear your formal finery to unclean places [as casual wear].'⁶

Notes

1. بحار الأنوار : 77 / 165 / 2 .

2. Bihar al-Anwar, v. 75, p. 303, no. 6

3. بحار الأنوار : 75 / 303 / 6 .

4. Ibid. v. 75, p. 303, no. 6

5. بحار الأنوار : 79 / 317 / 1 .

6. Ibid. v. 79, p. 317, no. 1

السَّارِقَةُ - 189

189. STEALING

السَّرِقَةُ وَحَدُّهَا - 941

941. STEALING AND ITS LEGAL PUNISHMENT

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ) ¹.

"As for the thief, man or woman, cut off their hands as requital for what they have earned. [That is] an exemplary punishment from Allah, and Allah is all-mighty, all-wise." ²

2996. الإمام الرضا عليه السلام : حَرَّمَ اللَّهُ السَّرِقَةَ لِمَا فِيهِ [أ] مِنْ فُسَادِ الْأَمْوَالِ وَقَتْلِ النَّفْسِ لَوْ كَانَتْ مُبَاخَةً ، وَلِمَا يَأْتِي فِي التَّغَاصُبِ مِنَ الْقَتْلِ وَالتَّنَازُعِ وَالتَّحَاسُدِ ، وَمَا يَدْعُو إِلَى تَرْكِ التِّجَارَاتِ وَالصِّنَاعَاتِ فِي الْمَكَاسِبِ ، وَاقْتِنَاءِ الْأَمْوَالِ إِذَا كَانَ الشَّيْءُ الْمُقْتَنَى لَا يَكُونُ أَحَدٌ أَحَقَّ بِهِ مِنْ أَحَدٍ...

وَعِلَّةُ قَطْعِ الْيَمِينِ مِنَ السَّارِقِ ؛ لِأَنَّهُ يُبَاشِرُ الْأَشْيَاءَ بِيَمِينِهِ ، وَهِيَ أَفْضَلُ أَعْضَائِهِ وَأَنْفَعُهَا لَهُ ، فَجُعِلَ قَطْعُهَا نَكَالًا وَعِبْرَةً لِلْخَلْقِ لِئَلَّا يَتَّغُوا أَخْذَ الْأَمْوَالِ مِنْ غَيْرِ حِلِّهَا ، وَلَأَنَّهُ أَكْثَرُ مَا يُبَاشِرُ السَّرِقَةَ بِيَمِينِهِ. ³

2996. Imam al-Rida (AS) said, 'Allah has prohibited stealing because of the financial corruption and murder that would ensue were it to be permissible; and because of all other aggressive crimes that would result such as murder, fighting, and jealous hostilities, and because it would lead to the abandonment of fair trade and industry for earning a living, in exchange for extortion of property where nobody would have rightful ownership of anything [and everything was available for the taking].'

And the reason why the right hand of the thief is to be severed [as punishment] is because he steals things with his right hand, and because it is the best and most useful limb out of all his limbs, so its severing has been prescribed to serve as a deterrent and a lesson to mankind that they must not desire to seize anything that does not belong to them. And because most of the time the theft is committed with the right hand. ⁴

Notes

1. المائدة : 38 .

2. Qur'an 538:

3. نور الثقلين : 1 / 627 / 183 .

4. Nur al-Thaqalayn, v. 1, p. 627, no. 183

مَنْ لَا يَجْرِي عَلَيْهِ حَدُّ السَّرْقَةِ - 942

942. Those Who Are Not Liable to THE LEGAL PUNISHMENT FOR STEALING

2997. رسول الله صلى الله عليه وآله : لَا تُقَطَّعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا¹.

2997. The Prophet (SAWA) said, 'The thief's hand should only be cut for a theft of a quarter dinar or more.'²

2998. الإمام الصادق عليه السلام : إِنَّ امير المؤمنين عليه السلام أُتِيَ بِرَجُلٍ اخْتَلَسَ دُرَّةً مِنْ أُذُنِ جَارِيَةٍ قَالَ : هَذِهِ الدَّغَارَةُ الْمَعْلَنَةُ ، فَضَرَبَهُ وَجَبَسَهُ³.

2998. Imam Ali (AS) said in reference to a man who pilfered a pearl from a girl's earring, 'This is a sneaky theft committed overtly', then beat him and imprisoned him.'⁴

2999. الإمام علي عليه السلام : أَرْبَعَةٌ لَا قَطَعَ عَلَيْهِمْ : الْمِخْتَلِسُ ، وَالْعُلُولُ ، وَمَنْ سَرَقَ مِنَ الْعَنِيمَةِ ، وَسَرَقَهُ الْأَجِيرُ ؛ فَإِنَّهَا خِيَانَةٌ⁵.

2999. Imam Ali (AS) said, 'There are four types of thieves who are not liable to having their hands cut: the pilferer, the fraudster, the one who steals war booty, and the employee who thieves, for these are all acts of deceit.'⁶

3000. الإمام الباقر أو الإمام الصادق عليهما السلام : لَا يُقَطَّعُ إِلَّا مَنْ نَقَبَ بَيْتًا أَوْ كَسَرَ قُفْلًا⁷.

3000. Imam al-Baqir or Imam al-Sadiq (AS) said, 'Only the thief who breaks into a house or breaks a lock is liable to have his hand cut.'⁸

3001. الإمام الصادق عليه السلام : لَا يُقَطَّعُ الْأَجِيرُ وَالضَّيْفُ إِذَا سَرَقَ ؛ لِأَنَّهُمَا مُؤْتَمَنَانِ⁹.

3001. Imam al-Sadiq (AS) said, 'The employee, or the guest who steals is not liable to have his hand cut because he was in a position of trust.'¹⁰

3002. الإمام الصادق عليه السلام : لَا يُقَطَّعُ السَّارِقُ فِي عَامِ سَنَةٍ - يَعْنِي فِي عَامِ مَجَاعَةٍ -¹¹.

3002. Imam al-Sadiq (AS) said, 'The one who steals in a year of famine is not liable to have his hand cut.'¹²

3003. الإمام الصادق عليه السلام : السَّارِقُ إِذَا جَاءَ مِنْ قِبَلِ نَفْسِهِ تَائِبًا إِلَى اللَّهِ ، وَرَدَّ سَرِقَتَهُ عَلَى صَاحِبِهَا ، فَلَا قَطَعَ عَلَيْهِ¹³.

3003. Imam al-Sadiq (AS) said, 'The thief who comes and repents of his own accord to Allah, and returns everything that he has stolen back to its owner, is not liable to having his hand cut.'¹⁴

Notes

1. صحيح مسلم : 3 / 1312 / 2 .
2. Sahih Muslim, no. 1684
3. الكافي : 7 / 226 / 7 .
4. al-Kafi, v. 7, p. 226, no. 7
5. الكافي : 7 / 226 / 6 .
6. Ibid. no. 6
7. وسائل الشيعة : 18 / 510 / 5 .
8. Wasa'il al-Shia, v. 18, p. 510, no. 5
9. علل الشرائع : 535 / 1 .
10. Ilal al-Shara'i , p. 535, no. 1
11. الكافي : 7 / 231 / 2 .
12. al-Kafi, v. 7, p. 231, no. 2
13. تهذيب الأحكام : 10 / 122 / 489 .
14. Tahdhib al-Ahkam, v. 10, p. 122, no. 489

السعادة - 190

190. PROSPERITY

عَلَامَةُ السَّعِيدِ - 943

943. The Sign of the Prosperous

3004. رسولُ الله صلى الله عليه وآله - لأُميرِ المؤمنين عليه السلام - : إِنَّ السَّعِيدَ حَقَّ السَّعِيدِ مَنْ أَحَبَّكَ وَأَطَاعَكَ.¹

3004. The Prophet (SAWA) said to the Commander of the Faithful, Ali (AS), 'Verily the truly prosperous person is the one who loves you and obeys you.'²

3005. الإمام علي عليه السلام : السَّعِيدُ مَنْ أَخْلَصَ الطَّاعَةَ.³

3005. Imam Ali (AS) said, 'Prosperous is he who is sincere in his acts of obedience.'⁴

3006. الإمام الصادق عليه السلام : لَا يَنْبَغِي لِمَنْ لَمْ يَكُنْ عَالِمًا أَنْ يُعَدَّ سَعِيدًا.⁵

3006. Imam al-Sadiq (AS) said, 'One who is not knowledgeable must not be deemed prosperous.'⁶

Notes

1. الأمالي للطوسي : 426 / 953.

2. Amali al-Tusi, p. 426, no. 953

3. غرر الحكم : 1293.

4. Ghurar al-Hikam, no. 1293

5. تحف العقول : 364.

6. Tuhaf al-Uqul, no. 364

ما يوجب السَّعَادَةَ - 944

944. THAT WHICH BRINGS ABOUT PROSPERITY

3007. الإمام عليّ عليه السلام : اِعْمَلُوا بِالْعِلْمِ تَسْعُدُوا .¹

3007. Imam Ali (AS) said, 'Act in accordance with knowledge and you will prosper.'²

3008. الإمام عليّ عليه السلام : جَالِسِ الْعُلَمَاءَ تَسْعَدُ .³

3008. Imam Ali (AS) said, 'Sit in the company of scholars and you will prosper.'⁴

3009. الإمام عليّ عليه السلام : فِي لُزُومِ الْحَقِّ تَكُونُ السَّعَادَةُ .⁵

3009. Imam Ali (AS) said, 'Prosperity lies in adhering to the truth.'⁶

3010. الإمام عليّ عليه السلام : مَنْ حَاسَبَ نَفْسَهُ سَعِدَ .⁷

3010. Imam Ali (AS) said, 'Whoever takes account of himself prospers.'⁸

3011. الإمام عليّ عليه السلام : مَنْ أَجْهَدَ نَفْسَهُ فِي إِصْلَاحِهَا سَعِدَ ، مَنْ أَهْمَلَ

نَفْسَهُ فِي لَذَائِهَا شَقِيَ وَبُعِدَ .⁹

3011. Imam Ali (AS) said, 'Whoever exerts his soul in a bid to improve himself prospers, and whoever neglects and abandons his soul to its pleasures attracts misfortune and becomes distant [from Allah].'¹⁰

Notes

1. غرر الحكم : 2479 .

2. Ghurar al-Hikam, no. 2479

3. غرر الحكم : 4717 .

4. Ibid. no. 4717

5. غرر الحكم : 6489 .

6. Ibid. no. 6489

7. غرر الحكم : 7887 .

8. Ibid. no. 7887

9. غرر الحكم : 8246 - 8247 .

10. Ibid. 8246-8247

ما يُعَدُّ مِنَ السَّعَادَةِ - 945

945. Things which are considered as Prosperity

3012. رسولُ اللَّهِ صلى الله عليه وآله : أَرْبَعَةٌ مِنْ سَعَادَةِ الْمَرْءِ : الْخُلَطَاءُ الصَّالِحُونَ،

وَالْوَلَدُ الْبَارُّ، وَالْمَرْأَةُ الْمُؤَاتِيَةُ، وَأَنْ تَكُونَ مَعِيشَتُهُ فِي بَلَدِهِ ¹.

3012. The Prophet (SAWA) said, 'Four things make up a man's prosperity: virtuous friends, a dutiful child, a compatible wife, and having the source of his livelihood in his own town.' ²

3013. الإمامُ عليٌّ عليه السلام : خُلُوُ الصَّدْرِ مِنَ الْغِلِّ وَالْحَسَدِ مِنْ سَعَادَةِ الْعَبْدِ ³.

3013. Imam Ali (AS) said, 'Having a heart free from rancour and jealousy is part of a man's prosperity.' ⁴

3014. الإمامُ عليٌّ عليه السلام : مِنَ السَّعَادَةِ ، التَّوْفِيقُ لِصَالِحِ الْأَعْمَالِ ⁵.

3014. Imam Ali (AS) said, 'Accomplishment of good deeds constitutes prosperity.' ⁶

Notes

1.. النوادر للرواندي : 93 / 110 .

2. Nawadir al-Rawandi, no. 11

3. غرر الحكم : 5083 .

4. Ghurar al-Hikam, no. 5803

5.. غرر الحكم : 9296 .

6. Ibid. no. 9296

حَقِيقَةُ السَّعَادَةِ - 946

946. THE REALITY OF PROSPERITY

3015. الإمام عليّ عليه السلام : إِنَّ حَقِيقَةَ السَّعَادَةِ أَنْ يُخْتَمَ لِلْمَرْءِ عَمَلُهُ بِالسَّعَادَةِ ،
وَإِنَّ حَقِيقَةَ الشَّقَاءِ أَنْ يُخْتَمَ لِلْمَرْءِ عَمَلُهُ بِالشَّقَاءِ .¹

3015. Imam Ali (AS) said, 'The reality of prosperity is that a man's tasks conclude with success, and the reality of misfortune is that a man's tasks conclude with failure.'²

3016. الإمام عليّ عليه السلام : عِنْدَ الْعَرَضِ عَلَى اللَّهِ سُبْحَانَهُ تَتَحَقَّقُ السَّعَادَةُ مِنَ الشَّقَاءِ .³

3016. Imam Ali (AS) said, 'At the time of the Great Exposure [of our deeds] in front of Allah [on the Day of Resurrection], prosperity and misfortune will materialize in their distinct realities.'⁴

Notes

1. معاني الأخبار : 1 / 345 .
2. Maani al-Akhbar, p. 345, no. 1
3. غرر الحكم : 6223 .
4. Ghurar al-Hikam, no. 6223

أَسْعَدُ النَّاسِ - 947

947. THE MOST PROSPEROUS OF PEOPLE

3017. رسول الله صلى الله عليه وآله : أسعدُ الناسِ مَنْ خالَطَ كرامَ الناسِ .¹

3017. The Prophet (SAWA) said, 'The most prosperous of people is the one who mingles with honourable people.'²

3018. الإمام عليّ عليه السلام : أسعدُ الناسِ مَنْ تَرَكَ لَذَّةً فَانِيَةً لِلذَّيِّ بِاقِيَةٍ .³

3018. Imam Ali (AS) said, 'The most prosperous of people is the one who has abandoned an ephemeral pleasure in exchange for a lasting one.'⁴

3019. الإمام عليّ عليه السلام : إِنَّ أَسْعَدَ النَّاسِ فِي الدُّنْيَا مَنْ عَدَلَ عَمَّا يَعْرِفُ ضُرَّهُ

، وَإِنَّ أَشْقَاهُمْ مَنْ اتَّبَعَ هَوَاهُ .⁵

3019. Imam Ali (AS) said, 'Verily the most prosperous of people in this world is the one who turns away from all that which he knows is detrimental to him, and verily the most unfortunate person is he who follows his whims.'⁶

3020. الإمام عليّ عليه السلام : أسعدُ الناسِ مَنْ عَرَفَ فَضْلَنَا ، وَتَقَرَّبَ إِلَى اللَّهِ بِنَا ،

وَأَخْلَصَ حُبَّنَا ، وَعَمِلَ بِمَا إِلَيْهِ نَدَبْنَا ، وَانْتَهَى عَمَّا عَنْهُ نَهَيْنَا ، فَذَاكَ مِنَّا وَهُوَ فِي دَارِ الْمِقَامَةِ مَعَنَا .⁷

3020. Imam Ali (AS) said, 'The most prosperous person is he who acknowledges our virtue, draws near to Allah through us, is sincere in his love for us, acts upon whatever we have recommended, and refrains from all that we have prohibited. He is indeed of us and will be with us in the place of everlasting abode.'⁸

3021. الإمام عليّ عليه السلام : أَعْظَمُ النَّاسِ سَعَادَةً أَكْثَرُهُمْ زَهَادَةً .⁹

3021. Imam Ali (AS) said, 'The person with the greatest prosperity is the one with the greatest level of abstemiousness.'¹⁰

Notes

1. بحار الأنوار : 74 / 185 / 2 .

2. Bihar al-Anwar, v. 74, p. 185, no. 2

3. غرر الحكم : 3218 .

4. Ghurar al-Hikam, no. 3218

5. وقعة صفين : 108 .

6. Waqat Siffin, p. 108

7. غرر الحكم : 3297 .

8. Ghurar al-Hikam, no. 3297

9. غرر الحكم : 3100 .

10. Ibid. no. 3100

السفر والتنزه - 191

191. TRAVEL

الحثُّ عَلَى السَّفَرِ وَقَصْرُهَا - 948

948. Encouraging to Travel And Making IT SHORT

3022. رسولُ الله صلى الله عليه وآله : سافِرُوا تَصِحُّوا وَتَغْنَمُوا .¹

3022. The Prophet (SAWA) said, 'Travel and you will be healthy and wealthy.'²

3023. رسولُ الله صلى الله عليه وآله: السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ ، وَإِذَا قَضَى أَحَدُكُمْ

سَفَرَهُ فَلْيُسْرِعِ الْإِيَابَ إِلَى أَهْلِهِ .³

3023. The Prophet (SAWA) said, 'Travel is a type of chastisement, so when one's travel comes to an end one must hurry back home to one's family.'⁴

Notes

1. كنز العمال : 17470 .

2. Kanz al-Ummal, no. 17470

3. بحار الأنوار : 76 / 222 / 7 .

4. Bihar al-Anwar, v. 76, p. 222, no. 7

الْحَثُّ عَلَى التَّنَزُّهِ - 949

949. ENCOURAGING TO TRAVEL FOR RECREATION

3024. الإمام الصادق عليه السلام - لَمَّا دَخَلَ عَلَيْهِ عَمْرُو بْنُ حُرَيْثٍ وَهُوَ فِي مَنْزِلِ أَخِيهِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ فَقَالَ لَهُ : جُعِلْتُ فِدَاكَ ، مَا حَوَّلَكَ إِلَى هَذَا الْمَنْزِلِ ؟ - : طَلَبْتُ التَّزْهَةَ¹.

3024. Imam al-Sadiq (AS) was once at his brother Abdullah b. Muhammad's house when Amr b. Hurayth entered and asked him, 'What has brought you to this place?' to which he replied, 'Seeking recreation.'²

3025. الإمام الرضا عليه السلام: لَقَدْ خَرَجْنَا إِلَى تَزْهَةٍ لَنَا وَنَسِيَ بَعْضُ الْعِلْمَانِ الْمِلْحَ فَذَبَحُوا لَنَا شَاةً مِنْ أَسْمَنِ مَا يَكُونُ فَمَا انْتَفَعْنَا بِشَيْءٍ حَتَّى انصَرَفْنَا³.

3025. Imam al-Rida (AS) said, 'We had gone out for a picnic when one of the servants forgot to bring the salt. Even though they had slaughtered the plumpest sheep there was for us, it was of no use to us until we left.'⁴

Notes

1. المحاسن : 2 / 461 / 2595 .

2. al-Mahasin, v. 2, p. 461, no. 2595

3. الكافي : 6 / 326 / 7 .

4. al-Kafi, v. 6, p. 326, no. 7

آدابُ السَّفَر - 950

950. ETIQUETTES OF TRAVELLING

3026. رسولُ الله صلى الله عليه وآله : إذا كانَ ثلاثةٌ في سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ .¹

3026. The Prophet (SAWA) said, 'If three people are travelling together, they must place one of them in charge.'²

3027. رسولُ الله صلى الله عليه وآله : سَيِّدُ الْقَوْمِ خَادِمُهُمْ فِي السَّفَرِ .³

3027. The Prophet (SAWA) said, 'During a journey, the chief of the people should be their servant.'⁴

3028. رسولُ الله صلى الله عليه وآله : إذا خَرَجَ أَحَدُكُمْ إِلَى سَفَرٍ ثُمَّ قَدِمَ عَلَى أَهْلِهِ

فَلْيُهْدِهِمْ وَلْيَطْرِفُهُمْ وَلَوْ حِجَارَةً!⁵

3028. The Prophet (SAWA) said, 'When you go away on a journey, upon your return to your family you should bring them back a gift or a novelty, even if it be a mere stone!'⁶

3029. الإمامُ عليٌّ عليه السلام : سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ ، وَعَنِ الْجَارِ قَبْلَ الدَّارِ

⁷.

3029. Imam Ali (AS) said, 'Concern yourself with your companion [on the journey] over the way itself, and with your neighbour before [purchasing] your house.'⁸

3030. الإمامُ عليٌّ عليه السلام : لَا تَصْحَبَنَّ فِي سَفَرٍ مَنْ لَا يَرَى لَكَ الْفَضْلَ عَلَيْهِ

كَمَا تَرَى لَهُ الْفَضْلَ عَلَيْكَ .⁹

3030. Imam Ali (AS) said, 'Do not accompany on a journey someone who does not consider you worthier than himself the way you consider him worthier than yourself.'¹⁰

3031. الإمامُ الصادقُ عليه السلام : اِفْتَتَحْ سَفَرَكَ بِالصَّدَقَةِ وَاخْرِجْ إِذَا بَدَأَ لَكَ؛ فَإِنَّكَ

تَشْتَرِي سَلَامَةَ سَفَرِكَ .¹¹

3031. Imam al-Sadiq (AS) said, 'Commence your journey with the giving of charity, and leave when you wish, for verily you buy the safety of your journey [with charity].'¹²

3032. الإمامُ الصادقُ عليه السلام : قَالَ لِقْمَانُ لَابْنِهِ : إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ

اسْتِشَارَتَهُمْ فِي أَمْرِكَ وَأَمْرِهِمْ ، وَأَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ ، وَكُنْ كَرِيمًا عَلَى زَادِكَ بَيْنَهُمْ ، وَإِذَا

دَعَاكَ فَأَجِبْهُمْ ، وَإِذَا اسْتَعَاثُوكَ فَأَعِنْهُمْ ، وَاعْلِبْهُمْ بِثَلَاثٍ : طُولِ الصَّمْتِ ، وَكَثْرَةِ الصَّلَاةِ ،

وَسَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ دَائِيَّةٍ أَوْ مَالٍ أَوْ زَادٍ .¹³

3032. Imam al-Sadiq (AS) narrated that Luqman said to his son, 'When you travel in the company of people, consult with them frequently about each of your affairs, make them smile often, and be generous in sharing your provisions with them. When they call you, answer them, and when

they ask for your help, assist them. Try to outdo them in three things: long periods of silence, an abundance of prayer, and open-handedness with them with whatever you possess of riding animal, wealth or food.'¹⁴

3033. الإمام الصادق عليه السلام : أَمَّا مُرُوءَةُ السَّفَرِ فَبَذْلُ الزَّادِ ، وَالْمَزَاحُ فِي غَيْرِ مَا

يُسَخِّطُ اللَّهَ ، وَقِلَّةُ الْخِلَافِ عَلَى مَنْ تَصَحَّبَهُ، وَتَرْكُ الرِّوَايَةِ عَلَيْهِمْ إِذَا أَنْتَ فَارَقْتَهُمْ .¹⁵

3033. Imam al-Sadiq (AS) said, 'The ideal courteousness during a journey entails sharing one's provisions freely, joking light-heartedly in matters that do not displease Allah, hardly ever disputing with your travelling companions, and never telling tales about them once you have parted company from them.'¹⁶

Notes

1. كنز العمال : 17550 .
2. Kanz al-Ummal, no. 17550
3. مكارم الأخلاق : 1 / 536 / 1866 .
4. Makarim al-Akhlaq, v. 1, p. 536, no. 1866
5. بحار الأنوار : 76 / 283 / 2 .
6. Bihar al-Anwar, v. 76, p. 283, no. 2
7. نهج البلاغة : الكتاب 31 .
8. Nahj al-Balagha, Letter 31
9. بحار الأنوار : 76 / 267 / 8 .
10. Bihar al-Anwar, v. 76, p. 267 no. 8
11. بحار الأنوار : 100 / 103 / 5 ، وأنظر : 76 / 226 و ص 227 و 231 و 232 و ج 59 / .
- 28 .
12. Ibid. v. 100, p. 103, no. 5
13. بحار الأنوار : 76 / 271 / 28 .
14. Ibid. v. 76, p. 271, no. 28
15. الأمالي للمفيد : 44 / 3 .
16. Amali al-Mufid, p. 44, no. 3

السَّفَرُ الْمَنْهِيُّ عَنْهُ - 951

951. THE PROHIBITED JOURNEY

3034. الإمام علي عليه السلام : لا يَخْرُجُ الرَّجُلُ فِي سَفَرٍ يَخَافُ فِيهِ عَلَى دِينِهِ وَصَلَاتِهِ

¹.

3034. Imam Ali (AS) said, 'A man must never go on a journey in which he has cause to fear for his faith or his prayer.'²

3035. الإمام الصادق عليه السلام - لَمَّا سَأَلَهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الرَّجُلِ يُجْنِبُ فِي

السَّفَرِ ، فَلَا يَجِدُ إِلَّا التَّلَجَّ أَوْ مَاءً جَامِداً - : هُوَ بِمَنْزِلَةِ الضَّرُورَةِ ، وَلَا أَرَى أَنْ يَعُودَ إِلَى هَذِهِ الْأَرْضِ الَّتِي تُؤَبِّقُ دِينَهُ .³

3035. Imam al-Sadiq (AS) was asked by Muhammad b. Muslim about the situation of a man who becomes ritually impure (mujnib) during his journey, and has nothing but snow or ice at his disposal [and therefore cannot perform the obligatory bath to purify himself]. Imam (AS) replied, 'This is a situation of primary necessity, and I do not think that he should ever return to such a place where his religion is at stake.'⁴

Notes

1. بحار الأنوار : 10 / 108 / 1

2. Bihar al-Anwar, v. 76, p. 283, no. 2

3. بحار الأنوار : 76 / 222 / 9

4. Ibid. v. 76, p. 222, no. 9

السقي - 192

192. QUENCHING SOMEONE'S THIRST

فَضْلُ السَّقْيِ - 952

952. THE VIRTUE OF QUENCHING SOMEONE'S THIRST

3036. رسول الله صلى الله عليه وآله : إِنَّ الرَّجُلَ إِذَا سَقَى امْرَأَتَهُ الْمَاءَ أُجِرَ .¹

3036. The Prophet (SAWA) said, 'If a man quenches his wife's thirst he is rewarded for it.'²

3037. رسول الله صلى الله عليه وآله : إِذَا كَثُرَتْ ذُنُوبُكَ فَاسْقِ الْمَاءَ عَلَى الْمَاءِ .³

3037. The Prophet (SAWA) said, 'If you have committed many sins, then quench people's thirst time after time.'⁴

3038. الإمام زين العابدين عليه السلام : مَنْ سَقَى مُؤْمِنًا مِنْ طَمَأٍ سَقَاهُ اللَّهُ مِنْ

الرَّحِيقِ الْمَخْتُومِ .⁵

3038. Imam Zayn al-Abidin (AS) said, 'Whoever quenches a believer of his thirst, Allah will quench him from the pure sealed wine [of Paradise].'⁶

3039. الإمام الباقر عليه السلام : مَنْ سَقَى طَمَأً مَاءً سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ

.⁷

3039. Imam al-Baqir (AS) said, "Whoever gives a drink of water to a thirsty person, Allah will quench him from the pure sealed wine [of Paradise]."⁸

3040. الإمام الباقر عليه السلام : إِنَّ أَوَّلَ مَا يُبَدَأُ بِهِ يَوْمَ الْقِيَامَةِ صَدَقَةُ الْمَاءِ .⁹

3040. Imam al-Baqir (AS) said, 'Verily the first thing to be rewarded on the Day of Resurrection will be the giving of water.'¹⁰

3041. الإمام الصادق عليه السلام : أَفْضَلُ الصَّدَقَةِ إِبْرَادُ الْكَبِدِ الْحَرَى ، وَمَنْ سَقَى

كَبِدًا حَرَى مِنْ بَهِيمَةٍ أَوْ غَيْرِهَا أَظْلَلَهُ اللَّهُ عَزَّوَجَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ .¹¹

3041. Imam al-Sadiq (AS) said, 'The best form of charity is to cool down someone's internal heat [by quenching them], and whoever quenches an animal's or any other being's internal heat, Allah will shade him on the Day when no shade will avail except His shade.'¹²

Notes

1. كنز العمال : 16380 .

2. Kanz al-Ummal, no. 16380

3. كنز العمال : 16377 .

4. Ibid. no. 16377

5. الكافي : 2 / 201 / 5 .

6. al-Kafi, v. 2, p. 201, no. 5
7. 8 / 172 / 96 : بحار الأنوار .
8. Bihar al-Anwar, v. 96, p. 172, no. 8
9. 13 / 173 / 96 : بحار الأنوار .
10. Ibid. p. 173, no. 13
11. 8 / 172 / 96 : بحار الأنوار .
12. Ibid. p. 172, no. 8

ما يَنْبَغِي لِلْسَّاقِي - 953

953. The Duty of One Who Quenches OTHERS

3042. رسولُ الله صلى الله عليه وآله : لِيَشْرَبْ سَاقِي الْقَوْمِ آخِرُهُمْ .¹

3042. The Prophet (SAWA) said, 'The one who gives people to drink should himself drink last of all.'²

Notes

1. بحار الأنوار : 24 / 455 / 75 .

2. Ibid. v. 75, p. 455, no. 24

السكر - 193

193. INTOXICATION

كُلُّ مُسَكِّرٍ حَرَامٌ - 954

954. EVERY INTOXICANT IS PROHIBITED

3043. رسول الله صلى الله عليه وآله : احذروا كُلَّ مُسَكِّرٍ ، فَإِنَّ كُلَّ مُسَكِّرٍ حَرَامٌ .¹

3043. The Prophet (SAWA) said, 'Keep away from every intoxicant for every intoxicant is prohibited.'²

3044. الإمام الباقر عليه السلام : ما أسكرَ كثيرُهُ فقليلُهُ حَرَامٌ .³

3044. Imam al-Baqir (AS) said, 'Whatever substance intoxicates when consumed in large amounts is prohibited even in small amounts.'⁴

Notes

1. كنز العمال : 13139 .

2. Kanz al-Ummal, no. 13139

3. بحار الأنوار : 20 / 131 / 79 .

4. Bihar al-Anwar, v. 79, p. 131, no. 20

أنواع المُسكرات - 955

955. TYPES OF INTOXICATION

3045. رسول الله صلى الله عليه وآله - لعبد الله بن مسعود - : يابن مسعود ، إحدَر سُكْرَ الْخَطِيئَةِ ؛ فَإِنَّ لِلْخَطِيئَةِ سُكْرًا كَسُكْرِ الشَّرَابِ ، بَلْ هِيَ أَشَدُّ سُكْرًا مِنْهُ ، يَقُولُ اللَّهُ تَعَالَى : (صُمُّ بُكْمٌ عُمَيٌّ فَهُمْ لَا يَرْجِعُونَ)¹ .²

3045. The Prophet (SAWA) said, 'O Ibn Masud, be wary of the intoxication brought about by sin, for verily the sin intoxicates just as much as alcohol if not more. Allah, most High, says, *"Deaf, dumb and blind, they do not apply reason."*³⁴

3046. الإمام علي عليه السلام : الشُّكْرُ أَرْبَعُ سَكَرَاتٍ : سُكْرُ الشَّرَابِ ، وَسُكْرُ الْمَالِ ، وَسُكْرُ النَّوْمِ ، وَسُكْرُ الْمُلْكِ .⁵

3046. Imam Ali (AS) said, 'There are four types of intoxication: the intoxication induced by drink, the intoxication induced by wealth, the intoxication of sleep, and the intoxication induced by power.'⁶

3047. الإمام علي عليه السلام : يَنْبَغِي لِلْعَاقِلِ أَنْ يَحْتَرِسَ مِنْ سُكْرِ الْمَالِ ، وَسُكْرِ الْقُدْرَةِ ، وَسُكْرِ الْعِلْمِ ، وَسُكْرِ الْمَدْحِ ، وَسُكْرِ الشَّبَابِ ، فَإِنَّ لِكُلِّ ذَلِكَ رِيحًا خَبِيثَةً تَسْلُبُ الْعَقْلَ وَتَسْتَحِفُّ الْوَقَارَ .⁷

3047. Imam Ali (AS) said, 'The man of reason must be on his guard against the intoxication of wealth, of power, of knowledge, of praise and of youth, for all of these have offensive vapours about them that strip away one's reason and carry away one's dignity.'⁸

3048. الإمام علي عليه السلام : سُكْرُ الْغَفْلَةِ وَالْعُرُورِ أَعَدُّ إِفَاقَةً مِنْ سُكْرِ الْخُمُورِ .⁹

3048. Imam Ali (AS) said, 'The intoxication of heedlessness and arrogance take longer to regain consciousness from than the intoxication of wines.'¹⁰

Notes

1. البقرة : 18 .

2. مكارم الأخلاق : 2 / 352 / 266 .

3. Qur'an 2171:

4. Makarim al-Akhlaq, v. 2, p. 352, no. 266

5. بحار الأنوار : 10 / 114 / 1 .

6. Bihar al-Anwar, v. 10, p. 114, no. 1

7. غرر الحكم : 10948 .

8. Ghurar al-Hikam, no. 10948

9. غرر الحكم : 5651 .

10. Ibid. no. 5651

المَسْكَن - 194

194. HOUSING

سَعَةُ الْمَسْكَنِ وَضِيقُهُ - 956

956. Spaciousness and Smallness of A HOUSE

3049. رسولُ الله صلى الله عليه وآله : مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ الْمَسْكَنُ الْوَاسِعُ .¹

3049. The Prophet (SAWA) said, 'Part of a Muslim's prosperity is living in spacious housing.'²

3050. الإمام الباقر عليه السلام : مِنْ شَقَاءِ الْعَيْشِ ضِيقُ الْمَنْزِلِ .³

3050. Imam al-Baqir (AS) said, 'A misfortunate way of life entails living in a cramped house.'⁴

Notes

1. الكافي : 6 / 526 / 7 .

2. al-Kafi, v. 6, p. 526, no. 7

3. الكافي : 6 / 526 / 6 .

4. Ibid. no. 6

التَّحْذِيرُ مِنَ الْبِنَاءِ فَوْقَ الْكَفَافِ - 957

957. CAUTION AGAINST BUILDING MORE HOUSING THAN NECESSARY FOR ONE'S LIVING

3051. الإمام علي عليه السلام: مِنَ الْعَنَاءِ أَنَّ الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ وَيَبْنِي مَا لَا يَسْكُنُ ، ثُمَّ يَخْرُجُ إِلَى اللَّهِ تَعَالَى لَا مَالًا حَمَلٌ ، وَلَا بِنَاءً نَقَلَ !¹

3051. Imam Ali (AS) said, 'It is a distressful situation that man amasses what he does not eat and builds wherein he does not live, then he goes to Allah, most High, neither carrying the wealth with him, nor shifting the building!' ²

3052. الإمام الصادق عليه السلام : كُلُّ بِنَاءٍ لَيْسَ بِكَفَافٍ فَهُوَ وَبَالٌ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ .³

3052. Imam al-Sadiq (AS) said, 'Every building exceeding the bounds of sufficiency will be a dire curse on its owner on the Day of Resurrection.' ⁴

3053. الإمام الصادق عليه السلام : مَنْ بَنَى فَوْقَ مَسْكَنِهِ كُفِّلَ حَمَلُهُ يَوْمَ الْقِيَامَةِ .⁵

3053. Imam al-Sadiq (AS) said, 'He who builds in addition to his own house [unnecessarily] will be made to bear its burden on the Day of Resurrection.' ⁶

Notes

1. نهج البلاغة : الخطبة 114 .

2. Nahj al-Balagha, Sermon 114

3. الكافي : 6 / 531 / 7 .

4. al-Kafi, v. 6, p. 531, no. 7

5. المحاسن : 2 / 446 / 2531 .

6. al-Mahasin, v. 2, p. 446, no. 2531

بَيْعُ الدَّارِ - 958

958. SELLING A HOUSE

3054. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ بَاعَ داراً ثُمَّ لَمْ يَجْعَلْ ثَمَنَهَا فِي مِثْلِهَا لَمْ يُبَارَكَ لَهُ فِيهَا .¹

3054. The Prophet (SAWA) said, 'Whoever sells a house and does not invest the money in something of similar value will not be blessed in it [his money].'²

3055. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ بَاعَ مِنْكُمْ داراً أَوْ عَقْراً ، فَلْيَعْلَمْ أَنَّ مَالَ قَمَرٍ أَنْ لَا يُبَارَكَ لَهُ فِيهِ إِلَّا أَنْ يَجْعَلَهُ فِي مِثْلِهِ.³

3055. The Prophet (SAWA) said, 'Whoever from among you sells a house or some real estate, then let him bear in mind that the money acquired is not worthy of being blessed unless he invests it in something of similar value.'⁴

Notes

1. كنز العمال : 5440 .
2. Kanz al-Ummal, no. 5440
3. كنز العمال : 5441 .
4. Ibid. no. 5441

السِّلَاح - 195

195. WEAPONRY

ثَوَابُ صُنْعِ الْأَسْلِحَةِ - 959

959. The Reward for Making Weapons

3056. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : إِنَّ اللَّهَ عَزَّوَجَلَّ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ

نَفَرٍ الْجَنَّةَ : صَانِعُهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ ، وَالرَّامِيَ بِهِ ، وَمُنْبِلُهُ .¹

3056. The Prophet (SAWA) said, 'Allah Almighty admits three people into Paradise because of [the casting of] a single arrow [in the path of Allah]: its maker if he intended good in his making of it, its thrower, and he who hands it to him.'²

Notes

1. سنن أبي داود : 3 / 13 / 2513 .

2. Sunan Abi Dawud, no. 2513

السِّلَاحُ وَالْخَيْرُ - 960

960. WEAPONRY AND GOODNESS

(وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ).¹

*“The faithless are eager that you should be oblivious of your weapons...”*²

3057. رسول الله صلى الله عليه وآله : الخَيْرُ كُلُّهُ فِي السَّيْفِ وَتَحْتَ ظِلِّ السَّيْفِ ، وَلَا

يُقِيمُ النَّاسَ إِلَّا السَّيْفُ ، وَالسُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَالنَّارِ .³

3057. The Prophet (SAWA) said, 'All goodness lies in the sword and under the shade of the sword. Only the sword can make people rise up, and the swords are the keys to Paradise and Hell.'⁴

3058. رسول الله صلى الله عليه وآله : الْجَنَّةُ تَحْتَ ظِلَالِ السُّيُوفِ .⁵

3058. The Prophet (SAWA) said, 'Paradise lies under the shade of the swords.'⁶

3059. الإمام الصادق عليه السلام : إِنَّ اللَّهَ عَزَّوَجَلَّ بَعَثَ رَسُولَهُ بِالْإِسْلَامِ إِلَى النَّاسِ

عَشَرَ سِنِينَ ، فَأَبَوْا أَنْ يَقْبَلُوا حَتَّى أَمَرَهُ بِالْقِتَالِ ، فَالْخَيْرُ فِي السَّيْفِ وَتَحْتَ السَّيْفِ ، وَالْأَمْرُ يَعُودُ كَمَا بَدَأَ .⁷

3059. Imam al-Sadiq (AS) said, 'Verily Allah, Mighty and Exalted, sent His Messenger to preach Islam to the people for ten years, during which they refused to follow him until Allah commanded him to fight them. So goodness lies with the sword and under the sword, and thus will the state of affairs conclude again [in the end].'⁸

Notes

1. النساء : 102 .

2. Qur'an 4102:

3. بحار الأنوار : 10 / 9 / 100 .

4. Bihar al-Anwar, v. 100, p. 9, no. 10

5. كنز العمال : 10482 .

6. Kanz al-Ummal, no. 10482

7. الكافي : 7 / 7 / 5 .

8. al-Kafi, v. 5, p. 7, no. 7

النَّهْيُ عَنْ بَيْعِ السِّلَاحِ لِأَعْدَاءِ الدِّينِ - 961

961. PROHIBITION OF SELLING WEAPONS TO ENEMIES OF ISLAM

3060. رسولُ الله صلى الله عليه وآله - في وصيَّته لعليٍّ عليه السلام - : يا عليُّ ، كَفَرَ بِاللَّهِ الْعَظِيمِ مِنْ هَذِهِ الْأُمَّةِ عَشْرَةٌ : ... وَبَائِعُ السِّلَاحِ مِنْ أَهْلِ الْحَرْبِ .¹

3060. The Prophet (SAWA), in his advice to Imam Ali (AS) said, 'O Ali, ten types of people from this community disbelieve in Allah, the Great: ... and the one who sells weapons to the enemy.'²

Notes

1. كتاب من لا يحضره الفقيه : 4 / 356 / 5762 .

2. al-Faqih, v. 4, p. 356, no. 5762

السُّلْطَان - 196

196. THE RULER (THE SULTAN)

إِيَّاكُمْ وَمُخَالَطَةَ السُّلْطَانِ الْجَائِرِ - 962

962. BEWARE OF ASSOCIATING WITH A TYRANNICAL RULER

3061. رسولُ الله صلى الله عليه وآله : إِيَّاكُمْ وَمُخَالَطَةَ السُّلْطَانِ فَإِنَّهُ ذَهَابُ الدِّينِ ، وَإِيَّاكُمْ وَمَعُونَتَهُ فَإِنَّكُمْ لَا تَحْمَدُونَ أَمْرَهُ.¹

3061. The Prophet (SAWA) said, 'Beware of associating with the [unjust] ruler for verily it causes faith to depart. And beware of assisting him for indeed you do not approve of his rule.'²

3062. رسولُ الله صلى الله عليه وآله : مَنْ لَزِمَ السُّلْطَانَ أَفْتَرَّتْ ، وَمَا يَزِدُّهُ مِنَ السُّلْطَانِ قُرْبًا إِلَّا أَزَادَ مِنَ اللَّهِ بُعْدًا.³

3062. The Prophet (SAWA) said, 'Whoever adheres to the ruler will be tempted away from the right course, and the closer one gets to the ruler the further away one is from Allah.'⁴

3063. رسولُ الله صلى الله عليه وآله : إِيَّاكُمْ وَأَبْوَابَ السُّلْطَانِ وَخَوَاشِيَهَا؛ فَإِنَّ أَقْرَبَكُمْ مِنْ أَبْوَابِ السُّلْطَانِ وَخَوَاشِيهَا أَبْعَدُكُمْ مِنَ اللَّهِ عَزَّوَجَلَّ ، وَمَنْ أَثَرُ السُّلْطَانِ عَلَى اللَّهِ عَزَّوَجَلَّ أَذْهَبَ اللَّهُ عَنْهُ الْوَرَعَ وَجَعَلَهُ حَيْرَانَ.⁵

3063. The Prophet (SAWA) said, 'Beware of [going near] the ruler's gates and the retinue guarding them, for verily the nearest of you to the gates and retinue of the ruler is the farthest away from Allah, Mighty and Exalted. And whoever chooses the ruler over Allah, Mighty and Exalted, Allah will strip away his piety and will render him bewildered.'⁶

3064. الإمامُ عليٌّ عليه السلام : صَاحِبُ السُّلْطَانِ كَرَكَبِ الْأَسَدِ ، يُعْبِطُ بِمَوْقِعِهِ ، وَهُوَ أَعْلَمُ بِمَوْضِعِهِ.⁷

3064. Imam Ali (AS) said, 'The one who associates with the ruler is like one who rides a lion - he is envied for his [high] position, and yet only he best knows his [unstable] situation.'⁸

3065. الإمامُ عليٌّ عليه السلام : بَاعِدِ السُّلْطَانَ لِتَأْمَنَ حُدُوعَ الشَّيْطَانِ.⁹

3065. Imam Ali (AS) said, 'Keep away from the sultan in order to be safe from the deception of Satan.'¹⁰

(أنظر) الملك : باب 1659.

(See also: SOVEREIGNTY: section 1659)

Notes

1. بحار الأنوار : 10 / 368 / 7 .
2. Bihar al-Anwar, v. 10, p. 368, no. 7
3. بحار الأنوار : 75 / 371 / 13 .
4. Ibid. v. 75, p. 371, no. 13
5. بحار الأنوار : 75 / 372 / 19 .
6. Ibid. p. 372, no. 19
7. نهج البلاغة : الحكمة 263 .
8. Nahj al-Balagha, Saying 263
9. بحار الأنوار : 77 / 215 / 1 .
10. Bihar al-Anwar, v. 77, p. 215, no. 1

دَمُّ الْخُضُوعِ لِلْسلْطَانِ الْجَائِرِ - 963

963. DENOUNCING THE SUBSERVIENT TO A TYRANNICAL RULER

3066. رسولُ الله صلى الله عليه وآله : مَنْ خَفَّ لِسلْطَانٍ جَائِرٍ فِي حَاجَةٍ كَانَ قَرِينُهُ

فِي النَّارِ.¹

3066. The Prophet (SAWA) said, 'Whoever yields to a tyrannical ruler in any matter will be his companion in the Fire.'²

3067. رسولُ الله صلى الله عليه وآله : مَنْ مَدَحَ سُلْطَانًا جَائِرًا وَتَخَفَّ وَتَضَعَّعَ لَهُ

طَمَعًا فِيهِ ، كَانَ قَرِينُهُ إِلَى النَّارِ.³

3067. The Prophet (SAWA) said, 'Whoever praises a tyrannical ruler, succumbs to him or humbles himself in front of him in a bid to secure his pleasure, will accompany him to the Fire.'⁴

3068. الإمامُ الصَّادِقُ عليه السلام : أَيُّمَا مُؤْمِنٍ خَضَعَ لِصَاحِبِ سُلْطَانٍ أَوْ مَنْ يُخَالِفُهُ

عَلَى دِينِهِ طَلَبًا لِمَا فِي يَدَيْهِ ، أَخَمَلَهُ اللَّهُ وَمَقَتَهُ عَلَيْهِ وَوَكَّلَهُ إِلَيْهِ ، فَإِنْ هُوَ غَلَبَ عَلَى شَيْءٍ مِنْ دُنْيَاهُ وَصَارَ فِي يَدِهِ مِنْهُ شَيْءٌ ، نَزَعَ اللَّهُ الْبَرَكَهَ مِنْهُ.⁵

3068. Imam al-Sadiq (AS) said, 'Any believer who is subservient to a ruler, or any other person who is going against his faith in his bid to secure the worldly things that they may have in their grasp, Allah will reduce him to obscurity, will be angry with him and will relegate him to them. And whatever he manages to acquire and possess of the worldly things, Allah will strip them of their benediction.'⁶

(أنظر) التعظيم : باب 1312.

(See also: VENERATION: section 1312)

Notes

1. بحار الأنوار : 30 / 360 / 76 .

2. Ibid. v. 76, p. 360, no. 30

3. الأمالي للصدوق : 707 / 513 .

4. Amali al-Saduq, p. 347, no. 1

5. ثواب الأعمال : 294 .

6. Thawab al-Amal, p. 294

فَضْلُ السُّلْطَانِ الْعَادِلِ - 964

964. THE VIRTUE OF A JUST RULER

3069. رسولُ الله صلى الله عليه وآله : السُّلْطَانُ الْعَادِلُ الْمُتَوَاضِعُ ظِلُّ اللَّهِ وَرُحْمَتُهُ فِي

الأرضي¹.

3069. The Prophet (SAWA) said, 'The just and humble ruler is Allah's Shade and His Lance on this earth.'²

3070. الإمام عليّ عليه السلام : السُّلْطَانُ وَزَعَةُ اللَّهِ فِي أَرْضِهِ³.

3070. Imam Ali (AS) said, 'A [just] ruler is the guard of [the laws of] Allah on His earth.'⁴

3071. الإمام عليّ عليه السلام : إِنَّ فِي سُلْطَانِ اللَّهِ عِصْمَةً لِأَمْرِكُمْ ، فَأَعْطُوهُ طَاعَتَكُمْ

غَيْرَ مُلَوَّمَةٍ (مُتَلَوِّمِينَ) وَلَا مُسْتَكْرَهٍ بِهَا ، وَاللَّهُ لَتَفْعَلَنَّ أَوْ لَيَنْقُلَنَّ اللَّهُ عَنْكُمْ سُلْطَانَ الْإِسْلَامِ ، ثُمَّ لَا يَنْقُلُهُ إِلَيْكُمْ أَبَدًا حَتَّى يَأْرِزَ الْأَمْرُ إِلَى غَيْرِكُمْ⁵.

3071. Imam Ali (AS) said, 'Verily a divine authority safeguards your affairs, so offer him such obedience as is neither blameworthy nor reluctant. By Allah, you must do so else Allah will take away the rule of Islam from you, never to return it to you thereafter until it settles with others.'⁶

(أنظر) عنوان 13 «الإماره» .

(See also: COMMAND 13)

Notes

1. كنز العمال : 14589 .
2. Kanz al-Ummal, no. 14589
3. نهج البلاغة : الحكمة 332 .
4. Nahj al-Balagha, Saying 332
5. نهج البلاغة : الخطبة 169 .
6. Ibid. Sermon 169

الإسلام - 197

197. ISLAM

الإسلام دين الله - 965

965. ISLAM THE RELIGION OF ALLAH

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ).¹

*“Indeed, with Allah the religion is Islam.”*²

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ).³

*“Should anyone follow a religion other than Islam, it shall never be accepted from him, and he will be among the losers in the Hereafter.”*⁴

3072. رسول الله صلى الله عليه وآله : الإسلام يعلم ولا يعلم عليه .⁵

3072. The Prophet (SAWA) said, 'Islam excels and cannot be surpassed by anything else.'⁶

3073. رسول الله صلى الله عليه وآله : من أحسن في الإسلام لم يؤخذ بما عمل في

الجاهلية ، ومن أساء في الإسلام أخذ بالأول والآخر .⁷

3073. The Prophet (SAWA) said, 'He who performs good acts after having embraced Islam will not be punished for anything that he did in his pre-Islamic state, whilst he who continues to commit bad after having embraced Islam will be taken to account for everything from beginning to end.'⁸

3074. الإمام علي عليه السلام : لا شرف أعلى من الإسلام .⁹

3074. Imam Ali (AS) said, 'There is no distinction higher than Islam.'¹⁰

3075. الإمام علي عليه السلام : إن هذا الإسلام دين الله الذي اصطفاه لنفسه ،

واصطنعه على عبده ، وأصفاه خيرة خلقه ، وأقام دعائمه على محبته ، أدل الأديان بعزته ،

ووضع الملك برفعه .¹¹

3075. Imam Ali (AS) said, 'Verily this Islam is the religion of Allah, which He has chosen for Himself, which He has developed before His eyes, which He has preferred for the best of all His creatures, and whose pillars he has founded upon His love. He has abased other religions by honouring it and humiliated other creeds before its sublimity.'¹²

3076. الإمام علي عليه السلام - في وصف الإسلام - : فهو أبلغ المناهج ، وأوضح

(واضح) الولايج ، مشرق المنار ، مشرق الجواد ، مضيء المصاييح .¹³

3076. Imam Ali (AS), in his description of Islam, said, 'It is the brightest of all paths, the clearest of all passages, with towering minarets, brightly lit highways and illuminating lamps.'¹⁴

Notes

1. آل عمران : 19 .
2. Qur'an 319:
3. آل عمران : 85 .
4. Qur'an 385:
5. 5719 / 334 / 4 : كتاب من لا يحضره الفقيه .
6. al-Faqih, v. 4, p. 334, no. 5719
7. الكافي : 2 / 461 / 2 .
8. al-Kafi, v. 2, p. 461, no. 2
9. نهج البلاغة : الحكمة 371 .
10. Nahj al-Balagha, Saying 371
11. نهج البلاغة : الخطبة 198 ، أنظر تمام الخطبة .
12. Ibid. Sermon 198
13. نهج البلاغة : الخطبة 106 .
14. Ibid. Sermon 106

مَعْنَى الْإِسْلَام - 966

966. THE MEANING OF ISLAM

3077. رسولُ الله صلى الله عليه وآله : الإسلامُ أن تُسَلِّمَ قَلْبَكَ وَتَسَلَّمَ الْمُسْلِمُونَ مِنْ

لِسَانِكَ وَيَدِكَ ¹.

3077. The Prophet (SAWA) said, 'Islam is that you submit your heart [to Allah], and that all Muslims feels safe from your tongue and your hand.' ²

3078. رسولُ الله صلى الله عليه وآله : الإسلامُ حُسْنُ الْخُلُقِ ³.

3078. The Prophet (SAWA) said, 'Islam is good manners.' ⁴

3079. الإمامُ عليٌّ عليه السلام : الإسلامُ هُوَ التَّسْلِيمُ ، والتَّسْلِيمُ هُوَ الْيَقِينُ ، والْيَقِينُ

هُوَ التَّصَدِيقُ ، والتَّصَدِيقُ هُوَ الْإِقْرَارُ ، وَالْإِقْرَارُ هُوَ الْأَدَاءُ ، وَالْأَدَاءُ هُوَ الْعَمَلُ ⁵.

3079. Imam Ali (AS) said, 'Verily Islam is submission, and submission is conviction, and conviction is certification of something, and certification is attestation, and attestation of something is fulfilment of it, and fulfilment is the performance of required acts.' ⁶

3080. الإمامُ عليٌّ عليه السلام : غَايَةُ الْإِسْلَامِ التَّسْلِيمُ ، غَايَةُ التَّسْلِيمِ الْقَوْرُ بِدَارِ

النَّعِيمِ ⁷.

3080. Imam Ali (AS) said, 'The ultimate goal of Islam is submission and the ultimate of submission is gaining the blessed abode of Paradise ' ⁸

(أَنْظِرْ) الْإِيمَانَ : بَاب 173.

(See also: FAITH: section 173)

Notes

1. كنز العمال : 17 .

2. Kanz al-Ummal, no. 17

3. كنز العمال : 5225 .

4. Ibid. no. 5225

5. نهج البلاغة : الحكمة 125 .

6. Nahj al-Balagha, Saying 125

7. (غرر الحكم : 6349 - 6350) .

8. Ghurar al-Hikam, nos. 6349-6350

خصائص المسلم - 967

967. CHARACTERISTICS OF A MUSLIM

3081. رسول الله صلى الله عليه وآله : المسلم أخو المسلم ، لا يظلمه ولا يشتمه .¹

3081. The Prophet (SAWA) said, 'A Muslim is the brother of a fellow Muslim - he neither wrongs him nor insults him.'²

3082. رسول الله صلى الله عليه وآله : المسلم أخو المسلم ، لا يخنه ولا يكذبه ولا

يخذله .³

3082. The Prophet (SAWA) said, 'A Muslim is the brother of a fellow Muslim - he neither betrays him nor lies to him nor deceives him.'⁴

3083. رسول الله صلى الله عليه وآله : المسلم مرآة المسلم .⁵

3083. The Prophet (SAWA) said, 'The Muslim is the mirror of a fellow Muslim.'⁶

3084. رسول الله صلى الله عليه وآله : من أصبح لا يهتم بأمور المسلمين فليس بمسلم

.⁷

3084. The Prophet (SAWA) said, 'He who wakes up in the morning unconcerned about the situations of fellow Muslims is not a Muslim.'⁸

3085. الإمام علي عليه السلام : جائتوا الخيانة ، فأتها مجانبة الإسلام .⁹

3085. Imam Ali (AS) said, 'Repel treachery, for verily it repels Islam.'¹⁰

3086. الإمام علي عليه السلام : من أعان على مسلم فقد برى من الإسلام .¹¹

3086. Imam Ali (AS) said, 'Whoever aids and abets wrongdoing towards a fellow Muslim is not a Muslim.'¹²

3087. الإمام الصادق عليه السلام : المسلم من سلم الناس من يده ولسانه ، والمؤمن

من اتتمنه الناس على أموالهم وأنفسهم .¹³

3087. Imam al-Sadiq (AS) said, 'A Muslim is he whose hand and tongue people feel safe from, whilst a believer (mu'min) is he whom people trust with their belongings and their lives.'¹⁴

Notes

1. كنز العمال : 745 .

2. Kanz al-Ummal, no. 745

3. كنز العمال : 747 .

4. Ibid. no. 747

5. كنز العمال : 742 .

6. Ibid. no. 742

7. الكافي : 1 / 163 / 2 .

8. al-Kafi, v. 2, p. 163, no. 1

9. غرر الحكم : 4742 .

10. Ghurar al-Hikam, no. 4742

11. غرر الحكم : 9220 .
12. Ibid. no. 922
13. معاني الأخبار : 1 / 239 .
14. Maani al-Akhbar, p. 239, no. 1

قَوَاعِدُ الْإِسْلَام - 968

968. FUNDAMENTALS OF ISLAM

3088. رسولُ الله صلى الله عليه وآله : الإسلامُ عُريانٌ ؛ فلباسُهُ الحَيَاءُ ، وزِينَتُهُ الوَفَاءُ ، ومُزَوِّدَتُهُ العَمَلُ الصَّالِحُ ، وعِمادُهُ الوَرَعُ ، وَلِكُلِّ شَيْءٍ أَسَاسٌ وَأَسَاسُ الْإِسْلَامِ حُبُّنا أَهْلَ الْبَيْتِ ¹.

3088. The Prophet (SAWA) said, 'Islam is naked, and its clothing is modesty, its adornment loyalty, its valour good deeds, and its pillars piety. Everything has a foundation, and the foundation of Islam is the love for us, the ahl al-bayt (the household of the Prophet).' ²

3089. رسولُ الله صلى الله عليه وآله : أَسَاسُ الْإِسْلَامِ حُبِّي وَحُبُّ أَهْلِ بَيْتِي ³.

3089. The Prophet (SAWA) said, 'The foundation of Islam is love for me and love for my household.' ⁴

3090. الإمامُ عَلِيُّ عَلَيْهِ السَّلَامُ : قَوَاعِدُ الْإِسْلَامِ سَبْعٌ : فَأُولُهَا الْعَقْلُ وَعَلَيْهِ بُنِيَ الصَّبْرُ ، والثَّانِيَّةُ : صَوْنُ الْعِرْضِ وَصِدْقُ اللَّهْجَةِ ، والثَّالِثَةُ : تِلَاوَةُ الْقُرْآنِ عَلَى جِهَتِهِ ، والرَّابِعَةُ : الْحُبُّ فِي اللَّهِ وَالتَّبَغُّضُ فِي اللَّهِ ، والخَامِسَةُ : حَقُّ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَعْرِفَةُ وَلَايَتِهِم ، والسادِسَةُ : حَقُّ الْإِخْوَانِ وَالْمِحَامَاةُ عَلَيْهِم ، والسَّابِعَةُ : مُجَاوَرَةُ النَّاسِ بِالْحُسْنَى ⁵.

3090. Imam Ali (AS) said, 'Islam has seven fundamentals: the first is reason, on which perseverance is founded. The second is maintenance of one's honour and honest speech. The third is proper recitation of the Qur'an. The fourth is to love for the sake of Allah and to hate for the sake of Allah. The fifth is the right due to the household of the Prophet (SAWA) and their guardianship. The sixth is the right of one's fellow brothers and their protection. The seventh is close contact with people through fair means.' ⁶

3091. الإمامُ الْبَاقِرُ عَلَيْهِ السَّلَامُ : بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ دَعَائِمٍ : إِقَامُ الصَّلَاةِ ، وَإِتْيَاءُ الزَّكَاةِ ، وَصَوْمُ شَهْرِ رَمَضَانَ ، وَحَجُّ الْبَيْتِ الْحَرَامِ ، وَالْوَلَايَةُ لَنَا أَهْلَ الْبَيْتِ ⁷.

3091. Imam al-Baqir (AS) said, 'Islam has been founded on five pillars: the establishment of prayer, the giving of the alms-tax, the fast of the month of Ramadan, the pilgrimage to the Sanctified House, and [the acknowledgment of] our guardianship, the Ahl al-bayt.' ⁸

3092. الإمامُ الرِّضَا عَلَيْهِ السَّلَامُ : إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي ، وَفَرْعُهُ السَّامِي ⁹.

3092. Imam al-Rida (AS) said, 'Verily Imama (divinely appointed leadership of the twelve Imams) is the ever-growing root of Islam as well as its lofty branch.' ¹⁰

Notes

1. المحاسن : 1 / 445 / 1031.

2. al-Mahasin, v. 1, p. 445, no. 1031

3. كنز العمال : 37631 .
4. Kanz al-Ummal, no. 37631
5. تحف العقول : 196 .
6. Tuhaf al-Uqul, no. 196
7. الأمالي للمفيد : 353 / 4 .
8. Amali al-Mufid, p. 353, no. 4
9. الكافي : 1 / 200 / 1 .
10. al-Kafi, v. 1, p. 200, no. 1

السَّلام - 198

198. GREETING OF PEACE (SALAM)

تَحِيَّةُ الْمُسْلِمِينَ - 969

969. THE GREETING BETWEEN MUSLIMS

(دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ).¹

"Their call therein will be, 'O Allah! Immaculate are You!' and their greeting therein will be, 'Peace!' and their concluding call, 'All praise belongs to Allah, the Lord of the worlds.'"²

(أنظر) النساء: 86 ، هود: 69 ، الحجر: 52 ، النحل: 32 ، مريم: 47 ، 62 ،
النور: 61 ، الفرقان: 63 ، 75 ، الأحزاب: 44 ، الذاريات: 25 ، الواقعة: 26.
(See also: Qur'an 4:86, 11:69, 15:52, 16:32, 19:47, 24:61, 25:63, 25:75, 33:44, 51:25, 56:26)

3093. رسول الله صلى الله عليه وآله : السَّلامُ تَحِيَّةٌ لِمَلَّتِنَا ، وَأَمَانٌ لِدِمَّتِنَا .³

3093. The Prophet (SAWA) said, 'The salutation of peace is the greeting towards members of our own creed, and an extension of safety towards people of other creeds living in Muslim lands.'⁴

3094. رسول الله صلى الله عليه وآله : إِنَّ أَبْخَلَ النَّاسِ مَنْ يَخْلُ بِالسَّلامِ .⁵

3094. The Prophet (SAWA) said, 'The most miserly of all people is he who withholds his greeting.'⁶

3095. رسول الله صلى الله عليه وآله : أَفْشِ السَّلامَ يَكْثُرُ خَيْرُ بَيْتِكَ .⁷

3095. The Prophet (SAWA) said, 'Spread peace (greetings) around and the good within your own house will increase.'⁸

3096. الإمام الباقر عليه السلام : إِنَّ اللَّهَ يُحِبُّ إِطْعَامَ الطَّعَامِ ، وَإِفْشَاءَ السَّلامِ .⁹

3096. Imam al-Baqir (AS) said, 'Verily Allah loves the feeding of food [to others] and the spreading of peace [greetings].'¹⁰

3097. الإمام الصادق عليه السلام : السَّلامُ قَبْلَ الْكَلَامِ .¹¹

3097. Imam al-Sadiq (AS) said, 'The greeting of peace comes before speech.'¹²

3098. الخصال عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ ، عَنْ آبَائِهِ

عَلَيْهِمُ السَّلامُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ بَدَأَ بِالْكَلامِ قَبْلَ السَّلامِ فَلَا تُجِيبُوهُ .
وقال عليه السلام: لَا تَدْعُ إِلَى طَعَامِكَ أَحَدًا حَتَّى يُسَلِّمَ .¹³

3098. Imam al-Sadiq (AS) narrated from his forefathers (AS) that the Prophet (SAWA) said, 'Do not answer the one who begins to talk before

having greeted you with peace', and he (AS) said, 'Do not allow anybody to partake of your food until they have greeted with peace.'¹⁴

Notes

1. يونس : 10 .
2. Qur'an 1010:
3. كنز العمال : 25242 .
4. Kanz al-Ummal, no. 25242
5. الأمايلي للطوسي : 89 / 136 .
6. Amali al-Tusi, p. 89, no. 136
7. الخصال : 181 / 246 .
8. al-Khisal, p. 181, no. 246
9. المحاسن : 2 / 143 / 1371 .
10. al-Mahasin, v. 2, p. 143, no. 1371
11. جامع الأخبار : 231 / 596 .
12. Jami al-Akhbar, p. 231, no. 596
13. الخصال : 19 / 67 .
14. al-Khisal, p. 19, no. 67

فَضْلُ الْإِبْتِدَاءِ بِالسَّلَامِ - 970

970. THE VIRTUE OF INITIATING THE GREETING

3099. رسولُ الله صلى الله عليه وآله : إِنَّ أَوْلَى النَّاسِ بِاللَّهِ وَبِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ.¹

3099. The Prophet (SAWA) said, 'Verily the nearest people to Allah and His Messenger are those who initiate the greeting of peace.'²

3100. رسولُ الله صلى الله عليه وآله : الْبَادِئُ بِالسَّلَامِ بَرِيءٌ مِنَ الْكِبَرِ.³

3100. The Prophet (SAWA) said, 'The initiator of the greeting is not prone to arrogance.'⁴

3101. الإمامُ عليُّ عليه السلام : السَّلَامُ سَبْعُونَ حَسَنَةً ، تِسْعَةٌ وَسِتُّونَ لِلْمُبْتَدِئِ

ووَاحِدَةً لِلرَّادِّ.⁵

3101. Imam Ali (AS) said, 'The greeting is rewarded the worth of seventy good deeds, sixty-nine of which are rewarded to the initiator and one to the reciprocator [of the greeting].'⁶

Notes

1. بحار الأنوار : 50 / 12 / 76.

2. Bihar al-Anwar, v. 76, p. 12, no. 50

3. كنز العمال : 25265.

4. Kanz al-Ummal, no. 25265

5. بحار الأنوار : 46 / 11 / 76.

6. Bihar al-Anwar, v. 76, p. 11, no. 46

الْحَثُّ عَلَى التَّسْلِيمِ عِنْدَ دُخُولِ الْبَيْتِ - 971

971. ENJOINMENT OF GREETING UPON ENTERING ONE'S HOUSE

(فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ).¹

*“So when you enter houses, greet yourselves with a salutation from Allah, blessed and good.”*²

3102. رسول الله صلى الله عليه وآله : إذا دخل أحدكم بيته فليسلم ؛ فإنه ينزل البركة

، وتؤنسهُ الملائكة.³

3102. The Prophet (SAWA) said, 'When anyone of you enters his own house, he should greet with peace, for verily it brings down benediction, and angels come to keep him company.'⁴

Notes

1. النور : 61 .

2. Qur'an 24:61:

3. بحار الأنوار : 25 / 7 / 76 .

4. Bihar al-Anwar, v. 76, p. 7, no. 25

وُجُوبُ رَدِّ السَّلَامِ - 972

972. THE OBLIGATION OF RETURNING A GREETING

(وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا).¹

*“When you are greeted with a salute, greet with a better one than it, or return it; indeed Allah takes account of all things.”*²

3103. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : السَّلَامُ تَطَوُّعٌ ، وَالرَّدُّ فَرِيضَةٌ.³

3103. The Prophet (SAWA) said, 'Greeting with peace is a voluntary act whereas returning it is an obligation.'⁴

Notes

1. النساء : 86 .

2. Qur'an 486:

3. كنز العمال : 25294 .

4. Kanz al-Ummal, no. 25294

أَدَبُ السَّلَام - 973

973. THE ETIQUETTE OF GREETING

3104. رسولُ الله صلى الله عليه وآله: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَيُسَلِّمُ الْوَاحِدُ عَلَى الْاِثْنَيْنِ، وَيُسَلِّمُ الْقَلِيلُ عَلَى الْكَثِيرِ، وَيُسَلِّمُ الرَّابِثُ عَلَى الْمَاشِي، وَيُسَلِّمُ الْمَارُّ عَلَى الْقَائِمِ، وَيُسَلِّمُ الْقَائِمُ عَلَى الْقَاعِدِ.¹

3104. The Prophet (SAWA) said, 'The young should greet the old, a single individual should greet two together, the fewer number of people should greet the larger number, the person on horseback should greet the one on foot, the person walking should greet the one standing, and the person standing should greet the one sitting.'²

3105. رسولُ الله صلى الله عليه وآله: حَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ: ... وَالتَّسْلِيمُ عَلَى الصَّبِيَّانِ لِتَكُونَ سُنَّةٌ مِنْ بَعْدِي.³

3105. The Prophet (SAWA) said, 'There are five things that I will never leave until death: ... and greeting the young, in order that it may remain a practice after me.'⁴

3106. الإمامُ الباقر عليه السلام: لَا تُسَلِّمُوا عَلَى مَوَائِدِ شُرَابِ الْخَمْرِ، وَلَا عَلَى صَاحِبِ الشَّطْرَنْجِ وَالنَّرْدِ، وَلَا عَلَى الْمُخَنَّثِ، وَلَا عَلَى الشَّاعِرِ الَّذِي يَقْذِفُ الْمُحْصَنَاتِ، وَلَا عَلَى الْمُصَلِّي؛ وَذَلِكَ لِأَنَّ الْمُصَلِّيَّ لَا يَسْتَطِيعُ أَنْ يَرُدَّ السَّلَامَ، لِأَنَّ التَّسْلِيمَ مِنَ الْمُسَلِّمِ تَطَوُّعٌ وَالرَّدُّ عَلَيْهِ فَرِيضَةٌ، وَلَا عَلَى آكِلِ الرِّبَا، وَلَا عَلَى رَجُلٍ جَالِسٍ عَلَى غَائِطٍ، وَلَا عَلَى الَّذِي فِي الْحَمَامِ، وَلَا عَلَى الْفَاسِقِ الْمَعْلَنِ بِفِسْقِهِ.⁵

3106. Imam al-Baqir (AS) said, 'Do not extend the greeting of peace and to those who drink alcohol, nor to chess and dice players, nor to an effeminate person, nor to a poet who slanders chaste women of fornication, and nor to someone performing his prayer - and that is because the person praying cannot return the greeting, for verily the initiation of the greeting on the part of the greeter is voluntary whereas returning the greeting is obligatory. Nor [greet] the usurer, nor someone who is sitting in the lavatory, nor someone taking a bath, and nor an outrightly corrupt person who openly commits immoral acts.'⁶

3107. الإمامُ الصادق عليه السلام: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُسَلِّمُ عَلَى النِّسَاءِ وَيَرُدُّنَّ عَلَيْهِ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُسَلِّمُ عَلَى النِّسَاءِ، وَكَانَ يَكْرَهُ أَنْ يُسَلِّمَ عَلَى الشَّائِئَةِ مِنْهُنَّ، وَيَقُولُ: أَتَخَوَّفُ أَنْ يُعْجِبَنِي صَوْتُهَا فَيَدْخُلَ عَلَيَّ أَكْثَرُ مِمَّا طَلَبْتُ مِنَ الْأَجْرِ.⁷

3107. Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA) used to greet women and they used to return his greeting. The Commander of the Faithful (AS) also used to greet women, but he used to dislike greeting young

[unmarried] girls and used to say, 'I fear lest their voices may be pleasing to me, whence I would end up with more [consequence] than the reward I anticipated [from the greeting].'⁸

Notes

1. كنز العمال : 25321 .
2. Ibid. no. 25321
3. بحار الأنوار : 38 / 10 / 76 .
4. Bihar al-Anwar, v. 76, p. 10, no. 38
5. بحار الأنوار : 35 / 9 / 76 .
6. Ibid. p. 9, no. 35
7. الكافي : 3 / 535 / 5 .
8. al-Kafi, v. 5, p. 535, no. 3

التَّسْلِيم - 199

199. SUBMISSION

التَّسْلِيمُ لِإِرَادَةِ اللَّهِ - 974

974. Submission To The Will of Allah

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَزْبًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا).¹

*"But no, by your Lord! They will not believe until they make you a judge in their disputes, then do not find in their hearts any dissent to your verdict and submit in full submission."*²

3108. بحار الأنوار : أوحى الله تعالى إلى داوود عليه السلام: تُرِيدُ وَأُرِيدُ، وَإِنَّمَا يَكُونُ مَا أُرِيدُ ، فَإِنْ سَلَّمْتَ لِمَا أُرِيدُ كَفَيْتَكَ مَا تُرِيدُ ، وَإِنْ لَمْ تُسَلِّمْ لِمَا أُرِيدُ أَتَعْبُتُكَ فِيمَا تُرِيدُ ، ثُمَّ لَا يَكُونُ إِلَّا مَا أُرِيدُ .³

3108. It is narrated in Bihar al-Anwar that Allah, most High, revealed to Prophet David (AS) saying, 'I want [something] and you want [something else], and verily only My will is done. Therefore, if you submit to what I want, I will suffice you in what you want. If you do not submit to My will, however, I will exhaust you in your quest for what you want, then only what I want will be.'⁴

3109. الإمام الباقر عليه السلام : أَحَقُّ مَنْ خَلَقَ اللَّهُ بِالتَّسْلِيمِ لِمَا قَضَى اللَّهُ ، مَنْ عَرَفَ اللَّهَ .⁵

3109. Imam al-Baqir (AS) said, 'Out of all that Allah has created, the worthiest person of submission to Allah's decree is he who knows Allah.'⁶

3110. الإمام الباقر عليه السلام : إِنَّا لَنُحِبُّ أَنْ نُعَافِيَ فِيمَنْ نُحِبُّ ، فَإِذَا جَاءَ أَمْرُ اللَّهِ سَلَّمْنَا فِيمَا يُحِبُّ .^{7 8}

3110. Imam al-Baqir (AS) said, 'Indeed we desire for ourselves and those we love to be blessed with well-being, but when Allah's command comes, we submit to what He loves.'⁹

3111. الإمام الصادق عليه السلام - لَمَّا سُئِلَ : بِأَيِّ شَيْءٍ عَلِمَ الْمُؤْمِنُ أَنََّّهُ مُؤْمِنٌ ؟ - : بِالتَّسْلِيمِ لِلَّهِ ، وَالرِّضَا بِمَا وَرَدَ عَلَيْهِ مِنْ سُرُورٍ وَسَخَطٍ .¹⁰

3111. Imam al-Sadiq (AS) was once asked how a believer may ascertain that he is indeed a believer, to which he replied, 'Through submission to Allah and satisfaction with whatever source of happiness or discontent that comes his way.'¹¹

3112. الإمام الصادق عليه السلام : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لَشَيْءٍ قَدْ مَضَى : لَوْ كَانَ غَيْرُهُ!¹²

3112. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) never used to utter the words 'if only it happened otherwise...' with regards to anything that had already passed.'¹³

3113. الإمام الصادق عليه السلام: إذا قال العبد: ما شاء الله لا حول ولا قوة إلا

بِالله، قال الله: ملائكتي استسلم عبدي أعينوه، أدركوه، أفضوا حاجته.¹⁴

3113. Imam al-Sadiq (AS) said, 'When a servant says, 'Whatever Allah wills, there is no power and no strength except in Allah', Allah says, 'O My angels, My servant has submitted so assist him, hasten to him and grant his request.'¹⁵

Notes

1. النساء : 65 .
2. Qur'an 465:
3. بحار الأنوار : 82 / 136 / 22 .
4. Bihar al-Anwar, v. 82, p. 136, no. 22
5. بحار الأنوار : 71 / 153 / 63 .
6. Ibid. v. 71, p. 153, no. 63
7. بحار الأنوار : 46 / 301 / 44 .
8. صدر الحديث في صبي له كان مريضاً ثم توفي، وقد كان عليه السلام قد أبدى اهتماماً كبيراً واغتم عمّاً . شديداً في مرضه حتى تبين ذلك أصحابه منه، لكنّه بعد موته كان منبسط الوجه .
9. Ibid. v. 46, p. 301, no. 44
10. بحار الأنوار : 2 / 205 / 91 .
11. Ibid. v. 2, p. 205, no. 91
12. تنبيه الخواطر : 2 / 185 .
13. Tanbih al-Khawahir, v. 2, p. 185, no. 7
14. بحار الأنوار : 93 / 190 / 25 .
15. Bihar al-Anwar, v. 93, p. 190, no. 25

الاستماع - 200

200. LISTENING

فَضْلُ الْأَسْمَاعِ الْوَاعِيَةِ - 975

975. The Virtue of Attentive Ears

3114. الإمام علي عليه السلام : إذا لم تكن عالماً ناطقاً فكن مُستمِعاً واعيّاً.¹

3114. Imam Ali (AS) said, 'Even if you are not an articulate scholar, at least be an attentive listener.'²

3115. الإمام علي عليه السلام : ألا إنَّ أسمعَ الأسماع ما وعى التذكير وقبله.³

3115. Imam Ali (AS) said, 'Indeed the most heedful of all ears is that which is attentive to and accepting of a reminder.'⁴

Notes

1. غرر الحكم : 4090 .

2. Ghurar al-Hikam, no. 4090

3. نهج البلاغة : الخطبة 105 .

4. Nahj al-Balagha, Sermon 105

مَنْ حُجِبَ سَمْعُهُ - 976

976. THOSE WHOSE EARS HAVE BEEN SEALED

(وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ).¹

“And they will say, 'Had we listened or applied reason, we would not have been among the inmates of the Blaze.’”²

3116. الإمام علي عليه السلام : مَا كُلُّ ذِي قَلْبٍ بَلِيبٌ ، وَلَا كُلُّ ذِي سَمْعٍ بِسَمِيعٍ

، وَلَا كُلُّ نَاطِرٍ بِبَصِيرٍ .³

3116. Imam Ali (AS) said, 'Not every man with a heart is understanding, nor every man with an ear a listener, and nor every man with eyes able to see.'⁴

Notes

1. الملك : 10 .

2. Qur'an 67:10:

3. نهج البلاغة : الخطبة 88 .

4. Nahj al-Balagha, Sermon 88

حُسْنُ الاستِماعِ - 977

977. EFFECTIVE LISTENING

3117. الإمام علي عليه السلام: عَوِّذْ أُذُنَكَ حُسْنَ الاستِماعِ، ولا تُصْغِ إلى ما لا يَزِيدُ

في صَلَاحِكَ استِماعُهُ.¹

3117. Imam Ali (AS) said, 'Accustom your ear to listen effectively, and do not listen to anything that will not benefit your progress.'²

3118. الإمام علي عليه السلام: سامِعْ ذِكْرَ اللَّهِ ذَاكِرٌ.³

3118. Imam Ali (AS) said, 'The one who listens to the remembrance of Allah in turn remembers [Him].'⁴

3119. الإمام علي عليه السلام: مَنْ أَحْسَنَ الاستِماعَ تَعَجَّلَ الانتِفاعَ.⁵

3119. Imam Ali (AS) said, 'Whoever listens effectively reaps its benefits immediately.'⁶

Notes

1. غرر الحكم : 6234 .

2. Ghurar al-Hikam, no. 6234

3. غرر الحكم : 5579 .

4. Ibid. no. 5579

5. غرر الحكم : 9243 .

6. Ibid. no. 9243

ما فُرضَ عَلَى السَّمْعِ - 978

978. THE OBLIGATION INCUMBENT ON THE HEARING

(وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا).¹

*“Do not follow that of which you have no knowledge. Indeed the hearing, the eyesight, and the heart - all of these are accountable.”*²

3120. الإمام علي عليه السلام: فَفَرَضَ عَلَى السَّمْعِ أَنْ لَا تُصْغِيَ بِهِ إِلَى الْمَعَاصِي ، فَقَالَ عَزَّوَجَلَّ : (وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَاً مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا).³

3120. Imam Ali (AS) said, 'The obligation incumbent upon the hearing is that it not be used for acts of disobedience, for Allah, Mighty and Exalted, has said, *“Certainly He has sent down to you in the Book that when you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse, or else you [too] will be like them”*⁴.

⁵

Notes

1. الإسراء : 36 .

2. Qur'an 1736:

3. 3215 / 626 / 2 : كتاب من لا يحضره الفقيه .

4. Qur'an 4140:

5. al-Faqih, v. 2, p. 626, no. 3215

الأسماء - 201

201. THE NAME

اختيارُ الأسماءِ الحسنة - 979

979. CHOOSING GOOD NAMES

3121. رسولُ الله صلى الله عليه وآله : اسْتَحْسِنُوا أَسْمَاءَكُمْ ؛ فَإِنَّكُمْ تُدْعَوْنَ بِهَا يَوْمَ الْقِيَامَةِ : فَمَنْ يَا فُلَانُ ابْنَ فُلَانٍ إِلَى نُورِكَ ، وَمَنْ يَا فُلَانُ ابْنَ فُلَانٍ لَا نُورَ لَكَ .¹

3121. The Prophet (SAWA) said, 'Choose good names for yourselves, for verily you will be called by them on the Day of Resurrection: Come O x son of x towards your light, or: O x son of x, there is no light for you.'²

3122. رسولُ الله صلى الله عليه وآله : سَمُّوا أَوْلَادَكُمْ أَسْمَاءَ الْأَنْبِيَاءِ .³

3122. The Prophet (SAWA) said, 'Name your children after the prophets.'⁴

3123. الإمامُ الصادقُ عليه السلام - لَمَّا سُئِلَ عَنِ التَّسْمِيَةِ بِأَسْمَاءِ الْأَئِمَّةِ ، أَفِي ذَلِكَ نَفْعٌ ؟ - : إِي وَاللَّهِ ، وَهَلِ الدِّينُ إِلَّا الْحُبُّ ؟! قَالَ اللَّهُ : (إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ)⁵ .⁶

3123. Imam al-Sadiq (AS) was once asked with regards to naming [one's children] after the Imams (AS) and whether there was any benefit in doing so, to which he replied, 'of course, by Allah, and is religion anything but love?! Allah has said, "Say, 'If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful.'"'⁷

3124. الإمامُ الكاظمُ عليه السلام : أَوَّلُ مَا يَبْرُ الرَّجُلُ وَلَدَهُ أَنْ يُسَمِّيَهُ بِاسْمٍ حَسَنٍ ، فَلْيُحَسِّنْ أَحَدُكُمْ اسْمَ وَلَدِهِ .⁸

3124. Imam al-Kazim (AS) said, 'The very first act of kindness of a man towards his son is to give him a good name, so keep good names for your children.'⁹

(أنظر) الوالد والولد : باب 1892.

(See also: PARENT AND CHILD: section 1892)

Notes

1. الكافي : 6 / 19 / 10 .

2. al-Kafi, v. 6, p. 19, no. 10

3. مكارم الأخلاق : 1 / 474 / 1626 .

4. Makarim al-Akhlaq, v. 1, p. 474, no. 1626

5. آل عمران : 31 .

6. تفسير العياشي : 1 / 168 / 28 .

7. Tafsir al-Ayyashi, v. 1, p. 168, no. 28

8. الكافي : 6 / 18 / 3 .

9. al-Kafi, v. 6, p. 18, no. 3

استبدالُ الأسماءِ القبيحةِ - 980

980. CHANGING UGLY NAMES

3125. الإمامُ الباقر عليه السلام : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُغَيِّرُ الْأَسْمَاءَ

الْقَبِيحَةَ فِي الرِّجَالِ وَالْبُلْدَانِ.¹

3125. Imam al-Baqir (AS) narrated, 'The Prophet (SAWA) used to change ugly names of people and places [to good names].'²

Notes

1. بحار الأنوار : 4 / 127 / 104 .

2. Bihar al-Anwar, v. 104, p. 127, no. 4

أَسْمَاءُ اللَّهِ - 202

202. THE NAMES OF ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - 981

981. In the Name of Allah, the ALL-BENEFICENT, THE ALL-MERCIFUL

(إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).¹

*"It is from Solomon, and it begins in the name of Allah, the All-Beneficent, the All-Merciful."*²

3126. رسولُ الله صلى الله عليه وآله : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِفْتَاحُ كُلِّ كِتَابٍ.³

3126. The Prophet (SAWA) said, 'The phrase 'In the Name of Allah, the All-Beneficent, the All-Merciful' is the key and the opening to every book.'⁴

3127. رسولُ الله صلى الله عليه وآله : كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ]

الرحمن] ⁵ الرحيم أقطع.⁶

3127. The Prophet (SAWA) said, 'Every matter of importance that is not begun with the phrase 'In the Name of Allah, the All-Beneficent, the All-Merciful' is cut short.'⁷

3128. الإمامُ الصادقُ عليه السلام : لَا تَدْعُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَإِنْ كَانَ بَعْدَهُ

شِعْرٌ.⁸

3128. Imam al-Sadiq (AS) said, 'Never leave out the phrase 'In the Name of Allah, the All-Beneficent, the All-Merciful', even if it is followed by poetry.'⁹

3129. الإمامُ الصادقُ عليه السلام : لَوْ بَدَأَ بَعْضُ شَيْعَتِنَا فِي افْتِتَاحِ أَمْرِهِ بِبِسْمِ اللَّهِ

الرحمن الرحيم ، فَيَمْتَحِنُهُ اللَّهُ بِمَكْرُورٍ لِيُنَبِّهَهُ عَلَى شُكْرِ اللَّهِ تَبَارَكَ وَتَعَالَى وَالْتِنَاءِ عَلَيْهِ.¹⁰

3129. Imam al-Sadiq (AS) said, 'It may sometimes happen that one of our followers (Shia) may leave out the phrase 'In the Name of Allah, the All-Beneficent, the All-Merciful' before a matter, so Allah tests him with a mishap in order to remind him to thank Allah, Blessed and most High, and to praise Him.'¹¹

Notes

1. النمل : 30 .

2. Qur'an 2730:

3. كنز العمال : 2490 .

4. Kanz al-Ummal, no. 2490

5. ما بين المعقوفين سقط من المصدر .

6. كنز العمال : 2491 .

7. Ibid. no. 2491

8. الكافي : 2 / 672 / 1 .

9. al-Kafi, v. 2, p. 672, no. 1

10. التوحيد : 231 / 5 .

11. al-Tawhid, p. 231, no. 5

اسمُ اللهِ الأعظمُ - 982

982. ALLAH'S GREATEST NAME

3130. الإمام الباقر عليه السلام: إِنَّ اسمَ اللهِ الأعظمَ على ثلاثةٍ وسبعينَ حرفاً ، وإِنَّمَا كَانَ عِنْدَ آصَفَ مِنْهَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَخَسَفَ بِالأَرْضِ مَا بَيْنَهُ وَبَيْنَ سَرِيرِ بَلْقِيسَ حَتَّى تَنَاوَلَ السَّرِيرَ بِيَدِهِ ، ثُمَّ عَادَتِ الأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفَةِ العَيْنِ ، وَنَحْنُ عِنْدَنَا مِنَ الاسْمِ الأعظمِ اثْنَانِ وَسَبْعُونَ حَرْفًا ، وَحَرْفٌ عِنْدَ اللهِ تَبَارَكَ وَتَعَالَى اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .¹

3130. Imam al-Baqir (AS) said, 'Verily Allah's greatest Name is composed of seventy-three letters, of which Asaf [b. Barkhiyya] had but one, with the utterance of which he caused the earth between himself and Bilqis's throne to sink until he got hold of the throne, and after which [he caused] the earth to return to its former state faster than the blink of an eye. And we [the Ahl al-bayt] have seventy-two letters from the greatest Name, and Allah, Blessed and most High, has exclusive possession of one letter of it with Him in His knowledge of the Unseen.'²

Notes

1. بحار الأنوار : 5 / 113 / 14 .

2. Bihar al-Anwar, v. 14, p. 113, no. 5

السُّنَّة - 203

203. Sunnah [Tradition]

الْحَثُّ عَلَى لُزُومِ سُنَّةِ النَّبِيِّ - 983

983. Enjoinment of Adhering TO THE PROPHET'S PRACTICES

3131. رسولُ الله صلى الله عليه وآله : صاحبُ السُّنَّةِ إن عَمِلَ خَيْرًا قُبِلَ مِنْهُ ، وإن

خَلَطَ غُفِرَ لَهُ .¹

3131. The Prophet (SAWA) said, 'When someone adherent to [the Prophet's] practises does something good it is accepted from him, and even if he makes a mistake, he is forgiven for it.'²

3132. الإمامُ زينُ العابدين عليه السلام: إِنَّ أَفْضَلَ الْأَعْمَالِ عِنْدَ اللَّهِ مَا عُمِلَ بِالسُّنَّةِ

وإن قَلَّ .³

3132. Imam Zayn al-Abidin (AS) said, 'The best of deeds in the sight of Allah are those that are performed according to the Sunnah, even if they be few in number.'⁴

Notes

1. كنز العمال : 911 .

2. Kanz al-Ummal, no. 911

3. الكافي : 1 / 70 / 7 .

4. al-Kafi, v. 1, p. 70, no. 7

جَزَاءُ مَنْ سَنَّ سُنَّةً - 984

**984. The Recompense of One WHO ESTABLISHES A
HABITUAL PRACTICE**

3133. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ سَنَّ سُنَّةً حَسَنَةً عُمِلَ بِهَا مِنْ بَعْدِهِ كَانَ لَهُ أَجْرُهُ وَمِثْلُ أَجْرِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْئاً ، وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا بَعْدَهُ كَانَ عَلَيْهِ وَزْرُهُ وَمِثْلُ أَوْزَارِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئاً .¹

3133. The Prophet (SAWA) said, 'Whoever establishes a good habitual practice that people follow even after him, he will get his own reward for it as well as the like of their reward for performing it, without any decrease in their reward thereof. And whoever establishes an evil habitual practice that is followed by people after him, he will be responsible for the burden of his own sin as well as the burden of their sins, without any decrease in their burdens thereof.'²

Notes

1. كنز العمال : 43079 .

2. Kanz al-Ummal, no. 43079

التَّهْيِي عَنْ نَقْضِ السُّنَّةِ الصَّالِحَةِ - 985

985. Prohibition of Discontinuing A GOOD PRACTICE

3134. الإمام علي عليه السلام - في كتاب له إلى الأشتار لما ولاه مصر - : لا تَنْقُضْ سُنَّةً صَالِحَةً عَمِلَ بِهَا صُدُورُ هَذِهِ الْأُمَّةِ ، وَاجْتَمَعَتْ بِهَا الْأَلْفَةُ ، وَصَلَحَتْ عَلَيْهَا الرَّعِيَّةُ ، وَلَا تُحْدِثَنَّ سُنَّةً تُضَرُّ بِشَيْءٍ مِنْ مَاضِي تِلْكَ السُّنَنِ ، فَيَكُونَ الْأَجْرُ لِمَنْ سَنَّهَا ، وَالْوِزْرُ عَلَيْكَ بِمَا نَقَضْتَ مِنْهَا .¹

3134. Imam Ali (AS) wrote in one of his letters to al-Ashtar, when he appointed him governor of Egypt, 'Do not discontinue a good practice that the pioneers of this community acted upon, by virtue of which there was general unity and through which the subjects prospered. Do not innovate a practice that will infringe on these earlier practices in any way, for then the reward of those who had laid them down will continue, whereas you will be the one to bear the burden of breaching them.'²

Notes

1. نهج البلاغة : الكتاب 53 .
2. Nahj al-Balagha, Letter 53

السَّهَر - 204

204. STAYING AWAKE AT NIGHT

السَّهَر - 986

986. STAYING AWAKE AT NIGHT

3135. رسول الله صلى الله عليه وآله : لا سَهَر إِلَّا في ثلاثٍ : مُتَهَجِّدٍ بالقرآن ، وفي طلبِ العلم ، أو عروسٍ تُهدى إلى زوجها .¹

3135. The Prophet (SAWA) said, 'There is no need to stay awake at night except in three instances: when staying awake to recite the Qur'an, to gain knowledge, and for a bride to be offered to her husband.'²

3136. رسول الله صلى الله عليه وآله : لا سَهَر بعد العشاء الآخرة إِلَّا لِأَخَدِ رَجُلَيْنِ : مُصَلٍّ أو مُسَافِرٍ .³

3136. The Prophet (SAWA) said, 'There is no need to stay up at night past the last isha' prayer except in the case of two people: the person performing prayers, and the traveller.'⁴

3137. الإمام علي عليه السلام : السَّهَرُ رَوْضَةُ الْمُشْتَاقِينَ .⁵

3137. Imam Ali (AS) said, 'Staying awake at night is the garden of those who yearn [for Allah].'⁶

3138. الإمام علي عليه السلام : سَهَرُ اللَّيْلِ في طاعةِ اللَّهِ رَبِيعُ الْأَوْلِيَاءِ وَرَوْضَةُ السُّعَدَاءِ .⁷

3138. Imam Ali (AS) said, 'Staying awake at night engaged in acts of obedience to Allah is the springtime of the friends of Allah and the garden of the good-fortuned.'⁸

3139. الإمام علي عليه السلام : أَفْضَلُ الْعِبَادَةِ سَهَرُ الْعُيُونِ بِذِكْرِ اللَّهِ سُبْحَانَهُ .⁹

3139. Imam Ali (AS) said, 'The best of worship is for the eyes to remain awake engaged in the remembrance of Allah, Glory be to Him.'¹⁰

3140. الإمام علي عليه السلام : فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةَ ذِي لُبٍّ ، شَعَلَ التَّفَكُّرُ قَلْبَهُ ، وَأَنْصَبَ الْخَوْفُ بَدَنَهُ ، وَأَسَهَرَ التَّهَجُّدُ غِرَارَ نَوْمِهِ .¹¹

3140. Imam Ali (AS) said, 'So be conscious of your duty to Allah, O servants of Allah, with the caution of a wise man whose heart is preoccupied with reflection [about the Hereafter], whose body the fear [of Allah] has afflicted with pain, and whose engagement in the night prayer has turned his already short sleep into wakefulness.'¹²

Notes

1. بحار الأنوار : 76 / 178 / 3 .

2. Bihar al-Anwar, v. 76, p. 178, no. 3

3. بحار الأنوار : 5 / 179 / 76 .
4. Ibid. p. 179, no. 5
5. غرر الحكم : 666 .
6. Ghurar al-Hikam, p. 666
7. غرر الحكم : 5613 .
8. Ibid. no. 5613
9. غرر الحكم : 3149 .
10. Ibid. no. 3149
11. نهج البلاغة : الخطبة 83 .
12. Nahj al-Balagha, Sermon 83

الحُثُّ عَلَى إِحْيَاءِ هَذِهِ اللَّيَالِي - 987

987. Enjoinment of Remaining Awake ON SPECIFIC NIGHTS

3141. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : مَنْ أَحْيَا لَيْلَةَ الْعِيدِ وَلَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ ، لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ .¹

3141. The Prophet (SAWA) said, 'He who remains awake on the eve of id al-fitr, id al-adha and on the eve of the 15th of Shaban, his heart will not die on the Day when hearts shall die.'²

3142. الإمام الرضا عليه السلام : كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَا يَنَامُ ثَلَاثَ لَيَالٍ : لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ ، وَلَيْلَةَ الْفِطْرِ ، وَلَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ ، وَفِيهَا تُقَسَّمُ الْأَرْزَاقُ وَالْآجَالُ وَمَا يَكُونُ فِي السَّنَةِ .³

3142. Imam al-Rida (AS) narrated, 'The Commander of the Faithful (AS) did not used to sleep at all on three nights: the 23rd night of the month of Ramadan, the eve of id al-fitr, and the eve of the 15th of Shaban. And these are the nights when sustenance is allotted, and prescribed times of death and all that is to happen in that year is decreed.'⁴

Notes

1. ثواب الأعمال : 1 / 102 / 2 .

2. Thawab al-Amal, v. 1, p. 102, no. 2

3. بحار الأنوار : 97 / 88 / 15 .

4. Bihar al-Anwar, v. 97, p. 88, no. 15

السَّيِّد - 205

205. THE CHIEF

خَصَائِصُ السَّيِّد - 988

988. CHARACTERISTICS OF THE CHIEF

3143. رسولُ الله صلى الله عليه وآله : سَيِّدُ الْقَوْمِ خَادِمُهُمْ.¹

3143. The Prophet (SAWA) said, 'The chief of a people should serve them.'²

3144. الإمامُ الحسينُ عليه السلام - لَمَّا سَأَلَهُ أَبُوهُ عَنِ السُّؤْدِدِ - : إِحْشَاشُ الْعَشِيرَةِ

، وَاحْتِمَالُ الْجَرِيرَةِ.³

3144. Imam al-Husayn (AS) when asked by his father about what chiefdom involves, replied, '[The ability] To make one's tribe flourish, and [the capacity] to bear the burden of their losses.'⁴

Notes

1. كنز العمال : 17517 .

2. Kanz al-Ummal, no. 17517

3. بحار الأنوار : 14 / 194 / 72 .

4. Bihar al-Anwar, v. 72, p. 194, no. 14

ما يوجب السُّؤْدَدَ - 989

989. REQUIREMENTS OF CHIEFDOM

3145. الإمام علي عليه السلام : بِاحْتِمَالِ الْمَوْنِ يَجِبُ السُّؤْدَدُ.¹

3145. Imam Ali (AS) said, 'Chieftdom is achieved through tolerating hardships.'²

3146. الإمام علي عليه السلام : الشَّرِيفُ كُلُّ الشَّرِيفِ مَنْ شَرَّفَهُ عِلْمُهُ ، وَالسُّؤْدَدُ

حَقُّ السُّؤْدَدِ لِمَنْ اتَّقَى اللَّهَ رَبَّهُ.³

3146. Imam Ali (AS) said, 'The truly noble one is he who has been ennobled by his knowledge, and true chieftdom belongs to he who is wary of his duty to Allah, his Lord.'⁴

3147. الإمام علي عليه السلام : فَضِيلَةُ السَّادَةِ حُسْنُ الْعِبَادَةِ.⁵

3147. Imam Ali (AS) said, 'The virtue characteristic of chiefs is the beauty of their worship.'⁶

3148. الإمام علي عليه السلام : أَرْبَعُ خِصَالٍ يَسُودُ بِهَا الْمَرْءُ : الْعِفَّةُ ، وَالْأَدَبُ ،

وَالْجُودُ ، وَالْعَقْلُ.⁷

3148. Imam Ali (AS) said, 'There are four virtues that qualify a man for chieftdom: chastity, courtesy, generosity and intelligence.'⁸

3149. الإمام الحسن عليه السلام : الْإِعْطَاءُ قَبْلَ السُّؤَالِ مِنْ أَكْبَرِ السُّؤْدَدِ.⁹

3149. Imam al-Hasan (AS) said, 'The greatest characteristic of chieftdom is giving before one is asked.'¹⁰

Notes

1. نهج البلاغة : الحكمة 224 .

2. Nahj al-Balagha, Saying 224

3. بحار الأنوار : 82 / 82 / 78 .

4. Bihar al-Anwar, v. 78, p. 82, no. 82

5. غرر الحكم : 6559 .

6. Ghurar al-Hikam, no. 6559

7. بحار الأنوار : 23 / 94 / 1 .

8. Bihar al-Anwar, v. 1, p. 94, no. 23

9. بحار الأنوار : 7 / 113 / 78 .

10. Ibid. v. 78, p. 113, no. 7

ما يَمْنَعُ السُّودَّ - 990

990. Factors that Repel Chieftdom

3150. الإمام علي عليه السلام : مُنَازَعَةُ السُّفُلِ تَشِينُ السَّادَةَ .¹

3150. Imam Ali (AS) said, 'Engaging in disputes with the lower classes is a source of disgrace for chiefs.'²

3151. الإمام الصادق عليه السلام: لَا يَطْمَعَنَّ... المعاقِبُ عَلَى الذَّنْبِ الصَّغِيرِ فِي

السُّودِّ ، وَلَا الْقَلِيلُ التَّجَرُّبَةِ الْمُعْجَبُ بِرَأْيِهِ فِي رِئَاسَةٍ .³

3151. Imam al-Sadiq (AS) said, 'The person who punishes for petty sins should not be coveting chieftdom, and neither should the inexperienced person who proudly holds his own opinion be coveting leadership.'⁴

3152. الإمام الصادق عليه السلام : لَا يَسُودُ سَفِيهٌ .⁵

3152. Imam al-Sadiq (AS) said, 'A fool can never be chief.'⁶

Notes

1. غرر الحكم : 9813 .

2. Ghurar al-Hikam, no. 9813

3. الخصال : 20 / 434 .

4. al-Khisal, p. 434, no. 20

5. الخصال : 10 / 271 .

6. Ibid. p. 271, no. 10

السِّيَاسَة - 206

206. MANAGEMENT

سِيَّاسَةُ الْمُجْتَمَع - 991

991. MANAGEMENT OF THE SOCIETY

3153. الإمام عليّ عليه السلام : المِلْكُ سِيَّاسَةٌ ¹.

3153. Imam Ali (AS) said, 'Sovereignty is [efficient] management.' ²

3154. الإمام عليّ عليه السلام : آفَةُ الرُّعَمَاءِ ضَعْفُ السِّيَاسَةِ ³.

3154. Imam Ali (AS) said, 'The downfall of leading politicians is [due to] their poor management.' ⁴

3155. الإمام عليّ عليه السلام : حُسْنُ السِّيَاسَةِ يَسْتَدِيمُ الرِّيَاسَةَ ⁵.

3155. Imam Ali (AS) said, 'Good management prolongs one's [term of] leadership.' ⁶

3156. الإمام عليّ عليه السلام : حُسْنُ السِّيَاسَةِ قَوَامُ الرِّعْيَةِ ⁷.

3156. Imam Ali (AS) said, 'Good management acts as a support for one's subjects.' ⁸

3157. الإمام عليّ عليه السلام : حُسْنُ التَّدْبِيرِ وَتَجَنُّبُ التَّبَذِيرِ مِنْ حُسْنِ السِّيَاسَةِ ⁹.

3157. Imam Ali (AS) said, 'Efficient organisation and avoidance of squandering is part of good management.' ¹⁰

3158. الإمام عليّ عليه السلام : سُوءُ التَّدْبِيرِ سَبَبُ التَّدْمِيرِ ¹¹.

3158. Imam Ali (AS) said, 'Disorganisation is the cause of destruction.' ¹²

3159. الإمام عليّ عليه السلام : مِلاكَ السِّيَاسَةِ الْعَدْلُ ¹³.

3159. Imam Ali (AS) said, 'The yardstick of good management is justice.' ¹⁴

3160. الإمام عليّ عليه السلام : رَأْسُ السِّيَاسَةِ اسْتِعْمَالُ الرِّفْقِ ¹⁵.

3160. Imam Ali (AS) said, 'The peak of good management is the employment of moderation.' ¹⁶

3161. الإمام عليّ عليه السلام : الْاِحْتِمَالُ زِينُ السِّيَاسَةِ ¹⁷.

3161. Imam Ali (AS) said, 'Tolerance is the adornment of management.' ¹⁸

Notes

1. غرر الحكم : 17 .

2. Ghurar al-Hikam, no. 17

3. 3931 : غرر الحكم .

4. Ibid. no. 3931

5. 4820 : غرر الحكم .

6. Ibid. no. 482
7. 4818 : غرر الحكم .
8. Ibid. no. 4818
9. 4821 : غرر الحكم .
10. Ibid. no. 4821
11. 5571 : غرر الحكم .
12. Ibid. no. 5571
13. 9714 : غرر الحكم .
14. Ibid. no. 9714
15. 5266 : غرر الحكم .
16. Ibid. no. 5266
17. 772 : غرر الحكم .
18. Ibid. no. 772

سِيَّاسَةُ النَّفْسِ - 992

992. MANAGEMENT OF ONE'S SELF

3162. الإمام علي عليه السلام : مَنْ سَامَرَ نَفْسَهُ أَدْرَكَ السِّيَّاسَةَ .¹

3162. Imam Ali (AS) said, 'He who is able to manage his own self truly understands management[will be able to manage others].'²

3163. الإمام علي عليه السلام : سُوِّسُوا أَنْفُسَكُمْ بِالْوَرَعِ ، وَدَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ .³

3163. Imam Ali (AS) said, 'Manage your selves with piety, and cure the sick ones from among you with charity.'⁴

3164. الإمام علي عليه السلام : مِنْ حَقِّ الْمَلِكِ أَنْ يَسُوِّسَ نَفْسَهُ قَبْلَ جُنْدِهِ .⁵

3164. Imam Ali (AS) said, 'It is the duty of a king to manage his own self before his army.'⁶

(أنظر) العادة : باب 1398.

(See also: **HABIT**: section 1398)

Notes

1. غرر الحكم : 8013 .

2. Ibid. no. 8013

3. غرر الحكم : 5588 .

4. Ibid. no. 5588

5. غرر الحكم : 9333 .

6. Ibid. no. 9333

التَّسْوِيفُ - 207

207. PROCRASTINATION

النَّهْيُ عَنِ التَّسْوِيفِ - 993

993. Prohibition of Procrastination

3165. رسول الله صلى الله عليه وآله : يا أبا ذرٍّ ، إِيَّاكَ وَالتَّسْوِيفَ بِأَمَلِكَ ، فَإِنَّكَ يَوْمَكَ وَلَسْتَ بِمَا بَعْدَهُ ، فَإِنْ يَكُنْ غَدًا لَكَ فُكُنْ فِي الْغَدِ كَمَا كُنْتَ فِي الْيَوْمِ ، وَإِنْ لَمْ يَكُنْ غَدًا لَكَ لَمْ تَنْدَمْ عَلَى مَا فَرَّطْتَ فِي الْيَوْمِ .¹

3165. The Prophet (SAWA) said, 'O Abu Dharr, beware of procrastinating with your [high] hopes, for verily you have today [at your disposal] and have not yet reached tomorrow. When tomorrow comes to you, then be in it as you are in the present; [that way] even if you do not have tomorrow, you will not have regret for all that you neglected today.'²

3166. الإمام علي عليه السلام - فيما كتبه إلى بعض أصحابه - : فَتَدَارِكُ مَا بَقِيَ مِنْ عُمرِكَ ، وَلَا تُقَلِّ : غَدًا وَبَعْدَ غَدٍ ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكَ بِإِقَامَتِهِمْ عَلَى الْأَمَلِ وَالتَّسْوِيفِ ، حَتَّى أَتَاهُمْ أَمْرُ اللَّهِ بَغْتَةً وَهُمْ غَافِلُونَ .³

3166. Imam Ali (AS) said in a letter he wrote to one of his companions, 'Seize what you have left of your life, and do not keep [deferring] saying, 'Tomorrow, and the day after tomorrow', for verily those before you were ruined because of their persistent wishful thinking and their procrastination, until suddenly the command of Allah [i.e. death] overtook them while they were heedless.'⁴

3167. الإمام علي عليه السلام : كُلُّ مُعَاجِلٍ يَسْأَلُ الْإِنْظَارَ ، وَكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ .⁵

3167. Imam Ali (AS) said, 'He whom death overtakes early calls for more time, and he whose death is deferred continues to put forth excuses with further procrastination.'⁶

3168. الإمام علي عليه السلام : لَا تَكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بَعْدَ الْعَمَلِ ، وَيُرْجَى التَّوْبَةُ بِطُولِ الْأَمَلِ ... إِنْ عَرَضَتْ لَهُ شَهْوَةٌ أَسْلَفَ الْمَعْصِيَةَ وَسَوَّفَ التَّوْبَةَ .⁷

3168. Imam Ali (AS) said, 'Do not be like one who hopes for [bliss in] the Hereafter without performance of good deeds, and delays repentance by holding high hopes [of being forgiven] ... when faced with a desire, he is quick to commit a sin but delays the repentance.'⁸

3169. الإمام زين العابدين عليه السلام - في مُنَاجَاةٍ - : وَأَعِنِّي بِالبَّكَاءِ عَلَى نَفْسِي ، فَقَدْ أَفْنَيْتُ بِالتَّسْوِيفِ وَالْأَمَالِ عُمرِي ، وَقَدْ نَزَلْتُ مَنَزِلَةَ الْآيِسِينَ مِنْ خَيْرِي .⁹

3169. Imam Zayn al-Abidin (AS) said in his intimate supplication, 'And help me [by allowing me to] weep on account of my self, for indeed I have

wasted my life away with procrastination and high hopes, and I have now stooped to the level of those who despair of any good to come.' ¹⁰

3170. الإمام الباقر عليه السلام : إِيَّاكَ وَالتَّسْوِيفَ ؛ فَإِنَّهُ بَحْرٌ يَغْرُقُ فِيهِ الْهَلُكَى . ¹¹

3170. Imam al-Baqir (AS) said, 'Beware of procrastination for verily it is the sea in which losers drown.' ¹²

3171. الإمام الصادق عليه السلام : تَأْخِيرُ التَّوْبَةِ اغْتِرَارٌ ، وَطُولُ التَّسْوِيفِ حَيْرَةٌ . ¹³

3171. Imam al-Sadiq (AS) said, 'Delaying repentance is an act of self-delusion, and lengthy procrastination is an act of bewilderment.' ¹⁴

Notes

1. بحار الأنوار : 3 / 75 / 77 .

2. Bihar al-Anwar, v. 77, p. 75, no. 3

3. بحار الأنوار : 39 / 75 / 73 .

4. Ibid. v. 73, p. 75, no. 39

5. نهج البلاغة : الحكمة 285 .

6. Nahj al-Balagha, Saying 285

7. نهج البلاغة : الحكمة 150 .

8. Ibid. Saying 150

9. بحار الأنوار : 2 / 88 / 98 .

10. Bihar al-Anwar, v. 98, p. 88, no. 2

11. بحار الأنوار : 1 / 164 / 78 .

12. Ibid. v. 78, p. 164, no. 1

13. بحار الأنوار : 97 / 365 / 73 .

14. Ibid. v. 73, p. 365, no. 97

السُّوق - 208

208. THE MARKETPLACE

دَارُ الْغَفْلَةِ - 994

994. PLACE OF NEGLIGENCE

3172. رسولُ الله صلى الله عليه وآله : السُّوقُ دَارُ سَهْوٍ وَغَفْلَةٍ ، فَمَنْ سَبَّحَ فِيهَا تَسْبِيحَةً كَتَبَ اللَّهُ لَهُ بِهَا أَلْفَ أَلْفِ حَسَنَةٍ .²

3172. The Prophet (SAWA) said, 'The market is a place of distraction and negligence, so whoever occupies himself therein with the glorification of Allah, Allah records for him the worth of a million good deeds.'³

3173. رسولُ الله صلى الله عليه وآله : لَا تَكُونَنَّ - إِنْ اسْتَطَعْتَ - أَوَّلَ مَنْ يَدْخُلُ السُّوقَ وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ وَبِهَا يَنْصَبُ رَايَتُهُ .⁴

3173. The Prophet (SAWA) said, 'If you can, do not be the first to enter the market or the last the leave it, as it is the battlefield of Satan and his flag is raised in it.'⁵

3174. الإمامُ الباقر عليه السلام : شَرُّ بَقَاعِ الْأَرْضِ الْأَسْوَاقُ ، وَهُوَ مَيْدَانُ إِبْلِيسَ ، يَعْدُو بِرَايَتِهِ ، وَيَضَعُ كُرْسِيَهُ ، وَيَبْثُ دُرِّيَّتَهُ ، فَبَيْنَ مُطَقِّفٍ فِي فَفِيزٍ ، أَوْ طَائِشٍ فِي مِيزَانٍ ، أَوْ سَارِقٍ فِي ذِرَاعٍ ، أَوْ كَاذِبٍ فِي سِلْعَتِهِ ، فَيَقُولُ : عَلَيْكُمْ بِرَجُلٍ مَاتَ أَبُوهُ وَأَبُوكُمْ حَيٌّ ، فَلَا يَزَالُ مَعَ أَوَّلِ مَنْ يَدْخُلُ وَآخِرِ مَنْ يَرْجِعُ .⁶

3174. Imam al-Baqir (AS) said, 'The most evil of places on earth are the marketplaces, for it is Satan's domain where he unfurls his flag first in the morning, takes up his seat and gives free rein to his offspring, from a vendor niggardly with his measure, to one who is reckless with his scale, to one who thieves off metres [from cloth], or to one who lies about his wares - to all he says, 'Take advantage of this man whose father [Adam (AS)] has died whilst your own father [Iblis] is still alive.' And he continues to do this from the first one to enter therein to the last one to leave.'⁷

Notes

1. al-suq: market, marketplace - refers to any such public centre for commerce and trade

2. 9330 : كَنْزُ الْعَمَالِ .

3. Kanz al-Ummal, no. 9330

4. تفسير القرطبي : 13 / 16 .

5. Tafsir al-Qurtabi, v. 13, p.16

6. بحار الأنوار : 84 / 11 / 87 .

7. Bihar al-Anwar, v. 84, p. 11, no. 87

مَوْعِظَةُ الْإِمَامِ عَلِيِّ عَلَيْهِ السَّلَامُ لِأَهْلِ السُّوقِ - 995

995. Imam Ali (AS)'s Exhortation to MARKET TRADERS

3175. بحار الأنوار عن أبي سعيد : كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَأْتِي السُّوقَ فَيَقُولُ: يَا أَهْلَ السُّوقِ اتَّقُوا اللَّهَ ، وَإِيَّاكُمْ وَالْخَلْفَ فَإِنَّهُ يُنْفِقُ السِّلْعَةَ ، وَيَمْحَقُ الْبَرَكَهَ ، وَإِنَّ التَّاجِرَ فَاجِرٌ إِلَّا مَنْ أَخَذَ الْحَقَّ وَأَعْطَاهُ ، السَّلَامُ عَلَيْكُمْ . ثُمَّ يَمْكُثُ الْآيَامَ ثُمَّ يَأْتِي فَيَقُولُ مِثْلَ مَقَالَتِهِ ¹.

3175. Abu Said narrated that Imam Ali (AS) used to come to the market and exhort, 'O market traders, fear Allah and beware of making false oaths, for though it may sell your goods, it eradicates all benediction thereof. The trader [by nature] is corrupt, except those who take only their right, and give back the right due, and upon you be peace.' Then a few days would pass, and he would come there again and exhort them as he did before.' ²

Notes

1. بحار الأنوار : 103 / 102 / 44 .

2. Ibid. v. 103, p. 102, no. 44

السِّوَاك - 209

209. BRUSHING ONE'S TEETH

الحَثُّ عَلَى السِّوَاك - 996

996. ENJOINMENT OF BRUSHING ONE'S TEETH

3176. رسولُ الله صلى الله عليه وآله : لَوْلا أَن أَشَقُّ عَلَى أُمَّتِي لِأَمْرُهُمْ بِالسِّوَاكِ مَعَ

كُلِّ صَلَاةٍ .¹

3176. The Prophet (SAWA) said, 'If it were not for the fact that it would inconvenience my community, I would have commanded them to brush their teeth before every prayer.'²

3177. رسولُ الله صلى الله عليه وآله - فِي وَصِيَّتِهِ لِعَلِيِّ عَلَيْهِ السَّلَام - : عَلَيْكَ

بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ .³

3177. The Prophet (SAWA) said in his advice to Imam Ali (AS), 'You must brush your teeth at every ablution.'⁴

3178. رسولُ الله صلى الله عليه وآله - أَيْضاً - : يَا عَلِيُّ ، عَلَيْكَ بِالسِّوَاكِ ، وَإِنْ

اسْتَطَعْتَ أَنْ لَا تُقِلَّ مِنْهُ فَاذْعَلْ ، فَإِنَّ كُلَّ صَلَاةٍ تُصَلِّيْهَا بِالسِّوَاكِ تَفْضُلُ عَلَى الَّتِي تُصَلِّيْهَا

بِغَيْرِ سِوَاكِ أَرْبَعِينَ يَوْمًا .⁵

3178. The Prophet (SAWA) also said in his advice to Imam Ali (AS), 'O Ali, you must brush your teeth as frequently as possible, for verily a single prayer that you perform after having brushed your teeth is better than forty days worth of prayers performed without doing so.'⁶

3179. رسولُ الله صلى الله عليه وآله : الْوُضُوءُ شَطْرُ الْإِيمَانِ ، وَالسِّوَاكُ شَطْرُ الْوُضُوءِ

.⁷

3179. The Prophet (SAWA) said, 'Ablution is a main part of faith, and brushing one's teeth is a main part of ablution.'⁸

3180. رسولُ الله صلى الله عليه وآله : طَيِّبُوا أَفْوَاهَكُمْ بِالسِّوَاكِ؛ فَإِنَّهَا طُرُقُ الْقُرْآنِ .⁹

3180. The Prophet (SAWA) said, 'Freshen your mouths by brushing, for verily they are the means to the Qur'an.'¹⁰

3181. رسولُ الله صلى الله عليه وآله : مَا زَالَ جِبْرِئِيلُ يُوصِينِي بِالسِّوَاكِ حَتَّى ظَنَنْتُ أَنَّهُ

سَيَجْعَلُهُ فَرِيضَةً .¹¹

3181. The Prophet (SAWA) said, 'Gabriel continuously advises me about brushing teeth, that I really thought he would lay it down as an obligation.'¹²

3182. الإمامُ الصَّادِقُ عَلَيْهِ السَّلَام - لَمَّا سُئِلَ : أَرَى هَذَا الْخَلْقَ كُلَّهُ مِنَ النَّاسِ ؟ -

: فَقَالَ : أَلْقَى مِنْهُمْ التَّارِكََ لِلْسِّوَاكِ .¹³

3182. Imam al-Sadiq (AS) was once asked, 'Do you consider all of these people as being real human beings?' to which he replied, 'Exclude from them the one who does not brush his teeth,...'¹⁴, ¹⁵

Notes

1. الكافي : 1 / 22 / 3 .
2. al-Kafi, v. 3, p. 22, no. 1
3. بحار الأنوار : 8 / 69 / 77 .
4. Bihar al-Anwar, v. 77, p. 69, no. 8
5. بحار الأنوار : 48 / 137 / 76 .
6. Ibid. v. 76, p. 137, no. 48
7. كنز العمال : 26200 .
8. Kanz al-Ummal, no. 26200
9. كنز العمال : 2753 .
10. Ibid. 2753
11. بحار الأنوار : 2 / 126 / 76 .
12. Bihar al-Anwar, v. 76, p. 126, no. 2
13. بحار الأنوار : 11 / 128 / 76 .
14. Ibid. p. 128, no. 11
15. This is part of a longer tradition where the Imam cites several other categories of people whom he excludes from the banner of humanity for their various faults, in accordance with the verse of the Qur'an (2544:): "Do you suppose that most of them listen or apply reason? They are just like cattle; rather they are further astray from the way." (ed.)

مَنَافِعُ السِّوَاكِ - 997

997. The Benefits of Brushing One's TEETH

3183. رسول الله صلى الله عليه وآله : السِّوَاكُ يَزِيدُ الرَّجُلَ فَصَاحَةً .¹

3183. The Prophet (SAWA) said, 'Brushing one's teeth increases one's articulacy.'²

3184. الإمام الصادق عليه السلام : فِي السِّوَاكِ اثْنَتَا عَشْرَةَ خَصْلَةً : هُوَ مِنَ السُّنَّةِ ، وَ مَطَهْرَةٌ لِلْفَمِ ، وَ مَجْلَاةٌ لِلْبَصَرِ ، وَ يُرْضِي الرَّحْمَنَ ، وَ يُبَيِّضُ الْأَسْنَانَ ، وَ يَذْهَبُ بِالْحَفْرِ ، وَ يَشْدُ اللَّيْتَةَ ، وَ يُشَبِّهِ الطَّعَامَ ، وَ يَذْهَبُ بِالْبَلْعَمِ ، وَ يَزِيدُ فِي الْحِفْظِ ، وَ يُضَاعَفُ بِهِ الْحَسَنَاتُ ، وَ تَفْرَحُ بِهِ الْمَلَائِكَةُ .³

3184. Imam al-Sadiq (AS) said, 'There are twelve distinctive features to brushing one's teeth: it is a recommended prophetic practice, it purifies one's mouth, brightens one's eyesight, pleases the Beneficent Lord, whitens the teeth, does away with wretchedness, strengthens one's gums, whets one's appetite for food, takes away phlegm, improves one's memory, multiplies one's rewards for good deeds, and gives pleasure to the angels.'⁴

3185. الإمام الصادق عليه السلام : عَلَيْكُمْ بِالسِّوَاكِ ؛ فَإِنَّهُ يُذْهِبُ وَسْوَةَ الصَّدْرِ .⁵

3185. Imam al-Sadiq (AS) said, 'You must brush your teeth for it removes temptations of the heart.'⁶

3186. الإمام الرضا عليه السلام : السِّوَاكُ يَجْلُو الْبَصَرَ ، وَ يُبَيِّتُ الشَّعْرَ ، وَ يَذْهَبُ بِالْدَّمَعةِ .⁷

3186. Imam al-Rida (AS) said, 'Brushing one's teeth brightens the eyesight, increases hair growth, and removes the tendency for frequent weeping.'⁸

Notes

1. بحار الأنوار : 48 / 135 / 76 .

2. Ibid. p. 135, no. 48

3. الخصال : 53 / 481 .

4. al-Khisal, p. 481, no. 53

5. بحار الأنوار : 52 / 139 / 76 .

6. Bihar al-Anwar, v. 76, p. 139, no. 52

7. بحار الأنوار : 48 / 137 / 76 .

8. Ibid. p. 137, no. 48

أَدَبُ السِّوَاكِ - 998

998. Etiquette of Brushing Teeth

3187. رسول الله صلى الله عليه وآله : إِسْتَاكُوا عَرْضاً وَلَا تَسْتَاكُوا طُولاً .¹

3187. The Prophet (SAWA) said, 'Brush your teeth in a horizontal manner and not in a vertical manner.'²

3188. بحار الأنوار : كان النبي صلى الله عليه وآله إذا استاك استاك عَرْضاً ، وكان

يَسْتَاكُ كُلَّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ : مَرَّةً قَبْلَ نَوْمِهِ ، وَمَرَّةً إِذَا قَامَ مِنْ نَوْمِهِ إِلَى وَرْدِهِ ، وَمَرَّةً قَبْلَ

خُرُوجِهِ إِلَى صَلَاةِ الصُّبْحِ ، وَكَانَ يَسْتَاكُ بِالْأَرَاكِ أَمْرَهُ بِذَلِكَ جَبْرَائِيلُ .³

3188. It is narrated in Bihar al-Anwar that the Prophet (SAWA) used to brush in a horizontal manner whenever he brushed his teeth, and that he would brush his teeth thrice every night: once before going to bed, once when he would wake up for his night worship, and once before going out to perform the dawn prayer. He used to brush with twigs of Arak (a thorny kind of tree) which the archangel Gabriel had told him to do.'⁴

3189. الإمام الباقر عليه السلام : إِنَّ السِّوَاكَ فِي السَّحَرِ قَبْلَ الْوُضُوءِ مِنَ السُّنَّةِ .⁵

3189. Imam al-Baqir (AS) said, 'Verily brushing one's teeth at dawn before performing the ablution is part of recommended prophetic practice.'⁶

Notes

1. الدعوات للراوندي : 445 / 161 .

2. al-Daawat, p. 161, no. 445

3. بحار الأنوار : 47 / 135 / 76 .

4. Bihar al-Anwar, v. 76, p. 135, no. 47

5. كتاب من لا يحضره الفقيه : 1390 / 480 / 1 .

6. al-Faqih, v. 1, p. 480, no. 1390

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